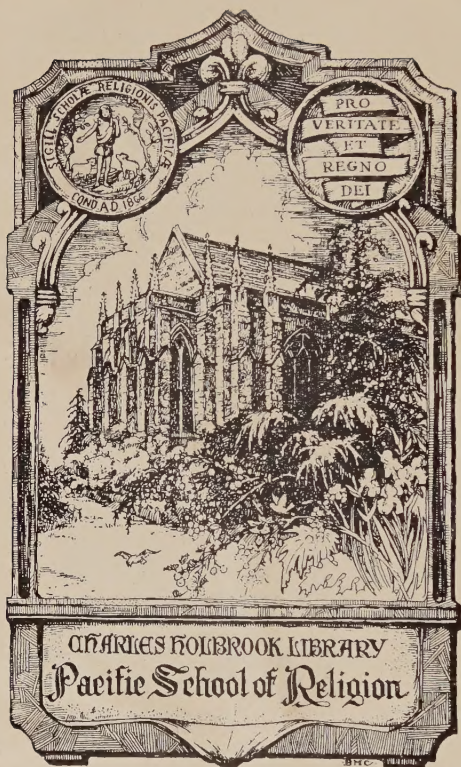


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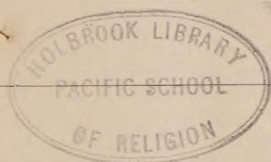
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any degree or kind. In relation to God only self-surrender must be absolute.

Everywhere and from the first, the acknowledgment on man's part of the supreme sovereignty of God, has been denoted and discharged by certain fixed and significant acts in connection with material elements, by which in a mystery the confession of entire dependence upon God, and the inward submission of the will were conceived to be exhibited and conveyed on High.

Originally and fundamentally, the rite of sacrifice required simply the offering on the part of man of gifts taken from that which was his own, either as being the fruit of care and toil, or else as having been committed to his hands and placed under his ownership, the most perfect and most precious of his possessions.

With the entrance of sin and consciousness of guilt, a barrier was interposed. It became impossible any longer to offer gifts with gladness of heart unless it would be felt that in some way that barrier could be surmounted or removed. Hence, revealed, doubtless from above, came the slaughter of the bloody victim to provide a covering for the shame, or an atonement for the guilt of sin. Cain, regardless of this changed condition of things, essaying to offer the gift of the sinless, was rejected, while Abel, offering of the flock, is accepted and called righteous.¹

V. The Sacrifice of Christ and the Holy Eucharist :

Since the Fall, never but once has the Human Will yielded to the Divine utterly and absolutely, and that was in the Sacrifice of Christ. In that great transaction humanity in Christ actually, and in all mankind potentially, was restored to the original estate of innocence and access to God. By means of that Sacrifice therefore, by mysterious but real connection with it and participation in it, and by this means alone, can the Church or the individual make perfect and entire each and all acts of self-surrender and obtain complete insession in the Divine. No sacrifice of ours can be true sacrifice apart from this. The Pure Offering of ma-

¹In the general definition of Sacrifice it cannot be too distinctly borne in mind that the consideration of sin does not enter into the original idea. To offer gifts to God must ever have been the spontaneous impulse of the enlightened soul, discerning His near presence and owning His sovereignty and fatherhood. The further idea of an atonement for sin, proceeds (on the subjective side,) from the consciousness of alienation from the Divine Presence and of unworthiness to approach and offer without some special mode of reconciliation and cleansing. The recognition of this distinction has an important bearing upon the character of the Holy Eucharist and its connection with the "sacrifice once offered for the sins of the whole world."

terial things which the Church is once again empowered to make, without the shedding of blood, and which is made for the whole body of the redeemed, cannot be offered apart from the Sacrifice of Christ,—much less therefore can the gift of the individual, whatever degree of self-denial and surrender it may represent, be sanctified without being brought into relation and union with the same All-sufficient Oblation.

VI. Sacrifice and Prayer :

It is easy to see from these considerations that, as theologians have said, *Sacrifice alone is peculiar to Divine Worship*, and to understand St. Augustine when he argues that Christians paid no undue honour to the martyrs, so long as they offered the Eucharistic Sacrifice to God only and not to the Departed.

This leads us to a clearer perception of the distinction between Sacrifice and all other acts of devotion. To reach the height of Sacrifice it is not enough that an internal act of submission to the Divine Will be made; or even that special acts of self denial be performed. All such personal and subjective acts must be supplemented by the objective rite in which the surrender of the will and all individual acts by which it is attested are mystically—as it were, sacramentally contained and offered up.

But all other services of religious worship express only the subjective devotion of the soul, and taken by themselves, do not necessarily involve anything peculiar either to revealed religion or to the relation between man and God. Prayer is the voice of natural religion, the spontaneous expression of the soul's gropings after light, its necessities and aspirations. Even the inarticulate voice of nature belongs to the same order of things. "The lions roaring for their prey do seek their meat from God," and "He heareth the young ravens when they call."

On the other hand prayer in its literal sense is not restricted to addresses to God, but in all its forms of petition, confession, and even praise, may be directed to our fellow creatures, our friends or superiors, for such benefits as they are able to confer, in acknowledgment of faults done against them or in celebration of their goodness and greatness. That is to say, the sentiments of devotion expressed in these various modes, differ as addressed to man or God only so far as in the latter case they must be framed in more reverent and careful language as befits the majesty of Him addressed. But such is the weakness of human nature, the inconstancy of resolution, the difficulty of concentration and attention, especially when the object of attention is Infinite and unap-

proachable, that standing alone the subjective devotion of man to God might often fall far short even of that measure of earnestness and power which obtains in the communications between man and man. But under revealed religion, Sacrifice comes in to take up and supplement and make effectual every sincere submission of self, every act of denial, every aspiration of the soul.

VII. The Form of the Eucharistic Office :

Sacrifice being the actual presentation of a gift, and that, when we consider what is signified and involved, a gift of peculiar and transcendent nature to the Almighty Father, the whole phraseology and arrangement of the verbal forms and manual actions to be observed in its execution are determined by its objective character.

The Eucharistic Function has, it is true, its subjective element, its devotional accompaniments which give voice to the emotions called forth by the contemplation of the central act. The chief point in these compositions is that every idea involved in the sacred rite shall be duly set forth in words, that the minds of the faithful may be brought into entire accord with the whole action, their hearts fitly impressed with its deep significance.

But it remains true that the absolutely essential elements of this act of worship are exceedingly simple and stand in marked contrast with every kind of prayer, every form of merely subjective devotion. It is not that something is prayed for, but that something is done, which gives its proper importance to the rite. The intense reality of it is vividly and awfully exhibited in the portion of the service which embodies the elements referred to, namely, the enunciation of the words of Institution and the fulfillment of the manual acts accompanying them. This is eloquently expressed by Archdeacon Freeman, (Prin. of Divine Service, Vol. II, P. II, Sect. XI : "In all liturgies, without exception, a strange and perfectly unique phenomenon . . . may be discerned at this juncture. Taught, doubtless, by her Lord Himself, and His apostles,—so universal is the remarkable feature referred to,—the Church so frames her memorial, by a change in her mode of expression, as to withdraw from the action, as far as may be, her own personality. Hitherto she has poured forth, with bold heart and lavish hand, all manner of direct address and service to God. But now she suddenly ceases from her own words. Struck with awe at a task so transcending human speech, she stands reverently aside, and, for all sufficient memorial, recites the words and imitates the Action of the Great High Priest, when

giving Himself for the life of the world. It is His Voice, His Hand that she summons to action now. In all churches her own voice is silent, her own hand still. . . . In hushed and awful silence on her part, as of old, does the true Incense carry the true Sacrifice, and the Church herself therein into the true Holy of Holies. . . . Then indeed she resumes with fresh faith her work of service. . . . But one thing is evident that the divine mystery of identification, consecration, or whatever it be called, is *now* accomplished. No words, no prayers of hers can add aught thereto; no lack of them can diminish from it."

It is in the Words of Institution, therefore, that the concordant decisions of all the great theologians of the West, the accord of Rome with England, the sequence of the prayers in the orthodox liturgies of the East,² and above all the true theory of the rite itself, together proclaim the one indispensable feature to consist, without which the whole service is abortive and meaningless. Nevertheless³ it is still true that the reverence and humility which are due from all who bear their part in so transcendent a function could only be exhibited by means of those prayers and devotional forms which the Church in all ages has added to the central act and which, arranged in such order as to bring out in clearest relief its entire significance, constitute the body of the Liturgy.

VIII. The Form of the Devotional Offices of the Church :

The minor offices of worship, while their purpose is, in general, to set forth the honour and glory of God, have no such central objective point to determine their form and arrangement. It will easily be admitted that, aside from the great purpose of such services, which is nothing less than to affect the Divine Mind in favour of His needy creatures,—the whole matter, arrangement, and method of performance of the ordinary offices of devotion

²The importance attributed by the Eastern Church to the "Invocation of the Holy Ghost," is well known. Nevertheless, in the normal forms the Oblation precedes the Invocation, which would be an anomaly if consecration depended upon the latter. Some of the Jacobite forms have reversed the order for this very reason.

³P. Benedict XIV, lays down the following: "*nuda et præcisa forma consecrationis consistat in Christi verbis, Hoc est corpus meum; Hic est Calix sanguinis mei; omnibus ab ea forma precibus exclusis tum quæ præcedunt, tum quæ sequuntur.*" Other R. C. authorities supplement this as follows: "*Licet certo certius teneat ecclesia, solis Christi verbis hoc mysterium posse confici; horret tamen animus, mens titubat, affectus refugit, sine precibus aut hostiam consecrare, aut hoc irreligioso more consecratam recipere.* Again a distinction is made between "*Formam necessariam sine qua non potest fieri transubstantiatio,*" and "*Formam debitam sine qua non debet fieri.*" (For these quotations, see Maskell *Anc. Eng. Liturgies*, p. c.)

are to be referred principally to the needs and instincts of the worshippers. It is this principle which is urged by Hooker in his defence of the Prayer Book against the objections of the Puritans. In ridicule of the Church service, they had used the following language: "If a man should come to a prince, and having many things to demand, after he had demanded one thing, would stay a long time and then demand another, and so the third; the prince might well think that either he came to ask before he knew what he had need of, or that he had forgotten some piece of his suit, or that he was distracted in his understanding or some other such like cause of the disorder of his supplications." To which Hooker answers that "our speech to worldly superiors we frame in such wise as serveth best to inform and persuade the minds of them who otherwise neither could or would greatly regard our necessities; whereas, because we know that God is indeed a King but a *great* King, who understands all things beforehand which no other King besides doth, a King readier to grant than we to make our requests; therefore in prayer we do not so much respect what precepts art delivereth touching the method of persuasive utterance in the presence of great men, as what doth most avail to our *own edification* in piety and godly zeal." ¹

IX. The Service Books of the Church:

In accordance with the distinctions which have now been pointed out, we find in all ages, the Public Worship of the Church divided into two great departments; the one including the celebration of the Holy Eucharist and the rites appertaining thereto; the other embracing the offices of Prayer and Praise in which the voice of the Church ascends to God continually in the language of entreaty or of exultation. The first of these departments is represented by the Missal and its accompanying books, which contained all that belonged to the proper discharge of the sacrificial function; the second, by the Breviary which contained the services of the Canonical Hours. In the Eastern Church the book containing the Liturgy (to which the forms for administering the other Sacraments are added,) is called the Euchology; while the Menæa corresponds to the Breviary.

In the Anglican Church, all the offices of worship reduced to a minimum of simplicity are contained in a single book, an arrangement which has very great advantages in point of convenience and utility. Nevertheless these fundamental distinctions exist and are as manifest here as elsewhere. On the one hand we have the "Order for the Administration of the Lord's Supper, or Holy

Communion," supplemented by the "Collects, Epistles and Gospels to be used throughout the year," on the other, the Order for Daily, Morning and Evening Prayer with the Psalter and the Litany.

It has seemed not unnecessary to draw out these distinctions and definitions as clearly as possible, in view of the extraordinary confusion of thought in which the whole subject is so commonly involved. No doubt the undue prominence which the *practice* of the Anglican Church (certainly not her *theory* as exhibited in the Prayer Book,) has given to the minor offices, especially the Morning Prayer, has much to do with this; but in Anglican writers there is rarely any clear conception of distinctions so fundamental that without observing them it is impossible to interpret intelligently the services of the Church, much less to grasp the true theory of religious worship.

DR. LITTLEDALE'S NEW BOOK ON ROMANISM.

Plain Reasons Against Joining the Church of Rome. By Richard Frederick Little-
dale, LL. D., D. C. L. London: Society for Promoting Christian Knowledge,
48 Picadilly. New York: Pott, Young & Co., 1880.

PROFESSOR Agassiz once said in a lecture, that whenever science announces anything new, like the revolution of the earth around the sun, or the vast age of this globe, or the high antiquity of man upon it, people first say that "It is not true;" then, that it is "Contrary to Scripture;" and finally, that "Everybody believed it before." As in the scientific, so in the religious world; when a great movement takes place, like the Catholic Reform in our Church, it meets successively with three experiences, viz: it is, first, greeted with ridicule by the stagnant mass into which it enters; then, when the ridicule has exhausted itself without effect, comes the long stage of angry discussion about it; and, finally, the stage when people quietly accept it and even glory in it; and that, too, without a particle of gratitude to those who have fought the Reform through to recognition. Meantime there are three reverse processes going on in the minds of the reformers themselves. For, first, they are astounded at the misunderstandings and misrepresentations touching the nature of the Reform which meet them at every hand; secondly, they are grieved at the resistance reared by prejudice against logic, and are wearied with the immobility of the average mind as it refuses to accept the good in place of the bad, or to substitute the better for the good; but, thirdly, when at last a general movement in favor of the re-

form has begun and is rapidly spreading, their grief and weariness give way to merriment at the stupidity of the Rip Van Winkles who stand at the fag-end of the public apprehension, and still persist in not comprehending the purport of the reform.

For years Dr. Littledale has been a trenchant opponent of Cromwellianism in the Church. He, with the other leaders in the Catholic Reform, has fought Protestantism with might and main. But it was not because he or any of the Catholic leaders desired to introduce Popery into the Church. Indeed, three centuries back the Catholic Church of God in England had once and for all thrown off Popery.

Since that time, however, our Church has been like a traveller, who, intrusted with a treasure to carry to his Lord, has been alternately attacked by two highwaymen. First she was attacked by Popery; but this assault, though sharp, was a failure, and ceased in the eleventh year of Queen Bess's reign. Then she was attacked by Continental Protestantism; from which attack she lies suffering to this day. Under Cromwell, to change the figure a little, a large body of Protestants succeeded in boarding the Anglican Catholic ship. But though they swarmed into and occupied her state-rooms, steerage, fore-castle and quarter-deck, she remained the same old Catholic ship still, and has come down to us with her Prayer Book and its doctrines and rubrics unaltered by the Protestant sentiment that has been on board. Cromwell made it a penal offence to recite any of the Anglican offices; and proceeded to fill the innumerable vacated Rectories of England with priests who had become Congregational ministers. On the final restoration of royalty in the person of Charles the Second, the vast majority of these sectarian preachers, in order still to hold the Rectories and enjoy the "livings" attached to them, "conformed to the Church of England." But their conformity was simply just enough to enable them to hold the comfortable places into which they had been thrust, and the tithes belonging to those places. They assumed the surplice indeed, but without any of the other ecclesiastical garments commanded by the rubrics, and they used our Catholic Prayer Book, but just as little of it as possible. Hating the Church of England before they had "conformed," they hated her and her doctrines, her altars, her lights, her vestments and her adorations still. And for years and years they and their successors, (who, indoctrinated by them, naturally followed their example,) saturated the people of the Church, not with the teachings of the Prayer Book, but with the denials of Protestantism. It was out of the nature of things for the Angli-

can Church to recover herself from this violent invasion of outside foes at once; and it would be the strangest thing in the world if the ship of the Catholic Church to-day did not find herself still swarming with a foreign and Protestant element instead of with Anglican Catholics.

In short, the career of the Catholic Church in England since the days of the Apostles has been this, namely: Up to A. D. 596, she was free, autonomic and Catholic. Then Rome captured her, and this foreign element held her enslaved till the sixteenth century, when she got strong enough to throw off her Papal Captor, recover her ancient freedom, and resume her autonomic and Catholic character. But in the next century, continental Protestantism under Cromwell rose upon her also, seized and enslaved her, and now at last she is once more getting strong enough to throw off her Protestant task master, and to do it with the same vigor with which she had already thrown off her Papal, and to recover once more her freedom and ancient Catholic condition.

Clearly the first thing then for the true sons of the Church to do was to rise against her internal foes and purge her of this Cromwellian Protestantism. Fifty years ago, when the Oxford Tracts began to reassert the Catholic doctrines of the Prayer Book, and twenty years ago, when the Ritualists arose to re-adapt the outward expression of the Church's worship, according to the Rubrics and forgotten Canons, to those doctrines, the immediate foe of the Church was not Popery. It was, on the other hand, that hostile spirit of Continentalism that had come in under Cromwell, and had effected a temporary lodgment within her.

The Ritualists, therefore, naturally began their work by attacking, not the Papal Foe that was at a distance, but the Protestant highwayman that was at hand and doing the greatest harm. And for fifteen years and more this attack on Protestantism has been going on; and not because the Ritualists, so called, were Romanists in disguise, but because they were Catholics. They have been misunderstood in this latter respect, but they have steadily persevered.

Meantime, however, the Papal Schismatical Body, which had some years before been set upon its feet in England, began to renew its attacks on the Anglican Church; the old danger and disaster arose again; that is to say, the Papal highwayman drew near again to work his mischief. Seeing this, the Ritualists, true to the Anglican Church, which all along had never ceased silently to point to her Catholic, but slighted Prayer Book as a guide, and to the early Church as an example, have now turned upon Popery

to fight it also off with might and main ; and this, not because they are Protestants, but because they are Catholics.

Just here comes in the merriment. For, the Rip Van Winkles, with their eyes still "purging thick amber and plum-tree gum," notwithstanding the last fifty years of rubbing, shout in amazement and Dundrearyness, "These Ritualists are a kind of people that 'no feller can understand.'"

Dr. Littledale, having for years fired heavy broadsides against the Protestants at the left and under the lee, now opens all his weather ports and blazes away vigorously at the Papists on the right. And it is an open secret that there is a good deal of scurrying behind the scenes at Rome, and of uncertainty as to how he is to be met and answered. It is recognized at the Vatican that the attempts hitherto to answer him have been dead failures.

Innocent Mr. Van Winkle writes meantime to the London papers, calling attention to a most admirable work entitled "Plain Reasons against Joining the Church of Rome," written by a Mr. Littledale ; and urgently suggests that the attention of that dreadful Papist, Dr. Littledale, be called to the "Plain Reasons" given by "his namesake," and that the said Doctor try to answer its arguments if he can. A cousin of Mr. Van Winkle's, on the other hand, a man of the same name, rolls up the whites of his eyes and thanks God that Dr. Littledale has at last come to see the error of his ways, and welcomes him to the ranks of the Low Churchmen.

However, enough of this. Many of the old stock arguments against Rome, written after the Cromwellian invasion of the Church, were simply arguments of the Protestant mind against Catholic Christianity itself. For years it has been utterly useless to put the books containing those arguments into the hands of any one smitten with Romophobia. Besides, Romanism has itself been altered from what it was fifty or a hundred years ago. And we have long needed a modern, intelligent, and new treatment, of the whole subject of Popery from the Catholic standpoint. We hail, therefore, with a sense of relief, the recent contributions of the Ritualists to the topic, and especially what Dr. Littledale has done and is still doing. Were it civil, we should express surprise that the Evangelical school has left it to the Ritualists to fight the battle almost single-handed against the living Rome of to-day.

For several years past Roman writers have been issuing volumes and brochures attacking Anglican Catholicity. Some of these works are penned in calm and dignified discussion of the

matter; others are written in slashing and popular style. Rome prints them all, however, or the greater part of them, in very cheap form, that they may easily be scattered broadcast and do their work among all grades of mind. The Ritualists have accepted this challenge, and have gone forth to meet Rome on her chosen field in a hand to hand fight.

Without detracting from the merits of other writers of the Catholic school in our Church, we may safely say that the Church is happy in having a Littledale, who, single-handed, has shown himself to be fully competent to answer completely not only the more pretentious and serious works against Anglican Catholicity, but also the lighter works written *ad populum*; and furthermore actually to turn the tide of battle itself, and quickly put Rome first on the defensive and then to the rout.

If we can compare to heavy artillery and heavy infantry, as we surely can, Dr. Littledale's "Petrine Claims tested by Scripture and History,"—a series of papers which, by their profound erudition, their strong logic, their thorough treatment, their calm, elevated style, their fairness in presenting the adverse view, and their legal precision, challenge the admiration and the convictions of the most thoughtful,—surely we can compare to light artillery and dashing cavalry his more popularly written "Plain Reasons against Joining the Church of Rome." And the wonder is, that one and the same man can so excel in both the heavy and the light work of the battle.

But though we have characterized the "Plain Reasons" as calculated to do flying artillery work, let no one for a moment anticipate that he is going to find the book treating in a superficial way the subjects it handles. On the contrary, the book shows evidences of a profound scholarship in the subject. It deals with each topic in a terse, and popular but sufficiently exhaustive manner to answer all the purposes of the ordinary inquirer. It does not confuse by multiplicity of details, but touches with a master hand salient points. Its author has, here and there, shown originality, presenting new arguments not to be met with in previous works either of modern Anglican or of Alt-Catholic writers.

"The Plain Reasons" is a series of *shots*, and *except one or two only, needless to specify here*, where the author seems to be acting as advocate, rather than as judge, every shot is point-blank. It is never well to over-shoot the mark, lest we give advantage to the enemy. *Nevertheless* as a whole, "the volume" is a most damaging blow to Rome.

It is just the book which our clergy need to put into the hands

of the unfortunate layman, who, ignorant of the issue between his own Church and the Roman, has been thrown into doubt by some busy Papal propagandist. When we consider the hours and hours of precious time which the Anglican Priest sometimes has to spend in removing groundless doubts raised in the minds of the ignorant by the short and easy process of thrusting into their hands one of the many cheap, specious, popularly written papal manuals above mentioned, with its garbled extracts from the fathers, its spurious quotations from them, and its falsification of history, it is a relief to feel that we have, in Dr. Littledale's "Plain Reasons," an equally short and easy method of dealing with those doubts. The Priest, instead of going over the same long ground with each new doubter, which he has traversed *ad nauseam* to himself with every previous doubter, can say, "Read the 'Plain Reasons'; and then come to me afterwards, if indeed you have any need to."

We will not pretend to give a synopsis of the book. But the variety of its range can be judged, when we describe it as "a hundred and sixteen shots at Rome, that hit her everywhere." Indeed a synopsis is rendered unnecessary, for the volume itself has been issued at so trifling a price (40 cents,) that it is within the range of the purse of almost every reader, cleric or lay; and we strongly recommend every parish priest to add it to his library.

We subjoin one or two extracts as specimens to show the value of the book.

After a short section of three pages, entitled "The Roman Church uncertain in faith," we have the following, entitled :

"THE ROMAN CHURCH UNCERTAIN IN MORALS."

"Again one great use of religion—in one sense the very greatest use—is to guide and govern man's *conduct* and *morals*. It is of the utmost importance, seeing how man's own standard of right and wrong shifts and wavers, according to the fashion of the day—as, for example, in the last century, drunkenness was popularly thought no disgrace,—that the Church should have a fixed and certain rule of morals, and that rule as pure and lofty as in God's own Word. Yet the Roman Church not only has got no such standard now, but has actually set up one which is lower and baser, and more uncertain by far, than the popular one of ordinary folk who make no pretence to be religious. It has come about in this way, partly in order to make religion a very easy thing, so as to prevent men from shaking it off altogether; but partly also to provide excuses for many evil things constantly said and done to promote the interests of Romanism itself, a system has been steadily built up called *Casualty*, for dealing

with separate *cases* of sins which, at any rate, seem to be condemned by broad general laws of God. And this casuistry is now governed by a principle called *Probabilism*, the simple meaning of which is this: That if something be plainly forbidden by God's law of morals, and you have a mind to do it, you *may* do it in the teeth, not only of the Bible, but of most of the chief writers on morals, provided you can get the opinion of one casuistical writer in your favor, even though it be plainly weaker and *less probable* than that of those who bid you obey God's law. It is just as if a man could claim acquittal of any crime he had committed, though forbidden by the laws of Great Britain, and punished scores of times over by the courts of justice, if he would plead that he had got an opinion from some tenth rate barrister that there was no wrong doing in it. If, as a matter of fact, a high line were taken by Roman casuists on moral questions, perhaps no great practical harm would be done by this theory; but there is hardly any sin, however heinous, for which they do not find excuses. And the chief authority on morals now in the Roman Church is S. Alfonso Liguori, whose teaching *all Roman Catholic confessors are now bound to follow in the confessional*, since he has been raised to the rank of a 'Doctor of the Church.' As a Saint, according to Roman doctrine, there can be no error in his writings,—but as a Doctor not only is there no error in his writings but it is necessary to submit to his teachings. (Benedict XIV., 'De Canonizatione,' IV. 2, XI. 11.) Now, he says, for example, (1) that the actual assassins of a man are not equally guilty with their instigator, whom he admits to incur excommunication. ('Theol Moral,' IV. 364;) (2) that if A murder B, in order that C may be suspected of the murder, and thereby suffer loss of any kind, A is not bound to make C any compensation, unless he be a "worthy person," (IV. 587); (3) that if a clerical adulterer be caught by the husband, he may lawfully kill the husband, and does not incur 'irregularity,' thereby, provided his visit was secret, so that he had a reasonable expectation of escaping detection, though, if he have openly braved the danger, he does incur irregularity, (IV. 398; (4) that an adulteress may deny her sin on oath, either by saying that she has not broken the marriage tie (since adultery does not void it;) or, if she have gone to confession, that she is innocent of the sin, because it has been washed away in confession; or again, that she has not committed it, *i. e.* so as to be bound to acknowledge it, (IV. 162;) (5) that a man may swear aloud to any false statement, provided he add some true circumstances in an undertone, unheard by the bystanders, (V. 168;) (6) that it is lawful to swear to a quibble or to perjure oneself before a judge, if any great loss or inconvenience would follow to a witness from speaking the truth, (IV. 151-6;) (7) that a nobleman, ashamed to beg or work, may steal to supply his needs if he be poor, (IV. 520.) Further, Liguori republished as a text book, and dedicated to Pope Benedict XIV., the 'Marrow of Moral Theology' by Busenbaum the Jesuit, from which the following maxims are taken: (1) A very poor man may steal what is

necessary for the relief of his own want; and what a man may steal for himself, he may also steal for any other very destitute person; (2) any one trying to prevent such a theft may be lawfully killed by the thief, (Tom. iii. lib. iii., par. 1, tract 5, C. 1.) Escobar, another famous casuist, lays down that a member of a religious order who lays aside his habit for a short time, in order to commit some sin undetected, does not sin heinously, nor incur excommunication, ('Theol. Mor.' I. XLIV. 213.) These are only a very few examples out of many affecting every one of the moral Commandments. So there is now no *moral* certainty in the Church of Rome," pp. 10-12.

We cannot refrain from quoting also this, viz :

"THE ROMAN CHURCH UNCERTAIN IN SACRAMENTS."

"Thirdly, there is the greatest possible doubt as to the validity of every sacramental office or act performed in the Roman Church. Roman controversialists constantly attack the Church of England as having only doubtful orders and sacraments, but the only even plausible reason they offer for this accusation is, that just one paper or parchment out of a long series of documents, which attest the Episcopal character of William Barlow, a Bishop of Henry VIII.'s time, who had a fourth share in consecrating Archbishop Parker, is missing; and, therefore, *may* perhaps have never existed. So far as that is concerned, *all* the documents necessary to prove the consecrations of *all* the Bishops of Christendom for the first four hundred years are hopelessly lost, many Roman ones were destroyed in the sack of 1527, and many of the late French ones disappeared in the Revolution; yet no one treats these losses as disproofs. But the uncertainty which hangs over every rite and ceremony in the Roman Church is not one which could be cleared up by finding a paper, or any number of papers; it is of the very essence of the whole system, and cannot be set right anyhow. It is due to the doctrine of Intention, peculiar to the Church of Rome, and decreed, under anathema for rejecting it, by the Council of Trent, (Sess. VII., Can. 11,) according to which it is necessary that the Bishop or Priest who performs any religious ceremony should inwardly mean to do what the Church intends to be done in and by that ceremony. If the minister withhold this inward assent, either from personal unbelief, from ill will, or any other cause, the act is null and void, and conveys no grace whatever. And so Cardinal Bellarmine, one of the most learned, able, and famous of Roman Catholic divines, says:—"No one can be certain with the certainty of faith, that he receives a true sacrament, because the sacrament cannot be valid without the intention of the minister, *and no man can see another's intention*, (Disput. Contro. De Justific,' VIII. 5.) What this practically means is that no Roman Catholic can be sure that he himself has ever been baptized, confirmed, absolved, or given Holy Communion; for even if he be morally certain of the honesty and piety of the bishops and priests who have professed to do these things for him, he has no warrant at all that they have been validly ordained,

since the bishop who professed to ordain them may have withheld his intention, or have himself in turn been invalidly consecrated. And indeed the frequent Roman practice of having but one consecrator of a Bishop imports another uncertainty into Roman orders, for Liguori lays down that priests ordained by a Bishop who has had but one consecrator are *doubtfully* ordained. ('Theol. Mor.' VI. II. 755.) And, as in Italy at the Renaissance and till after the Reformation, the higher clergy were very widely infidel, as also in France just before the Revolution, while in Spain they were often secretly Jews in religion, only conforming outwardly, there is the most serious possibility if the doctrine of Intention be true, that Holy Orders have failed in all these countries, and therefore that the orders of the Anglo-Roman Bishops and clergy, all derived from these sources, have failed too; whereas in England there has never been, even in the laxest times, any such clerical unbelief prevalent as to impart this peril. Thus there is the greatest uncertainty attaching to all Roman *sacraments*, on the showing of Romans themselves." pp. 12-14.

And this, viz :

"INDULGENCES, THEIR MISCHIEVOUSNESS, EVEN IF VALID."

"Again, Christ came to save us from sin itself, not from the mere punishment of sin. And He did not come to spare His saints any suffering which He, the Great Physician, judges to be needful for their perfection. Now, it is quite true that we can, perhaps, see through the thick veil which lies between us and the world of spirits a few faint glimpses in Scripture of some process of gradual improvement and fitting for heaven which goes on after death; which, it is possible to conjecture, may be attended with the twofold pain of horror at past sin and longing for the deferred presence of God. Very little, indeed, is told us, but we can just guess at so much. However, in the plainest of all these passages alleged by Roman Catholics, our Lord overthrows with one sentence the whole theory of Indulgences, 'verily, verily, I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing.' (St. Matt. V : 26.)

For even on Roman principles, purgatory is reserved exclusively for *pious* and *justified* souls, which have departed in a state of grace. ('Catechism of Trent,' I. V : 5 ; Perron, 'Prael. Theol.'). God cannot but love such souls, and purgatory can only be intended to *purify* and *cleanse*, not to *punish* them. And he must be trusted to cleanse them in the most merciful and tender, as well as in the most effectual way. Surely, then, to take them out of purgatory before their time be come, must be bad for them; unless we fall back on the theory that the Roman Church is wiser and more merciful than God himself, and, so to speak, delivers His victims out of His hand! Put a parallel case in human affairs. What should we think of an association intended to beg off all boys sentenced to detention in a reformatory, and to send them straight away, without the correct training which they would have received there, as finished young gentlemen, into good society?" pp. 90, 91.

F. C. E.

From the Church Quarterly Review.

SPIRITUAL NEEDS OF INVALIDS.

1. *Thoughts on Invalid Life.* (Winchester, 1879.)
2. *Notes on the Care of the Sick.* By the Rev. A. BRINCKMAN.
(London, 1879.)
3. *An Invalid's Day.* (London, 1877.)

WHAT became of the sick in the earlier times of the Church? It is a question which suggests itself to those who have made any researches into ancient offices, or into those of other Churches. There is, of course, ample provision for the dying, both in the Greek and Latin Churches; but we do not wish to concern ourselves with that portion of the subject. We wish to speak of permanent invalids, suffering for years from some chronic malady, which prevents participation in public worship; and of these we think there has been wonderfully little account taken in ancient or modern services.

Probably these sufferers were formerly far less numerous than at present. The weakly died off in infancy; and in cases of illness, lack of comfort, not to say the medical treatment itself, would make short work. When boiling oil was poured into gunshot wounds, and powdered diamonds and pearls were valued remedies, there was not much probability of a semi-recovery. Moreover, if the sufferer could move at all he would "seek the healing well far over moor and moss." And in those undoubting ages of faith, who shall say with what effect? Even the most sceptical admit that many cures have been wrought by medicinal waters, and by change of air, besides those of nerves, hysteria, and the like, where imagination is well known to be thoroughly effectual.

At any rate, a pilgrimage would either kill or cure. Besides, in warmer climates than ours, and in times and places of less bashfulness, there would be less difficulty in church-going for the infirm. Many, too, would find a home in a monastery, and probably one original use of the corrodies may have been to secure a refuge for the ailing members of the founder's family, where they would have full participation in spiritual privileges. The various brotherhoods and sisterhoods, with the custom of saying through the rosary, likewise provided regular devotions; and all this probably accounts for the absence of distinct arrangements for dealing with the permanently disabled.

Our own Office for the Visitation of the Sick was apparently compiled to supply the place of that for Extreme Unction, which was permitted in Edward VI.'s first Book, but was done away with in the second. Every one must, at different times, have felt that our service was intended for use at a time of severe and dangerous illness rather than for repeated visits during protracted weakness. Indeed, as far as can be judged from memoirs, and from the literature of the day, it was regarded as a preparation

for immediate death, as no doubt it is. Even the Collect, Epistle, and Gospel for the Communion of the Sick are only strictly applicable to cases of acute illness; and there is a remarkable absence of rubrical directions as to where to begin, or whether any offering should be made when it is possible.

Indeed, private celebrations, except in extremity, were rare. Good Joshua Watson and his friends viewed it as irreverent to ask for them even at festival times, and thought it a duty to submit to the deprivation when kept at home by lingering, but not immediately fatal, sickness.

Still, the existence of these two services in the Prayer-Book, together with the exhortation to the candidates for Deacon's Orders to search out the sick in each parish, has had a happy effect in turning the practical and order-loving English mind towards this especial duty, and we believe we may safely say that the Anglican Communion stands alone in recognition and practice of ministrations to the prisoners of pain, as apart from those in immediate danger of death.

It is the prime point recognised in pastoral duty, and many a clergyman of the last generation, who was slovenly and careless in everything else, deserved the heartfelt commendation of his poor people that "he was a beautiful man for the sick." Nor is it with the sick poor that we are here concerned. It is a very neglected parish where the bedridden or invalid cottager is not better looked after than any one else, and even in workhouses, whatever attention is permitted to the inmates goes first to the incurable ward. It is with the old women, who regard him as a boy, that the young curate first rubs off his shyness and shrinking from illness. To them he is sure to be welcome, if only for the variety given by his fresh face. If his voice be youthfully loud, it is gentle compared with that of their sons, and if his boots creak, they are musical in comparison with the hob-nailed tramp. In a measure it is the same with the other invalids. To the infirm man or consumptive woman, the clergyman's coming is a glad change, and even if no almsgiving be connected with it, he can hardly fail to bring little ameliorations of external discomforts, which encourage him by the sense that he has done some good, even if not that which he most wishes to do; while to himself often, far oftener than some would believe, the highest lessons in piety and resignation come from the lips of some homely sufferer, long tried in patience, and in silent communings with Him Who is more clearly present "when the help of man is far."

No, it is not of the sick poor that we would speak. There may be some, both of clergy and laity, who will hardly believe us when we say that the invalids of the upper and middle classes have less done for their spiritual needs than almost any other set of people. Some may even feel indignant at it, who, living already in friendship with their parish priest, have found him their stay and guide in illness; and others also who have reason to thank their sickness for having broken down restraint, and taught them to know their pastor as he really is, a priest, and not merely as a gentleman.

But, unhappily, there are many instances in which there is a barrier between the sick and the pastor. As the pamphlet before us says—

"The idea prevalent among parish priests is that the invalid is mostly to blame in this matter. 'We are most willing to go,' they say, 'but we are not always welcome;' or, 'We are unwilling to intrude, but would gladly go if invited to do so.'"

"This is sometimes true. The invalid whom we have just described as solitary but not lonely, frequently regards a clergyman's visit as the consequence of a mistaken view of his profession. He holds that every man is responsible to God for the condition of his soul, and that for a clergyman to occupy himself with the supposed state of that soul is to interfere with the natural rights of another. He has strong and clear opinions as to what is the duty of the parish priest as a public teacher of religion and morals, and as an example of Christian life, but he would be as much surprised that any clergyman should concern himself with his supposed spiritual interests, as he would be if a physician were to walk in uninvited, and inquire after the condition of his body."—*Thoughts on Invalid Life.*

This is one reason, chiefly affecting educated *men* of the class who have a certain repugnance to a clergyman as a person who is a restraint on them, and who may interfere with their constitutional and cherished reserve. But there are other reasons, that make pastoral intercourse difficult even when it is desired. First, there is the very fact of being in familiar intercourse as an acquaintance which makes the assumption of the pastoral character embarrassing. The clergyman waits for an intimation that his call is to be more than an ordinary one; while the family expect him to take the initiative, and do not know how to ask. Indeed, where the acquaintance is slight, the rule in each parish is so uncertain that each party is often wondering with some resentment at the other, one expecting to be sent for, the other thinking that an offer ought to be made.

"I do not think," says Mr. Brinckman, "we are half sharp enough, if I may use the expression, in finding out and hearing of cases of sickness. House-to-house visiting by clergy and district visitors does much, but yet there is many a case often close to our doors which we never hear of. It is by no means our fault entirely. People often say, 'When I was ill all that time no clergyman ever came near me.' If the speaker had only sent and asked a clergyman to come he might have been frequently visited."—*Notes on the Sick*, p. 242.

But the chief difficulties are where the parochial system has been virtually set aside, as in London and other large towns, and especially in watering-places and health-resorts. People go to what their ladies call "a nice church," which means that which in the service best accommodates itself to their religious thermometer. Perhaps they give what they are asked for, but there is nothing to bring them into personal contact with the incumbent, either of the church they attend, or of that belonging to their parish. When they fall ill, they are not missed; no one knows of their sickness, and if they wish for attendance they know not who is the right person to be sent for. Or if they do seek a visit from the priest whose preaching has impressed them, there may be a complication of parochial etiquette in his way to prevent his full ministry to them. Almost everyone knows of instances of invalids who have come to depend for their Communion and other times of refreshing on the visits of some clerical kinsman or old friend from a distance.

In fact, the lack of time on a clergyman's part is one great

obstacle. He cannot attend to everybody, and can only go on the wholesome principle that the poor must come before the rich, and that the educated can best take care of themselves. Perhaps this may be most felt in places that have obtained a character for salubrity. Suddenly a parish, hitherto workable, is built all over with villas and terraces, which become crowded with invalids, and which bring in their rear a large labouring and artisan population to supply their wants. In some ways this is a greater perplexity than an inundation of colliers or navvies, for invalids can never be dealt with *en masse*, and each requires as much time as would suffice for five-and-twenty catechumens. Besides, who knows whether a visit would not be reckoned an intrusion, or whether they are church-people at all, or how long they will stay?

So, while some clergy thus situated consider the invalid immigration in the light of a providential mission for themselves, arrange their parish work accordingly, and take care that no newly-arrived family shall be devoid of the offer of pastoral succour, others give up the attempt, and call on no one who does not summon them or on whose behalf they have not been written to. Yet numbers of these invalids are unable to go to church. Even if able to leave the house, they cannot endure the fatigue, crowding, and uncertainty of securing a seat in a church free and unappropriated. In fact, we think that in such resorts there always ought to be a power of having reserved places for weakly persons, each with one companion, by application to either the clergyman or some other authority. And of course there are others who cannot leave the house, and are often absolute strangers, with no one to break their solitude. Others have come there to die, and the clergyman is only sent for in haste for their last Communion, having missed all the invaluable opportunities of comforting and supporting them till the "valley of the shadow of death" is actually entered.

Yet, where a good and wise man does rise to the occasion and devote himself to these winter resident patients or convalescents (we do not speak without warrant,) there is no more widely valuable work that he can do. Not to speak of those who need preparation to meet their end, there are many who are sent forth to their duties new men and new women. The softening effect of illness, the thankfulness for recovery, the absence of habitual associations or occupations, all leave them open to religious influences, which may alter the whole tenour of their lives. Among them may often be persons who will leave their impress on a neighbourhood, nay, on the nation.

Yet, even allowing the duty and the leisure for such visits, there are great difficulties in the way. One is that many of the clergy lack training in all knowledge and experience of dealing with illness. They cannot go in pairs. Every one has to make his system for himself, and we are allowed to borrow from a sketch in MS. an illustration of how this may be done. The visitor is a young Curate, the Rector being partially disabled:

"The room is very dark, a piece of shutter being left open for the visitor, as he sees by the chair which is placed for him by it. He is begged by the nurse to make a short visit. Something very still and very white lies, face downwards, on a weird-looking couch, and a voice says, 'Thank you, I am ready;' very nervously the curate reads a prayer from his (very new) office-book, occasionally with a mistake, for the words are unfamiliar, and it flashes across him rather inappropriate, and a rapid wonder what else he might have done follows. If he had ever had an invalid mother or sister, he would have known, he thinks; or if he had ever been ill, it would have helped; but he has only had measles long ago at school, and a night or two of toothache, and *then* he knows any one who had offered to read to him would have had a boot at his head. What *do* invalids want? Why hadn't he asked? His eye falls on the Collect for All Saints' Day, and, with a sudden and true instinct that this will be comforting, he reads it in earnest steady tones. The warm 'thank you' of the invalid, as he says 'good-by,' almost brings tears to his eyes, for he feels that he has failed. He goes away, very sad and very humble. He must learn what other people do. For this he goes to his Rector.

"The Rector is pleased at being consulted, but is not altogether helpful.
"It's a difficult case, that of Miss T—," he says. 'I used to read and expound a part of a chapter and offer a prayer, but it was too much for her, so I left off going. Doctor B— complained that my visits did harm, and as there was no immediate danger, I yielded to his wishes. But I have always told her I will go at any time that she will send for me; and so I would you know, night or day. I'm sorry I forgot to tell you not to call on her. They say, however, she is better than she used to be.'

"How long has she been in this state?" asks the Curate.
"Nine years or so. She was out hunting, took a fence, and her horse missed his footing and fell with her—clever fencer too—and there it was; all done in a minute."

"Good heavens! and she's been like that ever since?" says the young man, startled by a sudden and awful sense of the difficulty of dying. "And she will live on?"

"Ay, so they say, for years. You may have heard of her father; he lives at Oxford."

"What?—she is not at home?"
"No; she could not be moved for several months, and then her mother died and her father went abroad; so the home was let, for her brother and sister were married. Then the father married again, and she didn't care to go back; sometimes a friend stays with her, but she lives for the most part alone. Dr. B— is her best friend—a regular trump is Dr. B—; a little rough perhaps, calls "a spade a spade;" but when you're ill, worth—well, anything."

"The Curate takes an early opportunity of a talk with Dr. B—, an old man, with a keen, hawk eye, and much experience of men and things.

"Tell me what you want," he says, somewhat bluntly, to the young man.
"I want to know how to visit the sick, and I don't exactly see how to learn."
"You'll have to make mistakes;—that's the usual way. I don't say it's the best, mind—but the usual. Ever seen any one die?"

"No."
"Ever lost any one you cared about?"
"No; never."
"H'm. Read any physiology, now?"
"None."
"Know anything of plant life? Ever potted a geranium, or budded a rose?"
"The Curate has meekly to confess he has not."
"Well, that's a pity. Great parallels there, between plant life and animal life. What sort of sick people have you been accustomed to visit?"

"None; but I went to see Miss T— yesterday, and that showed me it was a very special sort of work."
"H'm. Let you in, did they;—that stupid new maid's doing, I suppose. You didn't do any harm, I hope?"

"The Curate smiles, and trusts he did not."
"The Doctor explains—
"The reason I suggest is this:—One Sunday night I was sent for, just after I had got to bed, to go to Miss T—. What was the matter, do you think? There was the poor girl—her head like a hot coal, pulse goodness knows what—writting with neuralgia, and moaning and working herself into a frenzy about—well, no, not exactly about nothing; but all because the good old Rector, in the innocence of his heart, must needs go in late the night before, and read and give her a

resume of his afternoon's sermon (Lesson for the day you see,) and as ill luck would have it, all about those fellows Korah and Dathan, that made such a row,—you know. Well, there was my poor patient, moaning over all those little children. "The old story, always the old story, doctor," she says to me; "the innocent for the guilty, why is it? And he *liked* reading it. I can see them going down alive, and the earth closing up; oh, why was it?—children and all—such dear little children;"—and so on.

"What did you do?"

"Do?" says the doctor fiercely, 'do? Why, put wet cloths on her head, and gave her a pretty stiff sedative. When she was a little quiet, I said, "Now, my dear, we've got to let Korah and his family alone for to-night, remember. What did I say to you the other day—All Saints' Day? In the sight of the unwise they seemed to die, and their departure is taken for misery, and their going from us to be utter destruction; but they are at peace. For though they be punished in the sight of men, yet is their hope full of immortality." I took care to say it in a monotonous voice, and she was quite quiet now.'

"Yes," she said, 'the little children were innocent. Yes; and if they had lived, they would have been pointed at and hated because of their father's sin.'

"Well, I left her asleep; but that little affair put her back three weeks good, and it put me out altogether. So I went next day to the Rector, and told him plainly that there must be no more visits till I should give leave, unless, I said, he'd take the consequences. "What were they?" he asked. "Would she die?" "Good gracious, no!" I said, "but she might go mad, and you and I would both regret that." I had no more trouble afterwards."

Nor is this entirely an ideal sketch. The story of Korah, read in hard and fast obedience to the Calendar, has been known to haunt an invalid in a state of irritable nervousness in the way described. We are afraid many doctors are more likely to go on a plan of absolute prohibition than to give the excellent advice that follows:

"You see this much. Mind acts on body, and body on mind, and mind on soul; perhaps you don't agree there; but never mind, you see this: a clergyman and doctor should work hand in hand."

"I do, indeed."

"And often (in difficult cases, mind) they don't. I won't say it's the clergyman's fault altogether though often he might use more sense than he does; but just look how they bring him up—never articulated nor anything! No; Latin and Greek, Greek and Latin, athletics, and perhaps a little history. Then he "thinks he'll go into the Church. So he goes through six months of theology, S. Augustine, S. Thomas-a-what-do-you-call-him, add a list of heresies, Hooker, and the Thirty-nine Articles, and he's ordained. Then pitchforked into a parish with a Rector brought up like himself. There he has to baptize, marry, bury, teach, and look after—well, sick and healthy, wicked and righteous, all told, say 2,000 souls, and to read for his next examination. What, I ask, after this, can you expect but mistakes. Now, look at us, at myself for example. I began *my* training at sixteen; at eighteen I was a dresser at S. George's, worked there (hard, mind,) three years, passed the Colleges, went for a year to Germany, and spent six months at Paris on my way home; then house surgeon in a large hospital, and saw some of the first practice in England. Then I began work with an old——"

"Well," says the Curate, in a subdued but determined voice, 'all I want is training, and I can't get it. I think you could help me if you would. Have you many cases like Miss T——'s?'

"No, hers is a very severe one, but in a less degree I get others of the same ticklish kind to handle. I have a young man now that was in that last railway accident, nothing vital touched, but nerves gone com-plete-ly. Most of these spinal injury cases are difficult, but, bless you! hearts are bad enough—and brains are worse. Well, you'll have to be *very* careful there—if I let you in at all," he added, laughing. "But look! I'll lend you *Carpenter*, and give you three bits of advice:—(1) *Stick to the Gospels*, at first any way, and keep clear of passages that have been fought over. (With the poor this is of no consequence, as of course they don't know anything likely to set up a controversy in their heads when you are gone.) (2) *Repeat—never read*, when your case can't read to himself; and never stay above ten minutes till you're asked, and not always then. (3) *Look out your prayers* beforehand, or think them out if you don't use a book, and see that

they aren't depressing. Nearly lost me a case once, *that* did. "Nurse," I said when I'd seen my patient, "how's this? what have you been at?" "Sir," says she, "I don't like to mention it, for fear they wouldn't understand—it's those prayers,—the clergyman comes twice a day, and they are of such a depressing nature." Dear, dear! they've made me a deal of work one way and another, those good parsons. 'Can't tell the depression of suppressed gout, or heart disease, or impending insanity from a burdened conscience, half their time! But, as I said before, it's ignorance, sheer ignorance, and what else can you expect? They study the Book of God written, and shut their eyes to the book unwritten—Nature.'

"'I may come to you again for another lesson?' asks the Curate.

"'Do. In six months' you'll have made a pretty considerable number of mistakes, and I shall know better how to help you. The only thing more I'll tell you now, is to mind your boots!'"

"'My boots?'

"'Yes; that they don't creak; leave them at home if they do—more harm's done that way than your texts do good sometimes. And sort your cases; I was forgetting that.'

"'I don't understand.'

"'No, I daresay not. Look here; you will have chronic cases and you will have for the most part acute. Well, in an acute (except in certain cases that you can easily learn) you can lay about you without much fear. You've got your friend and you won't have him long, and you have to make the most of your opportunity. It's of less consequence what subject you take, or what you do with it. Keep your weather eye open;—tact, gentleness, sympathy, and common sense, and the Book 'll carry you through. Now go to a chronic. There's work!—ten, twenty years to be got through—to be spent in thoughtful inaction. Think of the wear and tear of mind, the little sleep, the temptations of such a life.—An education—that's it!—an education to be done. It's just the difference between giving half-a-dozen lessons to pull a man through an examination, and bringing up the lad till he goes to college. It won't do to have a bit o' Genesis, an exhortation on repentance, and a bit o' Revelation, anything, in fact, that happens to be handy; any more than it would do for me to order half-a-dozen medicines in as many hours without waiting to see the effect of any. No, no! And there's where you clergy fail. No method, little judgment—dear, dear! yet what *might* be done, if men would but see it as I do, I can guess by the little I have been able to do; and I'm but a poor old fellow, take me in religion—Good afternoon, sir.'"

Mr. Brinckman's notes are excellent in these hints both to visitors and clergy, but they are chiefly directed to the needs of persons sharply ill for a comparatively short period, rather than with the permanent invalid needing years of regular visitation, though not in immediate danger.

Another source of difficulties we will again extract from our pamphlet:

"Frequently some great difference of thought raises a barrier between the clergyman and his charge, which prevents the sympathy essential between teacher and taught. It may be, for instance, that the invalid has no definite faith in many points of doctrine which the clergyman deems of vital consequence. We will suppose that the stirring words of some writer who has been branded as unorthodox woke up the soul in the sick man, and made him feel that he had been misled until that hour; but that now he has found the light. He is humble, content to wait, if need be, till death, with a loyal and loving heart, for the answering of many a question that for his parish priest was 'settled long since by the ancient Fathers.' To the pastor, however, this is not only mournful and unsatisfactory, but it is a state of things with which he feels sympathy impossible, and acquiescence wrong. It is his duty to protest, and he protests accordingly.

"There is another kind of parish priest who must ordinarily fail to be anything more than a kindly, commonplace visitor to his sick parishioner. He is one who may be described as fossilised. Probably he stereotyped his 'views' at the age of 30, and has never since found reason to alter them. For lack of fresh material and for want of mixing with thoughtful and intelligent lay minds, he is incapable

¹ The advice, "Mind your boots," was given by a physician of George IV. to a young clergyman, and to prove its importance, he explained that in his own boots he always directed a layer of baize or felt to be placed to ensure quiet.

of dealing with anything in another at variance with his own opinions. These he reiterates, if he be a good man, with simple, almost pathetic earnestness, as 'the truth.' He is often respected by all classes, and greatly admired by the poor, to whom ordinarily decision stands for truth and narrowness for simplicity, but he is liable to be somewhat more of a trial to the thoughtful invalid than is at all needful."

Or there is the Ritualistic question on the one side or the other. One will seem to the other painfully irreverent, or else dangerously superstitious. And Fasting Communion becomes a great crux, on which a healthy, active man is in no position to decide. Little he knows how incapable the patient may be either of mental attention or spiritual effort, unless supported by sustenance, when he strains a good and devout habit into a "grievous burthen" and hindrance to some sufferer, who needs to have every power of body and of nerve strengthened to the uttermost for him, or her, to be enabled to enter devoutly into the Celebration so fervently longed for.

All this seems to point to the expediency of giving invalids what may be called some authorised liberty of choice in clerical ministrations; and, indeed, to offer them some means of not being absolutely dependent upon the suitability of their own parish priest. Indeed, they are endeavouring to do something for themselves. The object of the little brochure from which we have quoted is to suggest the formation of a society among the sick to serve by union as a force within the Church, both by prayer and by good works undertaken in common. The bond is to be certain brief devotional exercises, the shorter ones regular, the others, specially the nocturnal ones, only provided for the chance of wakeful hours. Further, it is to be a mutual help society, affording opportunities for the transmission of flowers, books, patterns, and all manner of small alleviations which may well be passed from one to another, so as to diminish the feeling of isolation, which becomes one of the most piteous trials of protracted sickness.

We believe that such aids would be above all valuable in the lower middle class, where there is very little knowledge of the kind of books that would be desirable, or even of the way of procuring them, yet where there is plenty of intelligence to use them. We have heard of a sick tradesman to whom Dean Goulburn's *Personal Religion* came like a revelation; he read it, studied it, and we believe died by the light it opened to him. Their narrower aims, their habitual employment, and want of all training in using leisure must much increase the tedium of a lingering disease; and the relations and friends are necessarily less able to bestow time in amusing the sufferer, or else can offer little for the mind to feed upon. It would thus be specially advantageous if they could be put into connection with some society that would suggest fresh interests, and put into their hands means for occupation—often, perhaps, opening their hearts to think of others', more than of their own, trials. Indeed, when illness or infirmity begin in a healthy family of any class, there is often amazing ignorance of the common practical details of nursing, as well as of means of alleviation or amusement. At first there is terror and

constant solicitude. Then as the sufferer lives on, with no great change, a weariness, and almost an indifference spring up, the effect of custom, but most distressing to the invalid, who is facing the prospect of years of helpless monotony and confinement. And it is just then that relations say, "No immediate danger," and deny the patient the aid of the Church, lest the visits of a priest might try the spirits, or be alarming! But if a friend suggested some means of interchange of books, or enlargement of interests, the less might lead to the greater, and works like *Sickness; its trials and blessings*, *Sunshine in Sickness*, Henri Perreyve's beautiful *Journée d'un Malade*, or even the adapted English version, *From Morning to Evening*, might open the way to new thoughts, and to an appreciation of the blessings, rather than the pains, of the seclusion of the sick chamber.

In fact, one or two small guilds have been for some time in operation, but mutual aid and intercession has not formed part of their scheme. *Thoughts on Invalid Life* was the first step in the establishment of a society of larger scope, containing clerical associates who undertake to correspond with any member who may desire it, and in case of need to visit and minister, either as friend or priest, though not without due sanction. This Society, with the full support of several Bishops, among whom we may mention those of Winchester and Bedford, was inaugurated on the Feast of the Transfiguration, August 6, and is to number in its ranks both rich and poor, so as to give all the power of benefiting by the communion of spirit that it provides. Of course, where the parish priest and the patient are on full terms of confidence, there would be no interference, and the name of the Bishop of Winchester as president is sufficient guarantee that there would be no invasion of the clergyman's rights. But we are persuaded that numbers of clergy would find that they were much assisted in benefiting their chronic invalids by bringing them into connection with something beyond the narrow circle of their own parishes, which would supply them with food alike for the spirit and the intellect, and provide them with minor pleasures and pursuits. And where the clergyman, from lack of time or from other causes, finds that the needs of the invalids in his parish cannot be met by himself or his curates, he may thankfully avail himself of such assistance. What a satisfaction it would be in some of the winter quarters of pulmonary patients if an authorized chaplain, elderly, perhaps, and, it might be, incapable of public duties, could be at hand for the house-to-house visitation that is almost impossible to the regular clerical staff. And in town parishes, where the overworked clergy can only give a space allotted long before to each call, and absolutely are unable to wait for the favourable moment when their visit would be a blessing instead of a burthen, surely it would be well to resign the charge of such cases to one, perhaps himself trained in the school of sickness, set aside from those unceasing labours that make the tread rapid, the speech jarring, to fretted nerves.

Here is a suggestion of Mr. Brinckman's which might work in with this guild:

"In towns we clergy might take a hint from the army. Why not have one or two clergymen always present at some well-known central spot on duty day and night? In some places there are clergy in plenty to work the plan. If three clergymen had to be together for twenty-four hours, to go whenever sent for, it would not only be good for the sick to know where to apply, but it would draw us clergy closer together to live and work together like this. People would always send for the clergyman they knew and wished to have; but there are many strangers who do not know where or to whom to send. This plan may seem impracticable; but in large towns I can see no reason why it should not only work well, but also help the Church very much in her efforts at getting to work amongst people. People do not attend much to notices on church doors, so it would be as well, besides having these notices of the readiness of the clergy to visit the sick painted up, for the incumbent to give notice very frequently on Sundays that he or any of his assistant clergy would be always ready to come at any time, in cases of sickness of any sort."—*Brinckman's Notes on the Care of the Sick*, p. 242.

Such a central lodge or place of call, near some great junction station, with a regular resident chaplain, and assistants within call, might be of infinite service, if made known to a wide number both of clergy and laity, as might be done through notices and Church papers.

In *The Day of Rest* there have been some admirable papers of Miss Ellice Hopkins on the power left to invalids of exerting themselves for the good of others. As the author of *An Invalid's Day* says:

"An invalid may find out innumerable ways of helping and cheering other sick people, and especially sick children, who so readily respond to all attempts to give them pleasure, and to draw off their minds from their own ailments. And although she may sigh over the impossibility of seeing the faces of her sick friends here, she may make herself familiar with their characters, and minister to their needs through others, and look forward to a bright meeting with them when suffering and sorrow shall have passed away for ever."—*An Invalid's Day*, p. 47.

Mutual help is specially valuable in the isolated life of these prisoners, but there is no need to confine them to the thoughts of one another. Many tasks for the benefit of the Church or the poor can be found, which press heavily on the busy, and can be well, even elaborately performed in the leisure and seclusion of home. There are mental works, such as organization, copying, accounts, missionary correspondence, where the head is clear and strong; needlework, illuminating, and many a merely mechanical occupation for the weaker and more uncertain. It often is most desirable that it should be a task such as to call the sufferers entirely out of themselves, and open their minds and sympathies to a wider, freer, more healthful life, giving pleasant interests to muse over in hours of inaction or wakefulness. Books that divert and enlarge the mind are very desirable, and the guild proposes to lend them round, and also to make known special needs and wishes in the magazine that should be a part of its constitution: e.g. a sick girl is longing to carry on her German, and has nothing to read. She advertises, and books find their way to her. Another patient longs for a pattern for fretwork. One is lent. But, above all, the great work should be the means of bringing home to the lonely sufferers the power of the Communion of Saints.

"A member of the one great family in heaven and earth has a share in all its prayers and Sacraments, and the more she realises this, and feels the blessing of this membership, the less will she feel set aside from communion with her kind; the less will thoughts of self and self only engross her mind; the less solitary will she feel in her sick room."—*An Invalid's Day*, p. 41.

Nor is it merely a matter of personal happiness. The invalid portion of the Church can be actually a great force. The theory of the religious life is that the 'hermits blest and holy maids' pray for the needs of the Church militant, and intercede for the sinful world. Our invalids are recluses of God's own making. Even if they meet not face to face, they can agree on earth what they shall ask of God in heaven.

"Thousand sympathetic hearts
Together swelling high
Their chant of many parts."

And if there be, as suggested, fixed devotions for certain hours, not compulsory, but dependent on the power of the patient, 'his brother's prayer' will not be 'unknown to each,' and who can tell the strength and power before God of such united supplication? There are many who, like the late Anne Mackenzie—one of the most wonderful of invalid workers—welcome a period of severer sickness, 'because they have so many to pray for,' and they would assuredly hail the means of so interceding in concert. Do we not know of answers to prayer, such as Bishop Patteson's deliverance from wreck, while his former governess was praying for him at midnight? Mr. Brinckman, a chaplain of some years standing, tells us he has seen effects of prayers and Sacraments that a Roman Catholic would have claimed as miraculous, and that would have removed in his mind any doubt (if he had ever had any,) of their efficacy and supernatural force. It is surely our bounden duty to make fresh efforts for the extension of the Church's full blessings and privileges to those who, without being in a state of imminent danger, may, if left to themselves or to indifferent friends, waste years in a mournful, useless, almost heathenish loneliness, instead of being awakened to the full sense of the blessings, the powers, the influence given by the fact of being the one in the family who 'goes on before' bearing the cross in the steps of the Saviour; and the sick room, instead of being dreaded and avoided, may become the centre of home, the place for seeking love, sympathy, and counsel.

We are not bound to speak of the details, or how the plan is to be carried out, but we strongly recommend clergy, invalids, and those concerned with them, to consider the subject brought forward in the books here noticed.

BISHOP WILBERFORCE.

Life of the Right Reverend Samuel Wilberforce, D. D., Lord Bishop of Oxford and afterwards of Winchester, with Selections from his Diaries and Correspondence.
By A. R. Ashwell, M. A., late Canon of the Cathedral, and Principal of the Theological College, Chichester. In three volumes. Vol. I. London, 1880.

OF certain ecclesiastics in every age it may be declared with truth that to write their lives adequately would be to write the ecclesiastical history of the times in which they lived. Churchmen of a generation which is already fast dying out will

bear witness that had the life been written of Hugh James Rose (1797–1839,) it would have been nothing else but the history of the beginning of that great revival in the English Church, which the Hon. Thomas Grenville characterized as by far the most remarkable phenomenon which he had witnessed throughout his long career. With equal truth may it be declared that the subsequent history of the same great movement would be most intelligibly written by one who should construct an adequate biography of Samuel Wilberforce. But in the case of this last—with far less of learning and intellectual power—there concurred certain personal gifts of an altogether unique order. No Churchman within living memory—scarcely an Englishman—has enjoyed a larger share of personal celebrity than he. It would be easy to recal the names of men who eclipsed him by their achievements or by the brilliancy of their writings. But it remains a fact notwithstanding that as a public man Samuel Wilberforce, by the general suffrage of English society, was without a peer. During the last twenty years of his episcopate it was observed that no name more readily rose to the surface of conversation than *his*. Every one at a party had some characteristic story to tell concerning *him*: had been brought, in one way or other, into personal contact with him. It was impossible to resist the conviction that he was a man universally admired as well as universally known. Every one present at least had heard ‘the Bishop of Oxford’ preach, and had formed his opinion concerning the preacher. *Who* that had ever really come within the fascination of his personal influence failed to speak of him with a kind of admiration which bordered on enthusiasm?

His birth (in 1805) and his parentage have been often set before the public, and the peculiar atmosphere of religious thought in which his youthful character was formed has long since become a matter of history. But his biographer seems not to have been aware that, in conformity with those same family traditions, one of the preceptors, to whose care the elder Wilberforce entrusted his son while quite a boy, was the well-known ‘Fry of Emberton,’ who (marvellous to relate,) was looked upon as a kind of apostle by the Clapham sect, and received into his rectory a limited number of sons of ‘evangelical’ parents. Among the number, it should be premised, was a lad of Hebrew extraction. A characteristic incident is still remembered of the Samuel Wilberforce of those early days. The scene of the boys’ studies was a spacious apartment at the top of the house, where they were careful to relieve the tedium of acquiring the Latin language by giving free vent to their animal spirits, and occasionally making a tremendous noise. On one occasion, the disturbance overhead having become insufferable, old Fry (after repeated ineffectual warnings from below) rushed up stairs, cane in hand, kicked open the study door, and proceeded to wreak his wrath indiscriminately on the first offender he should meet. ‘Sam,’ quick as lightning, caught the youthful Israelite by the collar, slewed him round to receive, *a tergo*, the blow which must else have fallen to his own share, and pleaded, ‘*First the Jew, sir,—then the Gentile.*’

His brief but honourable career at Oriel (1823–1827) brought him into contact as a junior with a set of remarkable men, some of whom, for good or for evil, were destined to make an indelible impress on the Church of England at a turning-point of her history. His rooms were those on the ground-floor in the south-western corner of the quadrangle—rooms which were identified by himself in conversation more than forty years afterwards by the fact that the coal-hole was (and is) under the floor of the sitting-room. He had asked a friend, whose house he made his headquarters when Bishop of Winchester (Canon Bridges, of Beddington, also an Oriel man,) to indicate to him, if he could *which* rooms were occupied by his son. When Bridges, after conducting him in thought to the locality above indicated, at last reached the trap-door over the coal-hole, ‘Those were *my* rooms!’ cried the Bishop, grasping his friend’s arm, and swaying it backward and forward, as his manner was: ‘*Those* were *my* rooms!’

In 1828 he was united to Emily Sargent, through failure of issue in whose two brothers the Lavington property eventually came to his family. Shortly before the melancholy accident which occasioned his own death in 1873, being on a visit in the neighborhood of Marden (where the elder Wilberforce had once resided,) it was arranged that the Bishop should take a ride through the Park with the daughter of his host next morning before breakfast. (He loved beyond all things an outing before breakfast, if it were but a scamper round the garden.) ‘We were sitting apart’ (writes the friend who furnishes the incident,) ‘when Wilberforce suddenly said to me, in his quiet tone, “I met her *there* for the first time. She was thirteen, and I was fifteen, and we never changed our minds.”’

He made the first proof of his ministry at Checkendon, a quiet little country village near Henley-on-Thames, to the sole charge of which he was ordained in December, 1828. Thence, at the end of sixteen months, he was transferred by Bishop Sumner of Winchester, his faithful friend and patron, to Brighstone, in the Isle of Wight. It was at Brighstone that he matured those powers and acquired those administrative habits for which he became afterwards so conspicuous; easily achieving for himself the foremost place among the clergy of the little island. But he was constantly in society, and much absent from his parish; being found now at Farnham, now at Winchester, now in London, now at Oxford. It appears from his ‘Diary’ that he was away for a full third of the year 1838. He had in fact already acquired an extraordinary reputation as a preacher and public speaker, and his powers were largely in request. At Winchester, in 1837,—

‘A great county meeting was held for the purpose of setting on foot a Diocesan Church Building Society, with the Duke of Wellington in the chair. Lord Palmerston was among the speakers; and in the course of his speech he took a line which Mr. S. Wilberforce considered inconsistent with true Churchmanship. The consequence was that he attacked Lord Palmerston’s remarks with an ability and eloquence which quite carried away the meeting, but, at the same time, with a vehemence which caused some of those present to remonstrate with the Duke of Wellington, as chairman, for having allowed so young a clergyman to proceed unchecked. The Duke replied that it had occurred to him to interpose, but that on looking again

at the speaker he felt sure that, had he done so, he would only have diverted upon himself the stream of his indignant eloquence, and, "I assure you," he added, "that I would have faced a battery sooner."—pp. 107-8.

Of the opportunities of access to London society which his frequent visits to Winchester House presented, Wilberforce freely availed himself. He even cultivated the friendship of men of a religious school alien alike to that to which he was drawn by force of early habit and the strength of family traditions, and to *that* within the sphere of whose influence his education at Oriel had inevitably brought him. The names of Maurice, Carlyle, Bunsen, recur constantly in his diary at this time. But he never identified himself with any school of religious thought, though he *touched* them all, and evinced sympathies with each in turn. Towards Maurice and his party he never, in fact, had more than an intellectual leaning. From the phraseology and many of the conventionalities of 'Evangelicalism,' on the contrary, he never to the last hour of his life was able to shake himself entirely free. But his relation to the Oxford school was altogether peculiar. With undiminished reverence for the personal holiness of certain of its leaders, but with his eyes wide open to their besetting faults, he instinctively assimilated whatever in it he recognized as Catholic and true: while—unlike his brothers, Henry and Robert—whatever in it had a Romeward leaning he rejected from the first with unqualified abhorrence. He was greatly scandalized by the refusal of the leaders of the party to assist in the Martyrs' Memorial, which in consequence became a standing protest against the un-Anglican character which in the end was impressed upon the Oxford teaching. There is, indeed, no feature of the present biography more truly instructive than so much of Wilberforce's private correspondence and public utterances as relate to the remarkable movement which culminated in Mr. Newman's apostasy and the discreditable 'Ideal' of the Rev. W. G. Ward. Should it not in fairness be added that, in common with all other faithful men of the last generation, Samuel Wilberforce was probably indebted to a greater extent than he was himself aware, to the religious atmosphere of Oxford during the memorable years of his undergraduateship?

To the same period of his life belongs his joint authorship with his brother Robert of the biography of the elder Wilberforce. This was succeeded by his history of the Church in America, and many lesser efforts—reviews, charges, sermons. He had already been appointed Archdeacon of Surrey and Canon of Winchester, and was now (1840) nominated one of Prince Albert's chaplains. In 1841 he was promoted to the important rectory of Alverstoke. He preached frequently before the Queen, and was acceptable at Court. All this brought him within a charmed circle: and the traits of character which he sometimes jots down in passing are of exceeding interest. With two short notices of Lord Melbourne, and a life-like sketch of Sir Robert Peel (July 5th, 1847,) we shall hasten forward.

'All went on most pleasantly at the Castle: my reception and treatment throughout exceedingly kind. [Jan. 8, 1842.] The Queen and the Prince were both at church, as also was Lord Melbourne, who paid his first visit at the same time. The Queen's meeting with him was very interesting. The exceeding pleasure which lighted up her countenance was quite touching. His behaviour to her was perfect. The fullest attentive deference of the subject with a subdued air of "your father's friend" that was quite fascinating.'—p. 211.

'Dec. 25. [1845.]—In bed again all day. All doing well. Many letters, &c. Copeland again full of anecdote. "I had been attending Lord Melbourne for 6 weeks 3 times a day when Minister. No one ever more mistaken. The most anxious, painstaking man in the world. Worked all day in his bedroom with secretaries, &c., that he might be able to send bores away with,—My Lord has not yet got out of his bedroom."—p. 326.

'I got back to London on Wednesday evening, coming up in a state carriage with Bunsen, Sir R. and Lady Peel, and Count Waldemar. Had a very curious observation of Sir R. Peel. He was reading the "Quarterly," and soon settled into Croker's bitter attack upon him, peeping into its uncut leaves with intense interest, and yet not liking to show that interest by cutting; and so, when Madame Bunsen, who saw nothing of what was going on, offered a paper-cutter, courteously declining it and lapsing into an article on Pantagruelism, to fall again into the old article and peep again into the uncut leaves as soon as all was quiet.'—p. 398.

The sun of his wedded happiness set in this same year (March 10th, 1841,) and the event closed what he always spoke of as the happiest period of his life. 'Agathos,' 'The Rocky Island,' and other 'Sunday stories,' which have since made his name popular in every nursery belonged to that period, having been in the first instance told to his children as they sat on his knee by the Sunday-evening fireside. We look in vain throughout the present biography for anything which more conciliates our personal regard than the many faithful references to this admirable woman, which are scattered up and down his letters and diaries. On his introduction to the atmosphere of the Court, his prevailing sentiment was that he had not *her* to whom, on his return home, he might describe the fascination of the scene. 'Yes' (he wrote to his sister in 1844)—

'I quite know all those spring feelings. It is the hardest time of all the year. SHE loved it so. She opened in it like some sweet flower. Always was I looking forward to it. Now I never look on to it. It seems so indifferent what it is; all the short halting places in life are swept away. . . . It is most sad going home. If I went home to her, it was beyond all words. If I went home *with* her, I got apart to see her meet her children. And now—but I ought not to sadden you.'—p. 236.

He got back to Lavington after several long and exciting weeks in London on June 11th, which happened to be the anniversary of his wedding-day. On the 12th he wrote to his sister:

'Oh, what a picture it was of life, coming *here* as I came yesterday instead of *that* day here which seemed to give me life in possession. I spent much time alone yesterday night, after all were gone in, in that churchyard, and came home quite quiet. Life here is so unlike my life anywhere else. I was up alone on the hill-side between six and seven this morning, and anything more lovely you cannot conceive. The slanting sun was throwing its brightness from behind me on the glorious prospect, far up into Surrey, Albury, the Hog's-back, Leith Hill, &c., &c., and all very distant country looks so beautiful; a sort of delectable mountain-feeling hangs about it. I suppose it is the secret instinct after the land which is very far away which then stirs within one.'—p. 239.

At the end of fourteen months:

'Always, on returning to Lavington, the first thing was to visit the churchyard and to lay flowers on her grave; and after his last visit thither, on May 31, 1873, so near to his own departure, he wrote to his daughter-in-law, Mrs. R. G. Wilberforce, describing the occasion as "one never to be forgotten. God's world in its beauty

animate and inanimate around me; the nightingales singing His praises; and all seems to rejoice before Him. My dead seemed so near to me in my solitude; each one following another speaking calm and hope to me, and reunion when He will."—p. 180.

He made the best use of his bereavement, as many a letter, many an affecting entry in his diary (pp. 180–191) shows; and it is certain that the blow left a life-long impress on his character. Scarcely right does it seem that the man in his agony should be so completely discovered as he is here to the vulgar gaze. And yet what would the 'Life' be worth which should suppress such details? His prevailing conviction was that he had received a call to come out of the world 'a call to a different mode of life,' 'a more severe, separate, self-mortifying course.' 'The great object' (he wrote) 'which I desire to gain from this affliction is a maintained communion with God.' And, 'Oh, if all this should pass away, and leave me no nearer to God, i. e. *more* worldly!' If, at the end of the first year of his episcopate (November 30th, 1846,) he wrote as follows: who with a human heart can withhold a pang of sympathy at the concluding words?

'I have taken some time for prayer and meditation to-day, looking through my former entries. How wonderfully fresh it all is still. How perpetually is SHE before me! In business, in society, when I seem full of other things, how there is a constant under-base ringing secretly in my ears. Yet, how little have I learned of all this sorrow should have taught me.'—p. 183.

His five years' incumbency of Alverstoke was eminently fruitful in results, both to the parish and to himself. He built three new churches and two new parochial schools, and succeeded in thoroughly stirring up the inner life of a populous and most important district. His sermons there are said to have been the best he ever produced; and it may well be true, for there is a reality in sermons prepared for a congregation which a man knows and addresses habitually, which must needs be wanting in discourses prepared (by a Bishop, for example) for promiscuous gatherings of people between whom and himself there exists no personal tie. He had, moreover, gone through the furnace of severe affliction; which more than anything else imparts something of pathetic earnestness and fervour to what is delivered from the pulpit. But the offer of the Deanery of Westminster in the beginning of 1845, and his elevation to the episcopate at the close of the same year, brought what may be called the first period of his life to a close. At the age of forty,—having successively filled the offices of Assistant Curate, of Incumbent, of Rural Dean, of Canon, of Archdeacon, of Royal Chaplain, and finally of Dean,—he succeeded Dr. Bagot in the Bishopric of Oxford at one of the most trying moments in the History of the English Church. The year 1845 was, in fact, the crisis of the Tractarian movement. Thus was he suddenly translated to a new sphere, to new duties and greatly enlarged responsibility; and to these he forthwith addressed himself with the energy which was habitual to him.

He found the diocese in a very backward state. It had consisted of the single county of Oxford till 1836, when Berks was withdrawn from the diocese of Salisbury and added to that of

Oxford. In his time it was enlarged to its actual dimensions, consisting of the three counties of Oxford, Berks, and Bucks. During the five-and-twenty years immediately preceding his consecration (1820 to 1845,) only twenty-two new churches had been built in those three counties, four rebuilt, eight restored or enlarged. In the four-and-twenty years of his episcopate the corresponding totals are: 106 new churches; churches rebuilt, 15; churches restored, 250. He found the livings in the gift of the Bishop small in number and in value, being but seventeen in all. He left them 103, which included most of the important *town* livings, and with increased endowments. But there was a vast deal of work to be done of a less showy kind. Cuddesdon Palace (so called,) was very unfit to be an episcopal residence. It had wondrous little sleeping accommodation,—was without a private chapel,—had an alehouse in the garden. Wilberforce applied himself at once to the remedy of all such drawbacks; but he did more. He made his existence felt throughout his diocese; corresponded freely with the clergy; gathered his rural-deans and diocesan school inspectors round him; conferred with the territorial laity of his diocese; broke through the old method of conducting ordinations; put the rite of Confirmation on an entirely new footing; caused it to be everywhere seen and felt that the old order of things had passed away, and that the Bishop of Oxford was inaugurating a new era in the history of the English episcopate. For two years he was in a high degree prosperous and popular. He had earned a brilliant reputation in the House of Lords, and had greatly distinguished himself on many public occasions. But with the months of November and December, 1847, this state of things came to an end. The sky became suddenly overcast, and before the year was out the storm had burst upon *him* in all its fury.

On Monday, November 15, 1847, the country was electrified by an announcement in the '*Times*' newspaper that the Prime Minister, Lord John Russell, had recommended Dr. Hampden to her Majesty for the Bishopric of Hereford, vacated by the translation of Dr. Musgrave to the Archbishopric of York. The excitement was instantaneous and universal. By his '*Bampton Lectures*' (1832,) Hampden had given reasonable offence in the University of Oxford, which his '*Observations on Religious Dissent*' (1834,) had but served to aggravate. Notwithstanding this, in 1836, Lord Melbourne, then Prime Minister, had appointed him Regius Professor of Divinity. This called attention to his previous utterances, and men of all shades of opinion in the University at once combined against him in defence of the most sacred of causes. He was publicly censured in a crowded convocation by a majority of 474 to 94. A large proportion of the Bishops also signed their disapprobation of Lord Melbourne's appointment, and the censure of the University received new emphasis in 1842, through the failure of a determined effort then made to set it aside. Lord John's selection of such an individual for the office of Chief Pastor in 1847, was therefore nothing else but a deliberate insult offered to the Church and to the University—not to say to the conscien-

tious convictions of the whole body of the Clergy and of the religious laity. The consequence was that the country was thrown into a ferment. Meetings were held; petitions poured in; the very newspapers denounced the appointment as improper. The '*Times*,' then a steady supporter of the Government, in a leading article, declared: 'We cannot imagine on what principle or motive it has been adventured.' In the end thirteen of the Bishops (including Samuel Wilberforce) signed a Remonstrance to Lord John Russell, who had also been separately addressed even more strongly in the same sense by Howley, Archbishop of Canterbury, and Longley, Bishop of Ripon. All was well done so far. No charges had been brought against Hampden by the remonstrating Bishops, no opinion expressed as to the justice of the imputations under which he laboured, for *that* would have been to prejudice what might afterwards be the subject of judicial enquiry. They had but represented that the fact of the existence of such charges, and the very general and deep feeling which prevailed on the subject, constituted reason enough why a Minister responsible for the exercise of the most delicate of the functions of the Royal Prerogative, should pause in giving effect to the appointment of such an one as Dr. Hampden to the see of Hereford.

Undeterred by Lord John's unfavourable reply, the Bishop of Oxford at once urged the Minister in a long private letter to give Hampden (as he had given Prince Lee, Bishop of Manchester, before) the opportunity of clearing himself before a competent tribunal from the charges against him; representing that in this way the Church would be fully satisfied. But his well-meant endeavour failed utterly. It became daily more apparent that Wilberforce must of necessity be forced into the front rank of the coming conflict, the vicarage of Ewelme (which Hampden held as Regius Professor of Divinity,) being in the Oxford Diocese; and calamitous for the Church and for him in the highest degree it was that, from the accident of his position, so perilous a responsibility was thrust upon him. His temperament made him a peculiarly unfit person to stand in the breach at such a time. Truly, it was as if diabolical ingenuity had contrived the snare into which the versatility of his nature, not to say his very talents and virtues, were pretty sure to draw him headlong. In the meantime Theological Articles had been drawn up in Oxford, and application was made to Wilberforce for 'Letters of Request,' referring the case to the Court of Arches. 'It would not, in my judgment' (he replied,) 'be right for *me* to *promote* any suit against Dr. Hampden; but if such a suit were begun in the Consistory Court of this diocese I should at once transmit it.' Ten days after (Dec. 15th,) appeared Dr. Hampden's 'Letter to Lord John Russell,' containing (to Wilberforce's great disappointment) *no* request for a judicial investigation, but merely complaining of Tractarian persecution, and reiterating professions of his own orthodoxy. Next day Wilberforce signed the 'Letters of Request,' by which he gave his sanction to the commencement of a suit in the Arches Court, in which definite charges would be alleged

against Dr. Hampden, and full opportunity given him to purge himself of all suspicion of false doctrine. And had the Bishop stirred no further all might even yet have been well. But at this juncture he took a false, or rather he took a fatal step. He had signed the 'Letters of Request' under pressure on the part of the promoters of the suit. No sooner had he done so than he induced them to consent to the withdrawal of the 'Letters,' if he could induce Hampden to give satisfactory assurances as to some of the points on which the language of the 'Bampton Lectures' and the 'Observations on Religious Dissent' were most disquieting. Accordingly, in an evil hour he addressed a letter to Dr. Hampden, formulating eleven heads of inquiry, and inviting the other 'to avow his unhesitating acceptance of them,' as well as to consent to withdraw the two publications which had given so much and such general offence.

It is hard to understand how so able a man could fail to perceive that by writing this letter he had completely shifted his ground, and therefore lost his footing. He had constituted himself at once Dr. Hampden's accuser and judge. That his intentions were the purest and the kindest, and that he was seeking for the peace of the Church; that his articles of Inquiry were ably drawn, and that, if answered satisfactorily, they would probably have done much to disarm opposition; all this, however true, is beside the question. He entirely miscalculated his own powers of persuasion, as well as misunderstood the *animus* of his opponent. He forwarded a copy of his letter to Lord John, who sent him in reply a saucy comment on it. From Dr. Hampden himself, *of course*, he obtained no satisfaction. It would appear, therefore, that the suit must proceed. In the meantime the Bishop heard, through the Provost of Oriel, that the 'Observations on Religious Dissent' were not being sold or circulated with Dr. Hampden's sanction, but against his wish. He also learned, but from a different source, that by suffering the 'Letters of Request' to go forward, his own act would be far more judicial, and less simply ministerial, than he had supposed. He therefore withdrew them, but made an elaborate endeavour, through the Provost of Oriel, to re-open negotiations with Dr. Hampden. The latter had long since astutely put himself into the hands of the lawyers, and would no longer give even the slender amount of satisfaction for which alone the Bishop now pleaded. In fact he would make no answer at all. Finally (Dec. 28th,) the Bishop of Oxford, at the close of a long letter to Dr. Hampden, wherein he recapitulated what had been his motives from the beginning, and the ground of each successive step which he had taken in the business, wrote concerning the 'Bampton Lectures' as follows:

"I have now carefully studied them throughout, with the aid of those explanations of their meaning which you have furnished to the public since their first publication, and now in your private communications. The result of this examination, I am bound plainly to declare, is my own conviction that they do not justly warrant those suspicions of unsoundness to which they have given rise, and which, so long as I trusted to selected extracts, I myself shared. For these suspicions of your meaning, and for the consequent distrust of the University, I must with equal frankness say that I discern the cause (whilst your works remained unexplained

and the minds of men unassured by your full profession of the faith,) &c. . . . But, allowing for the blemishes of what was, I believe, a necessarily hasty composition, and taking into account, as I now can, your various explanations and assurances, I find in the 'Lectures' little which will not admit of a favourable construction."—pp. 486-7.

'The Hampden business' in this way certainly reached a singularly 'lame and impotent conclusion.' In the Life before us uncommon pains have been taken to set the transaction fairly and fully before the reader; and assuredly the materials for forming an accurate judgment on every chief actor in it are not wanting. One cannot affect surprise, when it is remembered that the principal letters appeared in the newspapers of the day, that calumny and misrepresentation were successful in blackening the character of the Bishop of Oxford; yet no one acquainted with the whole business will pretend to fasten a stain on his integrity in consequence of any act or saying of his from first to last. He was rash, impetuous, unguarded; over-trustful, over-sanguine, over-generous; showed himself vacillating and 'infirm of purpose;' unduly self-relying, and displaying a marvellous absence of judicial discretion. All this, and more, may be said of Wilberforce in respect of 'the Hampden business;' but at least his *honesty of purpose and simplicity of intention cannot* be overlooked; his integrity and perfect good faith *cannot* be impeached. The one person who comes out of the strife with an ugly stain upon his shield, which will never be obliterated, was the *Liberal* Prime Minister of the day, Lord John Russell. In singling out industriously from the entire body of the clergy a man under suspicion of heresy and labouring under the gravest censure, in order to make that man a bishop, he was guilty of a flagitious abuse of the prerogative of his office, and, as chief adviser of the Queen, showed an unpatriotic disregard for the welfare of her Crown in a very delicate and important particular touching the Royal Supremacy. He afforded a short-lived triumph to the enemies of religion and of the Church, no doubt; but his appointment of Dr. Hampden to the see of Hereford was acceptable to none besides. For twenty-one years an important diocese was paralysed by the heavy incubus of his choice; and it will be remembered against him in history that in two of his appointments to important sees he selected men who were plainly bound in the first instance to clear themselves from disqualifying charges before a judicial tribunal.¹ With the year 1847, the first volume of the 'Life of Wilberforce' comes to a close. He who shall take up the broken threads, and weave the story of the years which follow, will be perplexed by no more such episodes in a career otherwise brilliant and successful beyond compare.

Should it ever come to be inquired hereafter wherein does Wilberforce's claim to the Church's gratitude chiefly consist? the an-

¹Which gave occasion to the epigram:

"Lord John had bishops to provide
And chose—two precious Turks;
One bishop for his *faith* was tried;
The other for his *works*."

swer ought not to be far to seek. He imparted a new character to the work of an English bishop—left on the entire episcopate the abiding impress of his own earnest spirit and extraordinary genius. The popular notion of episcopacy before his time was connected above all things with images of dignified leisure and serene isolation. On the contrary, ever since Samuel Wilberforce was appointed to the see of Oxford, it has been the practice to exact of our chief pastors incessant labour, ubiquitous exertion, the utmost publicity. Wilberforce set before himself the necessity of restoring the efficiency of the ancient mechanism of his diocese. Thus his rural deans were not only taught to hold chapters and to submit for discussion questions of the day to the clergy of their respective deaneries, reporting the result to the Bishop; but they were periodically invited to Cuddesdon for deliberation with their chief. In this way were first set on foot those many diocesan associations which under his able guidance in the end were brought to a state of the highest efficiency. Endless were the schemes he originated for stimulating the religious life of his diocese, as by local conferences, by gatherings of clergy and laity, by public meetings locally held for Church purposes, and later on by ‘Missions;’ which, as he conducted them, were without those un-English characteristics which it has since been the endeavour of a party within the Church to fasten upon them. He devoted nine or ten days each Lent to some country town in his diocese; and throughout that time zealously assisted by the local clergy (for all surrounding villages were comprehended in the scheme,) he arranged a series of services and sermons for the entire district; while at headquarters, by daily addresses, frequent communions, and a stirring evening sermon assigned to some conspicuous preacher, he endeavoured effectually to break the crust of formalism, and to rouse the slumbering spiritual life of the many thousands whom he despaired of ever reaching in any other way. He certainly gathered round himself on such occasions a rare amount of earnestness and ability; and although it might be difficult afterwards to gauge the exact amount of good achieved, or to define precisely its character, there can be no doubt that the effect produced *was* considerable, and the result an almost unmingled gain. To overlook the fact that a great effort was being made and with the purest of intentions, was at least impossible. The sight of a considerable body of clergy, with their Bishop at their head, engaged in a spiritual crusade, could not but favourably impress alike the friends and the foes of religion; while it is hard to believe that the opening and the concluding services and sermons, to say nothing of the daily addresses, failed to produce an abiding impression in many quarters. The clergy who took part in these efforts will not easily forget the gatherings which concluded each day, at which the Bishop was generally present (*he ought never to have been away*;) and at which the conversation was often truly helpful, and always interesting in a high degree. It turned of course invariably on the business in hand, and the remarks of the Chief Pastor on such occasions were conceived in

his happiest and worthiest manner, serious, original, practical, and steeped in that fervent piety which was habitual with him when he spoke most naturally.

Wilberforce, too, it was who set the example at St. Mary's in Oxford of organizing those Lenten courses of sermons by the most eminent preachers of the day, which have since grown everywhere into an institution. And yet the same concentration of power which was there exhibited is no longer *possible*, for the simple reason that men of the calibre Wilberforce succeeded in bringing together are now themselves the fixed centres of other circles, and therefore no longer available. He *always* introduced the course in person. And the pattern of ungrudging self-sacrifice which he thus set to his clergy enabled him to require of them in turn greater ministerial activity within their respective cures; so that what had been a singularly neglected diocese became in the end a pattern of earnest and efficient administration.

"I recollect," said one who is now almost, if not quite, the senior member of the University—"I recollect when a Bishop of Oxford never drove into Oxford without four horses and two powdered footmen; and what does Sam do? He gets upon a horse and rides in by himself, without so much as a groom behind him! I met him myself to-day."—p. 353.

Such was indeed his habit; and many an interesting story could once have been repeated of the advantage which his skill in riding gave him; as in galloping across the Berkshire Downs in order to clear up some local broil, or showing himself unexpectedly in some remote part of his diocese; the clue to his sudden apparition being that he was on a visit ten miles off, and had resolved to utilize the afternoon in this particular way. An absurd incident presents itself, which shall be related in the words of the friend who supplies it:

"Wilberforce on a certain occasion met me on my way to college, and put a sovereign into my hands, requesting me to pay it for him into the Old Bank, to the S. P. G. account. I promised to obey as soon as I had finished a letter. But at a few minutes to four in comes a gossiping friend. "I am afraid I must ask you to excuse me, I want to go to the Bank." "What for?" "To pay in this sovereign" (showing it,) "which the Bishop of Oxford made me promise just now to pay in for him." "*That's my sovereign!*" shouted the other, making an ineffectual attempt to recover it; and he related how the Bishop had met him riding over Shotover Hill and *taken it from him by force* an hour or two before. It was obvious to get the Bishop to explain, which he did with infinite zest. "O you shall hear! I overtook—" (naming the uncle of a neighbouring magnate,) "out of whom, as you know, I never can get anything, and discovered that he was riding into Oxford with a bag of gold which he wanted to deposit at the Bank. I caught him by the collar, and insisted on his giving me a pound. He begged very hard, but I told him I would not let him off. So, after a deal of grumbling and protesting, he produced a sovereign, in order to be released." Wilberforce's amusement on being told the sequel of the story—the recognition "*of my sovereign,*" just as it disappeared from sight for ever—may be imagined."

Pre-eminently successful was the method which he observed in respect of his Ordinations. The days at Cuddesdon were days which candidates for the ministry found it impossible ever to forget, or rather which they learned to look back upon ever after with gratitude and secret joy. The examination was felt to be in every sense a reality. The candidates (domiciled under the Bishop's roof, or in the college opposite, or at the vicarage,) singly as well as collectively, were brought daily within the sphere of the

Bishop's influence; and in the private chapel of the palace, besides listening every day to a short address, they received on the eve of their ordination a charge which for persuasiveness and power certainly seemed far superior to anything of the kind they were invited to listen to in after years. The questions were never printed, but delivered orally by the Bishop to the assembled candidates; the answer to the last being treated as private, namely, 'What have you discovered to be the chief drawback and hindrance to your ministry?' (or words to that effect.) This was addressed to the candidates for priesthood. The consequence might be divined. At the private interview the Bishop showed himself really acquainted with the man before him; and blending the language of affection with the dignity of his office, contrived to establish a permanent relation between himself and the candidate which might easily ripen afterwards into friendship, but could not possibly be forgotten or ignored. He wisely held his ordinations in turn, in all the larger towns of his diocese, whereby the *reality* of the ordinance was set before the eyes of the common people, who were made to feel that the gift conveyed must needs be some real thing. To every candidate, before the imposition of his hands, he presented a copy of the Holy Scriptures, with a short inscription on the fly-leaf. How highly that trifling gift was prized by the recipient there is no need surely to declare. Many of his practices have become general since; but they were unique *then*. Perhaps the following outline from the Bishop's pen of what had been the practice in the Oxford diocese before his own time will best show the extent of the Church's obligations to Samuel Wilberforce:

"The Ordination has hitherto been conducted thus: The Archdeacon of Oxford (Archdn. Clerke) managed all about it, and examined the candidates in his rooms, as a student of Christ Church, and settled who was and who was not to be ordained. The Bp. came on the Saturday to Oxford, gave a Charge to the candidates, and next day proceeded to ordain in the Cathedral."—pp. 322-3.

Above all, in his manner of bestowing the gift of Confirmation was Bishop Wilberforce felicitous. The remark must be repeated that men have grown so used to his method since (for it has been freely reproduced in other dioceses,) that they lose sight of the purely perfunctory method of administering the sacred rite which would appear to have universally prevailed in the first quarter of the present century; when, hurriedly to lay hands on row after row of children kneeling round the communion rails, and at each relay of candidates to pronounce the words of blessing once for all, was regarded as the sum of the Bishop's function. Wilberforce used to commence the rite with a short, earnest, affectionate address, during which the candidates were requested to stand, while the rest of the congregation sat. And how skilfully would he then adapt what he had to say to the circumstances of the locality and of the people! At Eton, before the assembled school—at St. James's, Piccadilly, where most of the candidates were young ladies—in a densely populated town parish—or again in a sparse agricultural district—it was marvellous how diverse was the manner as well as the matter of his address. It was im-

possible even for a casual looker-on not to be impressed with the belief that a turning-point in the life of each one before him had been reached; and that the Chief Pastor's one object was to bring home this conviction to the hearts of all his hearers. Accordingly well-chosen words of sympathy and counsel, of encouragement and of exhortation, were set off with images derived from familiar sights. Amid the Berkshire downs, in order to explain that *forgotten* is not *forgiven* sin, he reminded the lads how their footprints in yesterday's snow were all still there, although the slight snowfall of last night had effectually hidden them from view. Noticing, on another occasion, near the entrance of a village a tree in full leaf lying across the road—(it had been slowly undermined by a streamlet which, having by degrees washed away the earth, had at last disengaged one by one the stones which had for years kept it upright, and a sudden gale of wind yesterday evening had done the rest,)—he employed the image (with which all present were familiar,) to illustrate the history of many a calamitous fall. There is no telling how persuasively such parables were put, and how convincingly they appeared as arguments. A brief period of silence was maintained in the Church for the purpose of evoking a blessing on those who were about to be confirmed; and when all was ended, a second address—a kind of parting charge—was delivered to the candidates. It would be hard to say whether it was the solemn pathos of the rite or the exquisite tenderness of the chief functionary which was chiefly conspicuous on such occasions. But lookers-on were melted to tears, and those who were proof against such outward signs of emotion freely owned that they had never seen anything of the sort so admirably done before. A passage from the 'Life of Wilberforce' claims insertion here:

"No description can convey an adequate conception of the impressiveness of the whole rite as he administered it. Sympathy with the young was a marked feature in his character, and he felt intensely the possibilities for good which were before the young people presented to him. Then, it was one of the Bishop Wilberforce's peculiar gifts that when he did thus realise anything very deeply, his whole bearing, voice and gesture, eye and countenance, were, if such an expression may be permitted, transfigured by the thought of feeling which possessed him; so that the living man as he stood before you was, almost without words, the expression of that feeling. When, in addition to all this, his power of language is remembered, the energy and deep feeling which was apparent in every sentence and every tone, together with his charm of voice and special fertility and variety of phrase, no one will be surprised at the prodigious impression which his Confirmations always made alike upon the young and upon the old. The addresses were not prepared; or perhaps it would be more correct to say they were not written, at least not after the first few years of his Episcopate. The preparation was rather of himself than of that which he was about to utter, and was usually that which preceded many of his most effective sermons—namely, a few minutes of very deep attention, concentrated upon one or two master thoughts. Then, with these thoughts in full possession of his mind, the fitting word-vesture seemed to follow as a matter of course; words and sentences flowing on and on, and adapting themselves to the specialities of the audience and the locality, as the curves of a river follow the contour of the country through which it flows."—pp. 392, 393.

Especially interesting is it after the eloquent passage which precedes, to hear the Bishop's own account of the matter:

"There is so much of deep interest in a Confirmation, that it takes a great deal out of one. The *present* interest is intense; the single opportunity of making, if

God will, a dint in a character; the gathering in, if they have been watched over and prayed for, the fruit of past weeks; the raising them to something quite new, if they have been neglected; then all the old interest of Brighthelm and Alverstoke wakes up. I remember the deep anxiety with which I presented one and another, the fear, the doubt, the trembling hope, the joy with which I saw one and another come forward, and the after fulfilment or disappointment; and then our Bishop's visits were so hailed by *her*, and she was so beautiful as the reserve which had always gathered melted under his coming and his kindness."—p. 402.

Before passing on, one cannot help recalling certain characteristic features of the Bishop's method on such occasions, which were used forcibly to impress the incumbent of the place where he was going to confirm. 'Tell me,' (he would whisper, drawing you aside into a corner,) 'what you wish me to say to them.' You told him who and what they all were, explained the trouble you had had to persuade certain of them to come at all, begged him to speak words of encouragement or of warning to certain of the younger ones whom you promised to indicate to him, words of praise to some of the aged sort. And O how entirely as well as readily he caught the spirit of your few hasty words, and electrified each set in turn as he singled them out for notice! . . . The Oxford Workhouse on one occasion supplied its contingent of pauper candidates—old men and women. The Bishop, on spying them out (for he had been requested to say a few words specially to *them*,) enlarged on the vices of the denizens of a workhouse with such mastery of the subject—showed himself so thoroughly at home with their habits and mode of life—that one of the party was heard to say, "I'll tell you *what*; that man knows *a little too much* about it!" In a neglected agricultural district, if he noticed in any one of the candidates unbecoming levity of manner, he would single out such an one, and make an example of him or her before the rest. The way he did this was inimitable, the effect was astonishing. It *made* the rite a great success, even if the fate of the day had before seemed trembling in the balance..

[To be Continued.]

For the Church Eclectic.

THE THEOLOGY OF THE INCARNATION.

THEOLOGY, it is reasonable to assume, like all other science needs some compact as well as accurate *formulae* in which may be summed up and made (as it were) *portable* for the mind, those central truths which are the key to the doctrine and the criterion of its correctness. It seems to me that for want of such *formulae* our theological instruction lacks definiteness; a great deal of reading leaves but a vague impression upon the mind of the student; and the disposition to independent thinking either runs into license, or is checked by an uncertainty as to the premises from which conclusions are to be deduced. It is true that we have the Creed, the Catechism and the Thirty-nine Articles; but

the two former are for popular use, and therefore are not burdened with the technical language of theological science, while the latter is neither a synopsis of a complete body of divinity, nor a series of propositions so expressed as to come to the mind readily when they are wanted. Such *formulae* are the very basis of researches in mathematical and physical sciences, and are so far from being in those departments hindrances to independent thought, that they are the instruments and means of its expansion. And so it might be in theology. I venture to send you, as an illustration of what I mean, the following *memoranda* which I am accustomed to give to my classes in Ecclesiastical History, as a summary of the doctrine of the *Incarnation* expounded by the four great councils of Nicæa, Constantinople, Ephesus and Chalcedon, together with its related doctrines of the *Hypostatical Union*, and the *Communicatio Idiomatum*. I hope they may be found useful to some of your readers :

I.—THE INCARNATION.

The doctrine of the *Incarnation* is that the Word, the Son, the Second Person of the Blessed Trinity took *unto* His Divine Nature and *into* His Divine Person, (a)¹ a human nature, becoming "Incarnate by the Holy Ghost, of the Virgin Mary;" that He thenceforth subsists in two natures, the Divine and the human, "truly, perfectly, indivisibly, inconfusedly," (b) (ἀληθῶς, τελῶς, ἀδιατρέτως, ἀσυγχύτως;) He being and continuing *one Person only*, to whom are to be attributed all the acts performed and relations sustained by Him in the two natures Divine and human.

This fact of the Incarnation is unfolded in the four following propositions, which together make up the doctrine of

II.—THE HYPOSTATICAL UNION.

1. The Divine and human natures are, from the moment of the Incarnation inseparably united in one *hypostasis* or personal subsistence; the Son, or Logos, who before the Incarnation subsisted in the Divine Nature as one Person, now subsisting as one Person in two natures, Divine and human.

2. The Divine Nature suffers no change (c) in itself, in essence or attributes by reason of this union with the human.

3. The human nature (being in the Person of our Lord without sin) suffers no change (d) in essence or attributes by reason of its union with the Divine.

4. The Person, being Divine as to His Divine Nature, and human as to His human nature, is still *one Person only*; and every relation he sustains, whether in His Divine or His human nature, is a relation sustained by the One Person, (e) in the unity of His personal subsistence.

¹The references refer to the remarks appended to this statement.

From this doctrine of the Hypostatical Union there follows by necessary consequence another doctrine,

III.—THE COMMUNICATIO IDIOMATUM, (f)

which may also be summed up in four propositions as follows ;

1. The Predicates of the Divine Nature may be predicated of the Person, by whatever *Personal Name* He is named.

(Thus it is right to say that the Logos is omniscient ; the Son of God is omniscient ; our Lord Jesus Christ is omniscient ; the Son of Man is omniscient. All these propositions are true, because the subject of each is a name or title of the Person—it making no difference whether the name or title be derived from His Deity or His humanity.)

2. The predicates of the human nature may be predicated of the person, by whatever *Personal Name* He is named.

(Thus it is true that the Son of Man suffered on the cross ; that the man Christ Jesus suffered ; that our Lord Jesus Christ suffered ; that the Son of God suffered ; that God the Son suffered ; because one Person is spoken of by all these terms, and that Person suffered in His human nature.)

3. The predicates of the Divine Nature may not be predicated of the human ; nor those of the human nature of the Divine.

(For it is not true that His Divine Nature suffered ; nor that His human nature is omniscient, or omnipresent, or infinite ; nor is it right to apply to it any other predicate which is proper to the Divine Nature.)

4. What is predicable of the Person may not be predicated of either nature, unless it is properly a predicate of that nature.

(For while it is true that the Son of Man is the Son of God, because the subject of this proposition is a personal name or title, it is not correct to say that the human nature is the Son of God—and so of other similar propositions.)

REMARKS.

These propositions are useful, both as tests of doctrinal assertions, and also as helps in the exposition of Scripture and other authoritative documents, as will appear in some of the following notes, to which the letters inserted in the text above refer :

(a.) *Into His Divine Person.*—So that clause in the Athanasian Creed is to be understood, which affirms that “although He be God and man, yet is He not two, but one Christ. One ; not by conversion of the God-head into flesh ; but by taking of the manhood into God.” Not in a Sabellian sense, as if the Father and the Holy Spirit were incarnate ; nor yet in an Eutychian sense, as if the manhood were absorbed into the Godhead, “as a drop of honey in the ocean ;” but in the Catholic sense, that He took the manhood into the Person of God the Son ; and so, and so only “took the manhood into God.”

(b.) *Truly, perfectly, indivisibly, inconfusedly.*—“Truly,” against the Arian heresy, which denied that our Lord is “very God of

very God." "Perfectly," against the Apollinarians, who denied our Lord a perfect human nature, feigning that the Logos was to Him in place of a rational soul. "Indivisibly," against the Nestorians, who divided the Person. "Inconfusedly," against the Eutychians, who confounded the natures.—See *Hooker, Eccl. Polit.* B. V. ch. liv. 10.

It is the fashion nowadays to apologize for Nestorius; but that he was not unjustly condemned by the Council of Ephesus, may very easily be shown. Nestorius inveighed against the assertion that the Blessed Virgin is *Theotokos*, and endeavored to substitute *Christotokos* as the predicate of the proposition. But the last part of both terms being the same, the difference, if there be any, must be found in the first part. Now *Christos* either includes *Theos* or excludes it. If *Christos* includes *Theos*, then he who is *Christotokos* is *Theotokos*; and the objection of Nestorius can only be valid on the assumption that *Christos* excludes *Theos*, so that one person, *Christos*, is born of the Virgin, and another person, *Theos*, is not. For certainly a person was born of the Virgin. In truth, *Theos* and *Christos* are both names of the one Person; that Person was born of the Virgin as to His human nature; and that person is the one we speak of, whether we call Him *Theos* or *Christos*. The blessed Virgin, therefore, is truly *Theotokos*, and Nestorius' denial of that title cannot be purged of heresy.

(c.) *The Divine Nature suffers no change, &c.*—Thus, when St. John says, "The Word became flesh, and dwelt among us," we are not to understand that the uncreated nature of the Logos became that which it was not before. The Person who is the Word became flesh by taking to Himself a human nature, and in that nature that person dwelt among us. There is a very common error respecting the Atonement which is guarded against by the proposition now under consideration. Ignorant preachers among the sects, and some perhaps among ourselves, speak sometimes as if the virtue of the Atonement consisted in our Lord's bearing an infinite amount of suffering; which, of course, implies the suffering of an infinite nature; and thus they assume that the Divine nature suffered with the human. But the Divine nature is incapable of suffering, and no change in this respect was, or could be wrought by the Incarnation. Hence, as Pearson expresses it, "All the sufferings of our Mediator were subjected in his human nature." (*Pearson on the Creed*, p. 285, *Am. Ed.*) That conception of the Atonement, therefore, cannot be admitted, which makes its virtue consist in the extent, or intensity of our blessed Lord's sufferings. These were limited by the capacity of His human nature. But although this is true, yet it was the Divine Person who suffered; and the Atonement has its redeeming virtue from the dignity and worth of that Divine Person whose sufferings they were. How much more just and elevated a view does this give of the interest of the Father in the atonement of the Son. The former makes of God a vindictive and exacting sovereign, who must have the same amount of suffering whether He forgive or condemn; the latter enables us to realize our Saviour's

gracious declaration, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The atonement in this view is a work of love, on the part both of the Father and the Son; and the suffering unto death is the supreme test of that love. The Father gave, and the Son took a human nature, that in that nature He might offer the sacrifice which as Divine He could not. The Omnipotent became weak, that by weakness He might do that which by omnipotence He could not do—die for us.

(d.) *The human nature suffers no change, &c.*—It is not meant by this that our Lord's human nature is in the same *state* or *condition* as ours; for it was, in the act of His taking it, cleansed from all sin, and endowed with manifold and transcendent gifts of grace. "God giveth not the spirit *by measure* unto Him." The meaning is that the nature was not changed so as to be other than a human nature. The limitations of the rule are thus given by Hooker in his own majestic way:—"But may it rightly be said concerning the incarnation of Jesus Christ, that as our nature hath in no respect changed his, so from his to ours as little alteration hath ensued? The very cause of his taking upon him our nature was to change it, to better the quality and to advance the condition thereof, although in no sort to abolish the substance which He took, nor to infuse into it the natural forces and properties of His Deity. As therefore we have showed how the Son of God by his incarnation hath changed the manner of that personal subsistence which before was solitary, and is now in the association of flesh, no alteration thereby accruing to the nature of God; so neither are *the properties of man's nature* in the person of Christ, by force and virtue of the same conjunction so much altered as not to stay within those limits which our substance is bordered withal; nor the *state and quality* of our substance so unaltered, but that there are in it many glorious effects proceeding from so near copulation with Deity. God from us can receive nothing, we by Him have obtained much: for albeit the natural properties of Deity be not communicable to man's nature, the supernatural gifts, graces and effects thereof are."—*Eccl. Polit. B. V. ch. liv. 5.*

We may illustrate this proposition by a reference to the notion of some Lutherans that, by what they called the *communicatio majestatis*, our Lord's body after His Ascension became *ubiquitous*. It is undoubtedly a mystery difficult of apprehension how the omnipresent Divine nature could be so united with the finite, and (in the days of his earthly sojourn) localized human nature, that St. Paul could say, "In Him dwelleth all the fulness of the Godhead bodily." But the solution of this mystery is not to be sought in the Lutheran heresy of Ubiquitarianism. It is rather to be derived from just views of what the Divine omnipresence is. Coleridge has somewhere a profound remark that the Divine Omnipresence is not so much the Divine presence to all things, as the presence of all things to God. In other words, it is not the mere diffusion of God through space, as if (speaking with all rev-

erence) in six feet of space we have six feet of God. This is a totally inadequate and unworthy idea. Omnipresence is not merely a presence everywhere, but an *all-presence* everywhere. The Divine nature of the Son, then, may be all-present in the human nature to which it is hypostatically united, and yet the human nature may be circumscribed within its own proper limits. And this, we take it, is St. Paul's meaning in the text above cited.

(e.) *Is a relation sustained by the one person.*—So our blessed Lord to Nicodemus, (St. John III. 13.) “No man hath ascended into heaven, but he [the Person,] that came down from heaven [by becoming human,] even the Son of Man [the same Person] who is in Heaven, [as Divine.]”

(f.) *The Communicatio Idiomatum.*—The four propositions under this head are self evident, if we have grasped what goes before. An illustration of the fourth, however, may clear up a point which is not as well understood as it should be. It is sometimes argued thus: Our blessed Lord is an object of worship; therefore His humanity is an object of worship—as if, because the predicates of the nature may be attributed to the Person, therefore the predicates of the Person may be attributed to the nature. But worship is a personal act terminating in a personal object—the act of a person to a person;—and our Lord's humanity, abstractly considered, is not a person; it is *of* the Person—it is *of* the object of worship, but not an object of worship in itself. Some Romish theologians have laid down that there is a special worship to be addressed to the sacred Humanity of our Lord; but the use they have made of this assertion may warn us of its danger. For if we acknowledge that the Humanity is an object of worship, we must distinguish between that worship which is offered to the Divine, and that which is to be offered to the human. The one is said to be *latria*, which is defined to be *adoratio in se propter se*, or more shortly, *adoratio propter se*, that is, an adoration or worship which terminates in the object because of the object itself; while the other, *dulia* or *hyperdulia*, is defined to be *adoratio in se propter aliud*, or *adoratio propter aliud*, an adoration or worship terminating in the object because of its relation to some other object. The first is said to be proper to God alone, because He is the only object to be worshipped for Himself; the other is said to be proper to that which in some way relates to God. The theologians in question give plausibility to this reasoning by the assertion that our Lord is the object of *adoratio propter se*, or *latria*, because He is Divine; and that His human nature is the object of *adoratio propter aliud*, or *hyperdulia*, because it is united with the Divine. Having thus established the principle as they think, they immediately extend it so as to cover the worship of the blessed Virgin, the saints, relics, images, &c. For all these are in various ways, mediately or immediately related to the Divine, and therefore in different degrees objects of *adoratio propter aliud*, (*hyperdulia*, *dulia*, *cultus*.) The plausibility of this argument, and the extent of its range to cover the whole system of Romish corruptions of worship, require

us sternly to remind ourselves that this *adoratio propter aliud* is the precise sin of idolatry forbidden in the second commandment, which prohibits our worshipping anything because of its relation of real or supposed likeness to "anything in heaven above, or in the earth beneath, or in the waters under the earth."² The fundamental premise from which the argument starts has, moreover, been contradicted and condemned by an Ecumenical Council. The IXth Canon of the Second General Council of Constantinople is as follows: "If any one says that Christ should be worshipped in two natures, by which assertion they introduce *two adorations*, [one] separately to God the Word, and [another] separately to the man; or if any one to the destruction or confusion of the Godhead and manhood, introduces one nature or substance of these things which have come together, and worships Christ in this manner, but does not worship with *one act of adoration*, God the Word Incarnate with His proper flesh, as it has been delivered from the beginning to the Church of God, let him be anathema." (*Hammond*, p. 135.) We are not therefore to worship the Divine in Christ with *latria* and the human with *hyperdulia*, for this is to introduce two adorations; but we are to worship with one adoration, the one Person who is Divine and human, "God the Word Incarnate with His proper flesh." The adoration is one, because the Person is one.

These remarks, which strictly belong to scientific theology, may serve to illustrate the propositions above given. They could of course be enlarged to any extent.

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SHAKESPEARE—No. VII.

BY THE REV. DR. BOLLES.

SHAKESPEARE'S CONCEPTION OF HUMANITY.

WHAT man is, as contemplated in the Bible and in the system of Catholic Théology, we all understand. *Not* a being evolved from any of the unseen agencies and influences of matter; but *created* in the image of the Great God Himself—in *His moral image and glory*. *Not merely* an animal, with the powers and endowments of an animal *only*!—not an advanced monkey or an improved ape or a developed ourang-outang;—but altogether a different order of being; not material only but also spiritual; a connecting link between Heaven and Earth; in spirit or soul "a little lower than the angels;" in majesty of form or

²There is a great difference between *reverence* for sacred things, and *worship* offered to them. Worship is *positive*—act or word of adoration addressed to the object. Reverence is *negative*, the carefully abstaining and protecting it from all unhallowed, profane or worldly use or treatment.

body, so "fearfully and wonderfully made" as to be the very "paragon of animals;" and what Carlyle calls a "*Breath from Heaven*"—in so much that "the Highest Being reveals *Himself* in man." And as the magnetic influence imparted to iron endows it with powers and properties which it did not possess before, and all this without extending its bulk or augmenting its weight or altering its organization, so it is with the *soul* of man imparted to the body, and making itself *visible* in the body, by nothing but its grand and glorious and God-like effects and operations. Such a Being is Man according to Holy Scripture—visible and invisible, mortal and immortal, material and immaterial, natural and spiritual, body and soul united, and both essential to the constitution of a *perfect man*. Not man now as he was originally created, all pure and holy, but man fallen from his high estate—the broken image of his Maker, and so terribly broken as that there is no sin or crime which he may not be instigated to commit, and of which he may not be guilty. Yes! such is man—the man for whose salvation both in body and soul, our Blessed Lord and Saviour Jesus Christ, made Himself an offering upon the Cross, the Just for the unjust, to bring us to God—to regenerate, and so to create anew in the divine image, as that finally we "*may have our perfect consummation and bliss, both in body and soul, in God's eternal and everlasting glory.*"

Now what is the teaching of Shakespeare upon this great subject? What kind of man is it about whom he wrote, whose nature he delineated, whose thoughts, feelings, passions and motives of action he portrayed, and in the mysteries of whose existence, he had a deeper insight, as all confess, than any other writer of all the ages, Scientist or Naturalist?

Had he any idea of man merely as an animal, having no immaterial and immortal soul, and finally concluding his existence in death or the grave, as the "*be-all*" and the "*end-all*" of every thing?

We summon him to the bar and call for his testimony. In Richard II. as in all his Plays everything of importance is based upon man as an immortal being, Bolinbroke feels it in the condemnation of Bushy and Green, and hence his language:

"I will not vex your souls
Since presently your souls must part your bodies."

Bushy feels it, and hence exclaims—

"More welcome is the stroke of death to me
Than Bolinbroke to England."

Green feels it and hence is made to utter the language of the Martyr:

"My comfort is that heaven will take our souls,
And plague injustice with the pains of hell."

Richard 2, Act 3, Scene 1.

In Hamlet all through we have the immortal soul, as when urged not to encounter the Ghost :

"And for my soul what can it do to that,
Being a thing immortal as itself."—*Hamlet, Act 1, Scene 1.*

So in Julius Cæsar—Cassius feels it :

"Nor stony tower, nor walls of beaten brass,
Nor airless dungeon, nor strong links of iron
Can be retentive to the strength of spirit."
—*Julius Cæsar, Act 1, Scene 3.*

Again in Hamlet, see his description of man :

"What is a man ?
If his chief good and market of his time
Be but to sleep and feed ? A beast—no more,
Sure He that made us of such large discourse,
Looking before and after, gave us not
That capability and God-like reason
To rust in us unused !"—*Hamlet, Act 4, Scene 4.*

How the fantastic Lucio is awed into gravity by the virtuous Isabella ! And how he sanctions the Catholic idea of *virgin purity* :

"I hold you as a thing ensky'd and sainted ;
By your renouncement, an immortal spirit ;
And to be talked with, in sincerity,
As with a saint."—*Measure for Measure, Act 1, Scene 5.*

Romeo is anxious about his Juliet and says :

"For nothing can be ill if she be well—

Listen to the response :

"Then she is well and nothing can be ill ;
Her body sleeps in Capel's monument ;
And her immortal part with angels lives."
—*Romeo and Juliet, Act 5, Scene 1.*

King John is poisoned by a Monk—the tradition adopted by Shakespeare and hence a proof that he cannot have been a *Roman Catholic* ; then we have the result :

"It is too late ; the life of all his blood
Is touched corruptibly ; and his pure brain,
(Which some suppose the soul's frail dwelling house)
Doth, by the idle comments that it makes,
Foretell the ending of mortality."—*King John, Act 5, Scene 7.*

What but the consciousness of an immortal soul could have inspired the Poet when he wrote of Coriolanus :

"His nature is too noble for the world ;
He would not flatter Neptune for his trident,
Or Jove for his power to thunder, his heart, his mouth
What his breast forges, that his tongue must vent,
And being angry, does forget that ever
He heard the name of death."—*Coriolanus, Act 4, Scene 1.*

So felt the appointed executioner of Claudio and hence he exclaims :

"'Tis now dead midnight and by eight to-morrow
Thou must be made immortal."
—*Measure for Measure, Act 4, Scene 2.*

In the same faith and spirit is recorded the death of Wolsey :

"So went to bed ; where eagerly his sickness
Pursued him still ; and three nights after this
About the hour of eight (which he himself
Foretold should be his last) full of repentance,

Continual meditations, tears and sorrow,
He gave his honors to the world again,
His blessed part to heaven and slept in peace."

—*Henry VIII, Act 4, Scene 2.*

In the same faith and spirit the Bishop of Carlisle pronounced the eulogium upon Norfolk:

"Many a time hath banished Norfolk fought
For Jesu Christ; in glorious Christian field,
Streaming the ensign of the Christian cross,
Against black Pagans, Turks and Saracens:
And toil'd with works of war, retired himself
To Italy; and there at Venice, gave
His body to that pleasant country's earth,
And his pure soul unto his Captain Christ,
Under whose colors he had fought so long."

—*Richard II, Act 4, Scene 1.*

In the same faith and spirit the Poet conceives the celebrated Sonnet on the Soul; about which so much has been written, and the only key to which is the Incarnation of Christ:

"Poor soul, the centre of my sinful earth,
Fool'd by those rebel powers that thee array,
Why dost thou pine within, and suffer dearth,
Painting thy outward walls so costly gay?
Why so large a cost, having so short a lease,
Dost thou upon thy fading mansion spend?
Shall worms, inheritors of this excess,
Eat up thy charge? Is this thy body's end?
Then, soul, live thou upon thy servant's loss,
And let that pine to aggravate thy store;
Buy terms divine in selling hours of dross;
Within be fed, without be rich no more:
So shalt thou feed on death, that feeds on men;
And, Death once dead, there's no more dying then."

From these extracts as well as from the characters themselves, to which we might appeal, there can be no doubt as to the Catholic Theology of Shakespeare in regard to man—what kind of a Being in his estimation Man is—all certainly that the Scriptures represent, in his original creation and in his subsequent fall and redemption by Christ.

Never in all the flights of his imagination had he the thought of any of our modern Materialists, as to the mere animal nature and origin of man; nor in all the instances of human depravity which he has so marvellously represented, has he produced a single individual, so horribly depraved as "*to soil his own nest*" by the denial of Man's high and heavenly original.

And as for the latest invention of German Neology, that the soul of man is only the production of "*the chemico-physical mathematics of atomic oscillations*," we doubt if anything like it can be found in any of the vagaries of any of the Ghosts or Witches whom the great Dramatist has seen fit to produce, for the purpose of some of his plays.

My last quotation is from one of Shakespeare's sonnets, in which the Poet is supposed to embody more of his own thoughts, feelings, emotions and sentiments, than in any other of his writings. The one which I have quoted, entitled "*the Soul*," is very remarkable for the depth and pathos of its imagery, and for the wonderful manner in which he has condensed the teachings

of all Catholic Theology as to the soul and body of man; that the one is "the centre" of the other, and every moment exposed to assault by "rebel powers" within and without; that the building up, adorning, decorating "the outward walls," "the fading mansion"—in other words a mere earthly life, feeding and pampering the body or providing only for its necessities and luxuries, at the expense of the soul, is to create "a dearth" within, starving the soul; and is labor lost for "worms," who must be the ultimate "inheritors," "eating up thy charge," consuming the objects and the very vitals of true life; that the subjugation of the body, with all its depraved appetites and passions and making it "the servant" of the soul, is essential to the life of the soul; in so much that the "pining" of the one—an absolute contraction of all outward and earthly greatness, may be necessary to increase, augment and multiply the stores, resources, riches and possessions of the other; in which reflection there is a plain allusion to our Saviour's words—"He that saveth his life shall lose it, and he that loseth his life for My sake, shall find it."

Then comes the admonition "within be fed"—that is, feed the soul—all that God has provided for its nourishment and for the maintenance of its life—let the soul live upon it, feed upon it, even though "without, you must be rich no more."

Then follow the strange and electrical words:

*"So shalt thou feed on Death, that feeds on men;
And death, once dead, there's no more dying then."*

Tell me, what is the meaning of these wonderful words? Can they be explained without the Gospel? Without the Incarnation of Christ? What can possibly have been the idea of the Poet?

In and of themselves, and with a single exception, they are but a jargon of nonsense. I say with a single exception; for nature, reason, science, all teach us, that "Death feeds on us"—for there is no element of earth or air or water or fire, on which we live, which does not feed and nourish Death, and enable him to execute upon us his devastating and all consuming power. But how can we "feed on Death" and make him our nourishment and instrument of life; and so kill him, eat him, swallow him up, as that death shall be no more? O *that* is the mystery of the Gospel? *that* is the alchemy of Christ our Lord and our God!

But how? Let the Gospel answer. As members of Christ, of His Incarnate Body, "bone of His bone, flesh of His flesh"—He the Head, we the members. We are one with Him and in Him; and hence the teaching: That we live in Him, are crucified with Him, dead with Him, buried with Him, risen with Him, and so in Him and with Him, all things temporal, earthly and mortal are changed and transformed—trials and afflictions are mercies and blessings—contempt and reproach for His sake are honors and glories, poverty is riches, mortality is immortality.

*"The Grave
No more a charnel house to fence
The relics of lost innocence . . .
But now a cell, where angels use
To come and go with heavenly news."*

And so death is changed—we “feed upon him,” receive him into our hearts as a welcome messenger of love—make him an instrument in every possible way to awaken our hopes, and to renew the longings of our souls for his “deliverance from the burden of the flesh”—and so the more we think of him and “feed upon him” as a *disarmed* and *conquered foe*, the more we are strengthened and encouraged and invigorated, and enabled to rejoice that Death is actually “abolished,” is *Killed*—and now no more!—No more as death—no more the enemy, the avenger, the tyrant, the conqueror; but now the welcome friend, the loving messenger of mercy, the most grateful harbinger of rest and peace, and the very “crown of life.”

FREE-WILL.

Of all the Theological questions relating to *Man* and his responsibilities to God, not one has awakened a deeper interest or been more thoroughly debated and discussed than the question of the *freedom of the human will*. For if man in his actions is governed by an overmastering fatality or sovereignty, an inevitable necessity, then manifestly he cannot be an accountable being; nor would it be possible for him to be arraigned, as responsible for his conduct, at the bar of Infinite Justice. Nay more, the moment the horrible doctrines of the Fatalists are received and recognized as true, no matter under what strange names, whether of Atheism or of Calvinism, and you have wrested from man the high prerogative of choice as to what is good and what is evil, what is right and what is wrong, that moment you have laid the ax at the root of all criminality and you have made him an absolute, irresponsible being, as well to human as to heavenly laws, as well to man as to God. On this subject the teaching of Holy Scripture is expressed by Milton:

“God made thee perfect, not immutable;
And good he made thee; but to persevere
He left it in thy power; *ordained thy will*
By nature free, not over ruled by fate
Inextricable or strict necessity.”

And then in response to all the objections and sophistries of Satan, the Almighty speaks as with the voice of thunder—

“I made him just and right,
Sufficient to have stood, though free to fall,
Such I created all th’ ethereal powers
And spirits, both them who stood and them who fail’d;
Freely they stood who stood, and fell who fell.”

Upon this fact in human nature all the promises and threatenings of the Bible are based—“Behold I call heaven and earth to record this day, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live.” And then our Saviour unfolds the whole groundwork of all the condemnations of the Gospel in the solemn words—“*Ye will not come unto me that ye might have life;*” not of course that all men, at all times, and under all circumstances, can do precisely as they will; for by a long course of sin and diso-

bedience men may possibly deprive themselves even of this power ; may lose the ability to choose and act for themselves, and may become the mere creatures of habit and passion. But the desperate madness even of this condition, is one which they have deliberately chosen ; nor can it be doubted, that in the Revelations of Eternity the fact will be manifested to each individual, that he is just what he has *willed* himself to be.

But let us listen to the teaching of Shakespeare. In the tragedy of Lear we have two desperate characters—the Earl of Gloster and his bastard son, Edmund—the one terribly superstitious, as all wicked men generally are, consulting the omens and imagining himself as fated by the stars and eclipses of the sun or moon—the other with too much intellect not to see the folly and hence soliloquising *wisely* over his father's omens, though with the most diabolical intent :

“This is the excellent foppery of the world, that when we are sick in fortune (often the surfeit of our own behaviour,) we make guilty of our disasters the sun, moon and stars ; as if we were villains by necessity ; fools by heavenly compulsion ; knaves, thieves and treachers by spherical predominance ; drunkards, liars and adulterers by an enforced obedience of *planetary* influence ; and all that we are evil in by a divine thrusting on. An admirable invention of man.”

My next quotation is from Othello and from the mouth of Iago ; perhaps the most incarnate fiend of all the characters drawn by Shakespeare, but here, as Coleridge says, “a bold partisan of a truth, and yet of a truth converted into a falsehood by the absence of all the necessary modifications caused by the frail nature of man.”

Roderigo had spoken of his “*virtue*.”

Iago,—“Virtue? a fig! ’Tis in ourselves that we are thus or thus. Our bodies
“are gardens, to the which our wills are gardeners ; so that if we will plant
“nettles, or sow lettuce ; set hyssop and weed up thyme ; supply it with
“one gender of herbs, or distract it with many ; either to have it sterile
“with idleness or manured with industry, why the power and corrigible
“authority of this, lies in our *will*s.”

Then follows the wily artifice, converting the truth into a falsehood, and enticing the poor victim, more and more within the embraces of this crafty and cunning enemy of all virtue. The idea however, is evidently derived from the many passages of Holy Scripture where the Church is compared to a vineyard to be fenced and planted and cultivated and the great world of human hearts to a field for the reception of good and bad seed.

Just at this place I may perhaps digress a moment to speak of one of the marked peculiarities of Shakespeare—that in all his characters however vile or depraved, or impious, or cruel, or lecherous, or fiendish, not one has been made to utter the common language of ribald and blasphemous Infidelity or Atheism, reviling God or His people, or His prophets, or His ministers ; nor has one been made to vilify and abuse the Bible or the religion of the Bible, the Cross or the religion of the Cross. From first to last *all* appear to be endowed with something of a better and a higher *intellect*, not to speak of moral or Christian virtues—*all* I say, not excepting the hypocritical Angelo or the treacherous Edmund, or the ferocious Tybalt, or the blood-thirsty Lady Mac-

beth, or the hard-hearted Shylock, or the beastly and inhuman Claudius, or the malevolent and usurping Frederick, or the false and pitiless Iachimo, or the malignant and fiendish Iago, or even the savage and half-witted Caliban—all, in the conceptions of the Poet, seem to have been modelled upon the idea, that those who partake of the wickedness of Satan should also be endowed with some of his *intellect*, at least enough to constrain them, like the devils, to “believe and to tremble”—at least enough to prevent them from denying the prophetic office of Moses, however much they might dispute with archangels about the burial of his body, at least enough to compel them to bow and stand aghast at the name of Jesus, no matter how strangely contrary to His spirit and teaching might be their conduct and course of action.

[To be Continued.]

Miscellany.

DENOMINATIONAL DIFFERENCES.

REV. ROBERT WASHBON.

[DEAR MR. EDITOR:—There is such a ring of sound and practical sense in this utterance of an honoured and venerable Priest of the Diocese of Albany, that I venture to commend it to your readers not in the department of Theology, but of “*applied*” religion.]

W. C. D.

March 10, A. D. 1880.

DO we need so many Denominations? Can we support them? If we try to support them, shall we not, in the end, swamp ourselves? May not our children be dependent on outside help if we try to support them?

These are practical questions which the fathers ought to answer. The prospect of being religious paupers is not the worst of it. In large places and cities religious denominations may prosper and apparently do no harm, but in small, poor villages, they are a blight every way—a secular, social and spiritual blight. Denominational differences interfere with enterprise and project. Nothing can now be undertaken in our village which depends on the sympathy of the whole community. Something will be done which somebody does not like. This temper of the denomination rules in everybody, and if it cannot control it will obstruct. We are sensitive in this matter. We want all prosperity to be in our members.

The first thing a stranger sees is four large meeting-houses, and if he has had any practical experience of the temper of denominations, when poor and needy, he will hesitate to cast his lot with us. He would say: “I cannot afford to support so many Churches and preachers,—especially as they are substantially alike and preach the same gospel.” When poor, denominations are great beggars; they find it impossible to pay their preachers, and they let no one pass except he give toll or commute,—and

business men quickly find this out, and some of them become wary and use the denomination as the denomination seeks to use them. The stranger would be wise to seek a larger village. Denominations, when poor, are tempted to be extortionate, and do many equivocal things to get money, to meet expenses; the stronger members "shying" as much as they can. They do next to nothing for the poor. The poor are not much sought after, because they are a burden, but they are very complaisant where there is money.

In social matters it is no better. The strong members of one denomination can have very little intercourse with the members of another. They are civil but are not agreed. The young people will sometimes break away and have an evening sociable, but next day are called to account,—in public and otherwise, and they give up and give in, and sociables are blotted out, and we go on, grow old and stunted and contracted, with no intelligence or line of beauty in the face, or sweetness or grace in the heart. There is a great deal in cities and large villages to counteract this, but nothing in such a little village as ours. But worst of all is the spiritual blight. We profess to be not partizans, but disciples of Christ. Now, a denominational feature of the Church of Christ, bears no semblance to the character or spirit of Christ. It is plainly a caricature or a counterfeit. Christ could never have instituted or appointed any such thing in a little village like ours. It exists from a temper other than what we know of Him. We had better not cheat or deceive ourselves in this matter.

The fairest that can be said of a denominational Church is, that it is an adulterated church. We justly condemn every other kind of adulteration, every other thing that is made impure and corrupt by admixture of cheap and worthless ingredients. The thin and tinsel wrappers put around religion, hold very little of the genuine article. We cannot afford much in that way. The raw material is too costly to be so bound up in packages to suit the customers and retailed, wherever may be found respectable drug stores. Church adulterations are the greatest offence in the world, and cause the awful stumbling which will sooner or later cast us all down. They breed and nourish selfish hearts, narrow and conceited minds, vain and proud feelings, hard judgment against others, too strong to have much of the love and truth of Christ mingled in it. After feeding on such corrupt food we are diseased and die; and our poor children, what will become of them? Thus by denominational differences, our secular, social and spiritual interests are all alike, sadly involved.

I have not said these things to fault anyone. I seem to be equally in fault. I am a Priest in the Protestant Episcopal Church, but my ordination was as a priest in the Church of God. My relation to the Protestant Episcopal Church rests on other considerations than my ordination. My feelings are not denominational. I go, and it has been my practice to go to every house, though often misunderstood by the leaders of the denominations;—so unusual is it for a minister to go to any only his own people.

I do not ask any to be an Episcopalian, but I do ask that you accept the office and ministrations of a Priest of God, for yourselves and children. And, if possible, to be all gathered into the fold of Christ, for there is no more safety for a child of God wandering in the world, than for a lamb feeding in the wilderness of wolves. I do not see any need of taxing ourselves twelve or sixteen hundred dollars a year to get two more ministers to come to do this work; and to warm and light two more meeting-houses when the other two are not filled. We had better use this money to aid the preaching of the gospel in other more destitute places.

RELIGION AND SCIENCE.

WE find the following in Dr. Paret's "Parish Guide," Church of the Epiphany, Washington:

The Rector sometimes has persons coming to him for help in relation to some of the puzzling questions which the most ignorant can ask, but the wisest cannot fully answer, concerning the relation between scientific knowledge and God's word revealed. As a help to all thus troubled, he ventures to put in print the substance of a letter written by him on that subject. Some months since he was invited to listen to a lecture upon the Relations between Religion and Science, as delivered by a gentleman well known for his attainments in certain special branches of investigation; and his opinion being afterwards asked for, he put it in form of a letter addressed to the lecturer:

DEAR SIR: I listened with great pleasure to your recent lecture on the Relation between Science and Religion. With very much of it I heartily agreed, and I am as firmly convinced as yourself that between sound science and sound religion there never can be strife. There is imperfection on both sides; knowledge is imperfect, men are weak. The whole truth has not yet been reached by science, nor granted in revelation; so I have always taught. But believing that you, as a lover of science, really seek truth rather than personal victory, I venture to tell of one or two points on which I was not satisfied and they are of scientific rather than theological bearing.

1. You asserted the right and duty of science to be skeptical as to religious assertion, and to accept nothing unless proved. Granted. But must you not also grant to religion the like right and duty to be skeptical as to scientific assertion, and to accept nothing unless proved? I am sure you will answer, "Granted."

Now, you began your lecture with an assumption and assertion of evolution as an established scientific principle and truth, and you built your whole lecture upon that ground, declaring that there was no reason why it should not be taught as an absolute truth in our schools as unhesitatingly as we teach the law of gravitation.

Just here I am skeptical. I want something more than assertion. I have no more respect for scientific assertion or claim to authority than you have for religious assertion. Grant that evolu-

tion has been proved "within certain limits." Grant that it seems just now a "very probable hypothesis." Before I consent to receive it as absolutely true, and of unlimited application—before I will even yield opinions with which it seems in conflict—I want clear, full proof. And when I find that though a few "dogmatizers" in science, like Haeckel, Bastian, and others, assert that it is proved, others of at least equal eminence (Virchow, Tyndall, [see article in the *Popular Science Monthly* for January, 1879,] and Agassiz) declare positively that it is *not* proved, but only probable, and that there are certain limits which it cannot pass; when I find Bastian's boasted proofs declared false by Tyndall (*Scientific Monthly, Supplement*, p. 505,) the teachers of science must bear with me, as a teacher of religion, for claiming their asserted privilege of skepticism, and saying, "Wait." When evolution shall be proved as fully as gravitation, I will accept it as fully. When leading scientific men, rightly speaking, only claim it as an exceedingly probable "hypothesis," I demur. If it is "dogmatism" in religion to assert upon authority, is it not "dogmatism" in men of science to demand my assent to theories only partly proved?

Difficulty Second.—You said, and repeated it, that "Science has outlived a hundred forms of religion." The fallacy of ambiguous terms. What is science? Reverse your saying, and it is even nearer the truth: "Religion has outlived a hundred schools of science." It is a worthless argument either way. The great principles of the Christian religion are expressed in the Apostles' Creed, received by all Christian people. They have not changed at all in 1700 years. True, there have been different forms of worship, different schools of opinion, different modes of teaching; but these are no more than the different schools, authors, and diversities of scientific study. But the chemistry of to-day is not the old chemistry. So entirely a new one that its foundation has been relaid, and a new scientific language needed for its expression. The geologic theories of one hundred years ago are counted by the science of to-day as the veriest absurdities. The very rise of the doctrine of to-day as the veriest absurdities. The very rise of the doctrine of evolution has created a *revolution*. And I am confident that, on careful reflection, you will own that the changes in science (in accepted principles and received truths, as well as in modes of teaching,) for the last 1800 years have been greater and more radical than the changes in religion.

For myself, if uninterrupted evolution were clearly proved, I should have no difficulty at all in receiving it as the method of Divine work in the universe *at its present stage*.

But the very principle of evolution itself would forbid my binding myself to the belief that it has always been the mode of action, or that it always will be. There may be crises evolved, where, as in the artificial combinations of the chemist's laboratory, results are produced in an instant, which, ordinarily, would take long, slow process. There may be gaps in evolution where one order of evolution yields to another. There may be evolved a higher method, to which even evolution itself must give

place. I can imagine that in the process of evolution a crisis may be evolved where evolution should give place to *permanence*. . . . I do not think I am a bigot in this matter. I only ask from you, as a scientific teacher, the same privilege of skepticism and carefulness in receiving which you claim for yourself. I am deeply interested in scientific studies. I am ready to believe all that is proved. I find what I know to be the best religious teachers ready to receive the teachings of science. But there is a true science, which is the statement of truths fully and entirely established; and there is a "science, falsely so called," which puts assertion instead of proof, half proof instead of full proof, and which claims for hypothesis what is due only to established principle. And it is only with the false science (which I am sure you will disown as heartily as I,) that Religion has any strife.

Yours, truly,

WILLIAM PARET.

THE ECCLESIASTICAL COLOURS.

WE publish the following list partly because we think few of our readers are likely to have come across it themselves, and partly in the interest of peace and quietness. Those who maintain the sole authority of the Sarum sequence of colours in the Church of England are very fond of accusing those who adopt the Roman use in this matter of introducing an entire novelty into our Church, of deserting her true tradition, &c., &c. The following list shows conclusively that these accusations cannot be sustained by fact. It will be a great gain if its publication tends to put an end to the bickering about the rival sequences which so constantly turns up, and to show that the Roman sequence, which has gained such extensive favour among us, is quite in accord with the ancient traditions of our Church.

The original from which the following is translated may be found at the end of the reprint of the Pontifical of Bainbridge, Archbishop of York, issued not many years since by the Surtees Society. It is there extracted from a pontifical written for a Bishop of London in the fourteenth century. The editor remarks that the expression "our Church of Exeter," proves that the transcriber copied the list from some (unknown) Exeter book without alteration. The list reappears in another London pontifical, that written for Bishop Clifford (A. D. 1406-1426,) and again in the pontifical of Chichele, Archbishop of Canterbury, (A. D. 1414-1443;) in this last case it appears side by side with the Sarum list of colours. There is thus evidence that the Roman set of colours was in use in at least three important dioceses—Canterbury, London, and Exeter—in the south of England down to the middle of the fifteenth century, and the probabilities are that it was in use in other dioceses also and down to a later date probably down to the Reformation. If this were so, the fact that such an ample supply of vestments of colours (*e. g.*, green,) not required by the Sarum rite is found in the inventories taken in Edward VI.'s reign is easily accounted for.

Might it not tend to appease prejudice if (in consideration of the fact that the following list appears *twice* and by itself in pontificals for the London diocese,) people were to call the sequence of colours contained in it the old "London use," instead of the "Roman use?"

OF THE COLOURS OF VESTMENTS ACCORDING TO THE ROMAN CHURCH, WHEN AND HOW FREQUENTLY THROUGHOUT THE YEAR THE DIFFERENT COLOURS ARE TO BE USED IN THE CHURCH.

Of White Colour.

- The white colour is the first, purest, simplest, and most festive of all colours; therefore it is to be used—
- On Christmas Day, because of the Virgin's Childbearing.
 - On the day of St. John, Evangelist and Virgin.
 - On the Sixth Day after Christmas.
 - On the Day of the Circumcision.
 - On the Octave of St. John.
 - On the Vigil and throughout the Octave of the Epiphany.
 - On the Purification, and on all Feasts and Commemorations of the Blessed Virgin Mary.
 - On Maundy Thursday, because of the consecration of the chrism, the institution of the Eucharist, and the washing of the feet.
 - On the Eve and throughout the Octave of Easter, and on all Sundays and Ferias till the Ascension, because of those who have been regenerated, and because of the joy of the Resurrection.
 - On the Day and throughout the Octave of the Ascension, because of the two men in white apparel who stood by the Apostles.
 - On the Feast and throughout the Octave of the Nativity of St. John the Baptist, because of his purity.
 - On the Feast and throughout the Octave of the Eucharist, because it is the "brightness [*i.e.*, whiteness, *candor*] of the Everlasting Light" (Wisd. viii: 26.)
 - On the Day of the Holy Trinity.
 - On the Feasts of angels and of virgins.
- According to the Roman court, white should also be used
- On the Feasts of All Saints.
 - On the Feast of the Dedication of a Church and throughout the Octave, because of the marriage of Christ with the Church.

Of Red Colour.

- The colour red is the hue of fire and of blood, and so is typical of the love of the Holy Ghost and the shedding of blood; therefore it is to be used—
- On the Eve and throughout the week of Pentecost, till Trinity Sunday.
 - On all Feasts of Apostles and Evangelists, and of all martyrs, except on the Beheading of St. John the Baptist, and on the Feast of the Holy Innocents, when according to Roman custom violet is to be used, because they went down to limbus.
 - On the Octave of the Holy Innocents red is to be used, because Octaves signify the Resurrection.

On both Feasts of the Holy Cross, and on all commemorations of the same, because it was hallowed by the Blood of Christ.

Of Yellow Colour.

The colour yellow is ripe looking, it is midway between white and red, and is like to burnished gold, therefore it is to be used—
On all Feasts of Confessors.

According to some, yellow vestments should also be used on the Feast of St. Mary Magdalene (see Note A.)

Nevertheless the Roman Church uses white on Feasts of Confessors.

Of Violet Colour.

Violet or purple is dim and obscure, and dark to the sight; it is indicative of penitence, and of contempt of the world, therefore it is to be used—

On Advent Sunday, because then begins the season of anxious expectation.

On all Ferias, when the Service is of the season, till Vespers on Christmas Eve.

From Vespers on Saturday before Septuagesima, when Alleluia is dropped, till Maundy Thursday, or, according to some Churches, till Passion Sunday (see note B.)

On Rogation Days.

On Ember days out of Whitsun week.

And on all Vigils of Saints, because they are days of Penitence, purple or violet is to be used.

Note that purple and violet are to be reckoned as being the same colour.

Of Green Colour.

Green is a pure colour, joyous and comforting to the sight, therefore it is suitable to those seasons when faith in the incarnation and infancy of the Saviour, or in the blessed Trinity, are brought to mind, for the "just shall live by his faith," and by it he also grows and rises again. Hence green is to be used—

On all Sundays and Ferias from the Octave of the Epiphany till Septuagesima.

From Trinity Sunday till Advent, throughout the whole summer, when the Service is of the season, green vestments are to be used.

And be it known that yellow and green may be reckoned as being the same colour (see Note A.)

Of Black Colour.

Black is the last and most mournful of all colours; therefore it is to be used—

On All Souls' Day.

Whenever Service of the dead is performed.

And on Good Friday also black is to be used. Nevertheless, it would seem to be more convenient on Good Friday to use red till the solemn collects, and black afterwards (see Note C.)

And let it be known that according to some violet and black are reckoned as the same colour.

But in our Church of Exeter all colours alike are indifferently used on these three feasts—viz: All Saints' Day, Relick Sunday, and the feast of dedication (see Note D.)

NOTES.

A. In a Dominican Missal, printed at Rome, 1614, the Roman sequence of colours is given, with some exceptions, one of which is that green *or* yellow is the colour assigned to feasts of confessors. In the Roman Missal, 1728, yellow is given as the colour (in the Cathedral Church,) for St. Mary Magdalene's Day.

B. Our list does not say what colours should be taken up when violet was dropped on Passion Sunday. The Sarum rite would have prescribed red for that day, the Paris use black.

C. Our own ante-Communion Office just stops short of the solemn collects which followed the "Passion" Gospel.

D. Probably this points to the same thing as is mentioned in the Dominican Missal above named, which says: "On the most solemn days—that is, those which have solemn or most solemn octaves—we may use the more precious vestments, whatever their colour may be, so that they are not black."

A correspondent of the *Church Review* adds to the above: A series of leading articles in the *Church Review* upon (1) the Roman use, (2) the Sarum use, and (3) the Levitical use, which latter was anciently looked upon as the true liturgical use of the Church of England, would be very interesting to all your readers, for all are prepossessed in favour of one or other of these uses. What we need, therefore, is more light thrown upon the subject to find out which use is the best and most in accord with the principles of the Church of England.

The "unknown" Exeter book referred to in your article is Grandisson's "Ordinale" of the date of A. D. 1340, where the Exeter use as to colours may be found in the twenty-third chapter. Bishop Grandisson, who was Bishop of Exeter from 1327 to 1369, was "the most magnificent prelate who ever filled the see of Exeter." In his youth he was attached to the Papal court, and was especially favoured by Pope John XXII. At Rome he became well acquainted with Innocent III.'s ritual use of colours, which was then in vogue at Rome, and as a natural consequence upon his return to England to take possession of his see of Exeter he endeavoured to introduce the ritual of Rome into the Church of England. To what extent he succeeded the "Ordinale" indicates. This Roman use, be it remembered, formed the exception, not the rule, in our mediæval English use. There was also an important distinction between the mediæval Roman use of England, and the mediæval use in vogue at Rome itself. It is very important indeed to note this. When Grandisson drew up his Exeter use he found English Churchmen were so devoted to the old Levitical colours that *he retained the old English use of the colours purple and blue*, incorporating them into the Roman use of Innocent III., which did not sanction these two colours. Throughout the mediæval period there was a distinction of this sort between the ritual uses of Rome and England, even when

the Roman use was professedly followed in England. Never until within the last five and twenty years or thereabouts has the identical Roman use of the period been in vogue in the Church of England.

Another important consideration is this—Is the Roman sequence of colours, which may be traced back to the writings of Innocent III., a corruption of the ancient use of the Catholic Church? If the teaching of St. Gregory the Great is of any weight and importance there can be no doubt it is. When we bear in mind what was going on at Rome about the time this development took place, and also the character of Pope Innocent III., which may be gathered from his inhuman reception of St. Francis, the founder of the Franciscan order, there can be no doubt that St. Gregory's theology and teaching is, or ought to be, more binding upon the consciences of English Churchmen now-a-days than that of Innocent III.

But after all the main question which affects us is, What use is prescribed by the "Ornaments Rubric," and most in accord with the principles of the Reformation? If we do not accept the "Ornaments Rubric" as a guide in these matters we have no safe ground to stand upon in the present distress. The rubric directs that such and such ornaments are to be retained and be in use as were in use in the second year of the reign of Edward VI. Was the Roman sequence of colours the use of the Church of England at that period? Most certainly it was not. There is a little book by Mr. Walter Money, recently published, entitled, "Church Goods in Berkshire." It contains the inventories of the furniture, vestments, and ornaments remaining in use in sixty-three parish Churches in 1552—the sixth year of the reign of Edward VI. I have gone carefully through these sixty-three inventories, and find that there is not one single chasuble, cope, or altar cloth of violet colour mentioned—an important colour of the Roman sequence. On the other hand, there are no less than 100 chasubles and sixty-four copes named whose distinctive colour was one or other of the five ancient Levitical colours. This proves two points: First, that the ancient use of the Catholic Church remained in vogue in our Church of England system at the period to which the Prayer Book of 1662 refers us. Secondly, that at that period "the Roman sequence of colours" was not the use of the Church of England.

CLAPTON ROLFE.

Tilehurst, Reading, Feb. 22d, 1880.

RELIGIOUS ERROR.

THE man who will only believe in Divine Revelation so far as it squares with his own ideas is as guilty of idolatry as the most blinded heathen that ever bowed down before wood and stone, the work of his own hands. Nay, he is worse. The heathen, in the first instance, probably meant his idol to be a mere symbol; but our modern philosopher deliberately frames a deity in his own mind, and falls down and worships it—in other words, he adores himself.

The point, however, to which we desire just now to call attention is that religious error commonly arises from right reasoning upon wrong premises. Take, for example, the controversy respecting faith and works. Its history is briefly this: In the first instance, the Apostles understood their mission to be only to persons of their own nation; and till about the year 40 no one ever supposed that any save Jews could become Christians. Even after the baptism of Cornelius there was a school which maintained that proselytism to Judaism must precede admission to the Church. Then came the *modus vivendi* established by the Council of Jerusalem, namely, that the Gentiles were not to be circumcised, but that circumcision was to be retained by the Jews as an honourable distinction; still, in spite of the Apostolic decree a party upheld the necessity of conformity to the Law. Against these St. Paul indignantly writes in his Epistle to the Galatians, chiefly on the ground that to insist on the necessity of the old covenant is to disparage the new. He declares that a man is "not justified by the works of the law," but by the Christian faith. Unfortunately, Protestant theologians have dropped out the words "of the Law," or understood by them, not the special law given to Moses, but the immutable laws of God; and they have claimed St. Paul as teaching that works of any sort are superfluous or even worse. Thus we have had Messrs. Moody and Sankey attempting to convert the world to righteousness by ditties like "Free from the Law, oh happy condition;" in which "the Law" could not be understood by their hearers, except in the sense of the obligation to virtuous living. The only logical consequence of this teaching would be a complete Antinomianism; and so the Anabaptists of Münster did no more than carry out the Protestant theory to its extreme consequences.

There is a similar perversion of the word "Faith." Faith as explained in the Epistle to the Hebrews, where a whole chapter is devoted to it, implies some line of conduct taken in consequence of an interior conviction. Thus the faith of Noah saved his house, because it caused him to build the Ark. But the faith which justifies is defined by Protestant theologians as consisting wholly in the mental process and as deriving no efficacy whatever from the act to which belief should lead. But if so, the brother who has faith and sands his sugar is only displaying the courage of his convictions.

Once more. The Gospel has undoubtedly involved the abolition of the Jewish Ritual. But this manifest truth has been altered by dropping out the words "the Jewish," and all ritual is now branded as anti-Christian. This inference would be quite correct, if it were based upon true data.—*Ch. Times.*

CHRISTIANITY A RELIGION OF TIMES AND PLACES.

THE distinguishing feature of the Christian religion is, that it does not admit of vagueness but brings everything to a point, a when and a where. Before Christ came people thought God was everywhere and some considered that therefore there was no par-

ticular place or time for worship and prayer, and so what is no particular place soon came to be nowhere, and what is no particular time soon came to be never. But when Christ was on Earth, there He was on one particular spot. He was in one place one day; He was in another place next day. If a leper wanted to be healed, it would not do for him to sit quietly at home and say "Christ is God, He is everywhere present, therefore I need not go at such an hour to such a place to find Him and be healed." No! if the leper went ten minutes too late or half a mile out of his road, he missed Christ and remained in his leprosy.

And this characterizes the whole Christian religion. It is a religion of time and place, though not exclusively. That is to say, we can pray to God at any time and everywhere; but for the special purposes for which Christ came on earth, there are fixed times and fixed places, and fixed ways, in which He is present, and acts and dispenses grace.

Now in the matter of the Holy Sacrament it is so. That is the way, in which he requires His sacrifice to be offered and perpetuated to the end of the world. If we are present and plead that Sacrifice, well and good, we partake in the fruits of the all-prevailing intercession: if we stay away, then we show him that we think we can do without that Atonement.

It is not a different Sacrifice which is offered here from what is offered in France, and Spain, and Russia, and Greece and America, and Asia, but it is one and the same. Just as every pond and drop of still water on a summer's day reflects the golden sun, and it is not one sun in this pond and another sun in that still brook, and another that sparkles out of that raindrop, but it is the same sun reflected in each; and as it is not a part of the sun here, and a part of the sun there, but the whole sun on each, so does every Altar in Christendom reflect the Sacrifice of Christ whole and entire, and every priest offers to God the Father the same All-holy Divine Victim.

And just as when one man is speaking to a crowd, his words fall on each ear, whole and unbroken, so that one does not hear one word, another hear another word, the third again hear another word, but his one sentence is heard by every one whole and entire; so it is with the Eucharist; to each the virtue of Christ's presence descends, and each communicant receives Christ entire.

—*Baring Gould's Village Conferences.*

RARE, OR FREQUENT CELEBRATIONS OF HOLY COMMUNION?

WHATEVER may be the silence of our office as to the Sacrificial aspect of the Eucharist, at any rate it is exceptionally precise in dwelling on the act of reception as a source of spiritual refreshment and strength, analogous to the effect of physical food on the body. But this doctrine at once condemns rare Celebrations, and puts them on a level with meals only twice a week or so. If the Eucharist be solely or chiefly a memorial to and before man, and a public confession of unity in certain religious

opinions and fellowship—which is the most current Nonconformist view—there is a great deal to be said for having it only yearly. But if it be a meal for sustaining the life of the soul—and the Anglican office cannot be explained away to mean less than this—that other view, however true in itself, as it certainly is, cannot be the whole truth, nor singly regulate our practice. We are bound to consider, not how seldom the flock may be fed by its pastors, but how often it ought to be fed. Imagine a public school or a hospital where the authorities set themselves to consider on what minimum of meals, in number and bulk, life might just be sustained, and to bring the dietary down permanently to that level. How long would the public stand it? And if the clergy think it necessary to feed their flocks at least weekly with the dry husks and bran of their own sermons, how do they contrive to persuade themselves that divinely ordained food need not be supplied oftener than once a month, or even once a quarter? Surely, a quarterly sermon, on any score of novelty and exceptional character can have quite as much said for it as a quarterly Eucharist. If the general mass of sermons really taught anything, if they sent the congregation away knowing something more about their religion than when they came in; just as they would go away from a good popular science lecture knowing more about coal, or steam, or the electric light,—this parallel might not hold good as it does. But considering that nine sermons out of ten teach nothing whatever, and are at the best mere appeals to the emotions, when they are even that, it does seem that their reverences are a little inconsistent in the place they severally assign to Christ's ordinance and their own. It would be well if they were more of the mind of King Henry V., who was found by a courtier hearing mass at a deserted side-altar in Westminster Abbey, while the crowd had been listening to a popular preacher in the Abbey pulpit, and being asked the reason of his conduct, replied, "I had rather see my Friend, than hear Him talked about."—*Ch. Times*.

THE ROMAN BREVIARY.

IT has been left to Lord Bute to discover the advisableness of laying open "to the English reader the whole prayer of the Church."¹ His lordship has been at the pains to translate the Roman Breviary because he "thinks this may be grateful to a considerable number of English-speaking Catholics who would wish, at any rate, at times to read the Service of the Church, but are debarred from doing so by ignorance of the Latin language, and more especially so to converts who have been accustomed to the daily Office while Anglicans." So the "Protestant Reformation" did reform something after all: it made the daily Office the property of the people! It is astonishing how much may be allowed to a rich and noble 'vert. For an Ultramontane, if he chose,

¹Lord Bute translates the Breviary into English.

would not find it hard to make out of this flat treason. It is the Twenty-fourth Article all over. How is it that the Church had never in its wisdom discovered the expediency of translating the Breviary into the vernacular? Worse and worse, the translator has not followed the existing version in translating the passages from Scripture, and in the biographical notices of the lives of the saints a few passages will be found in brackets! We are not surprised at this. But the Breviary is on other grounds a ticklish subject to deal with, and probably Lord Bute must have found it so in comparing its several editions. Thus the passage for June 28th, which recites the "instructions of S. Leo," ought to run, and once did run, thus: "In this synod (the sixth œcumenical) were condemned Cyrus, Sergius, Honorius, Pyrrhus," whereas the modern Breviary runs, "In this Synod were condemned Cyrus, Sergius, Pyrrhus," as if the heretical and anathematized (but still infallible) Pope Honorius never lived. Whither has Honorius fled, and did the enthusiastic translator go anywhere to look for him? This is a falsification. There are also a few equally insignificant interpolations. Thus for January 16th the Roman Breviary of the sixteenth century used to recite the beautiful martyrdom of Pope S. Marcel. To this the modern Breviary adds the record of an imaginary letter in which the saint declares that no council can be rightly convoked except by the Roman Pontiff, the said letter being a forgery of the ninth century. There are many other remarkable suppressions and additions which must have puzzled Lord Bute, who, we suppose, has been careful in selecting the proper edition as the basis of his translation. Yes, a great deal is allowed to rich and noble 'verts.—*Ch. Review.*

NON-BIBLICAL SCRIPTURES.

IT may very naturally be asked why so much labour, scholarship, and expense should be devoted to the translation of works which "contain so much that is not only unmeaning, artificial, and silly, but even hideous and repellant." The answer is twofold. First, there is the negative result of proving to skeptics that these old Eastern books are not the mines of wisdom and of knowledge that their hopes and desires have pictured them to be. Minds that have more or less shaken off the Christian religion have frequently turned with something like faith to these mysterious writings, in the hope of finding some resting-place for their errant speculations, some satisfactory solution to inquiries about the mysteries of existence and futurity. Translations—and complete translations only—will bring a conviction of the futility of such hopes and the vanity of expecting any spiritual illumination in "the light from the East." (The "Light of Asia?") Such no doubt will be the general effect of these publications, though it is too much to hope that it will be universal. In their hatred of the faith in which they have been nurtured some men may find in them, as Schopenhauer found in the "Oupnekhat (Upanishads)"

of Anquetil Duperron, "products of the highest wisdom," pervaded by "a high and holy and earnest spirit." But the key to his admiration is found in his exclamation, "How thoroughly is the mind here washed clean of all early-engrafted Jewish superstitions, and of all philosophy which cringes before those superstitions!" Secondly, apart from the special interests of religion, there is the history of religion itself, not of any one particular belief or form of worship, but of the rise and progress of religion from the first yearnings of the human mind after something higher and better than itself. As Mr. Müller expresses it, "The dawn of the religious consciousness of man must always remain one of the most inspiring and hallowing sights in the whole history of the world." The religious instinct has developed itself in an infinite variety of ways. It has mingled the grossest ideas and passions with the purest aspirations, and has often obscured the most elevated thoughts with clouds of trivial forms and observances. It is intimately connected with the growth of human intelligence, and the history of religion is in a great degree the history of humanity. The study of religion in general will not minister to human vanity, but if man is ever to know himself, he must learn what human nature and religion have been in their lowest as well as in their highest forms. The more he studies and the more he learns of these sacred books the more he must feel his own littleness. "There are some precious grains in the sacred books of other nations, though hidden under heaps of rubbish." But when these precious grains are picked out, admired, and credited to the honour of humanity, there still remains the vast preponderance of rubbish, and beyond that the humiliating truth that this rubbish is often the most generally prized. Most religions have some professors who are able to discover what is pure and elevating in their sacred writings, but they are often few in number, and not greater in proportion to the mass of their co-religionists than the few precious grains to the heaps of worthless rubbish in their Scriptures.—*Saturday Review*.

Correspondence.

REMINISCENCES OF ROME—No. VI.

TO form an idea of the topography of Ancient Rome one must imagine a level plain two miles long and one mile broad, through which "the Tiber winds his stately march" from north to south. This plain is encompassed by hills of different heights, seamed by valleys running down to the plain, and presenting generally rugged and precipitous sides. The stream after entering this belt of hills bends first to the west, then takes a sudden turn to the southeast after a course of three-fourths of a mile, and

then a mile or more from the last turning, at a point due west of the Palatine, sweeps round to the southwest and passing the steep cliffs of the Aventine, the most southern of the hills, runs out into the Campagna. The Sabine chief, as he looked out from his citadel on the Capitoline, saw spread out before him each one of those famous hills over which the little "Roma Quadrata" of his rival on the Palatine was to expand into the imperial city of the Cæsars. Romulus too from his outlook on that stronghold, as his eye wandered across the Forum in his front, and the valley of the Circus in his rear, could count the summits which his Quirites should cover with their homes and temples, and whence they should issue to conquer the world. It requires some effort of the fancy to reduce the number of the hills of Rome exactly to *seven*, even if we limit ourselves to those enclosed by the Agger of Servius Tullius. The Quirinal, Viminal and Esquiline were only spurs running out from a table land on the east, and separated by valleys uniting in a common centre just outside the Roman Forum. The Quirinal was joined by a ridge to the Capitoline, which was cut away to make the Forum of Trajan. The Esquiline was formed of two spurs, the larger of which, in shape like an Arabian stirrup, approaching the end of the Quirinal, which bent towards its corner like a forefinger, encloses the smaller spur and the Viminal. Thus seven eminences encompass the Capitoline citadel in the following order, beginning at the north :

1. The Quirinal.
2. The Viminal.
- 3, 4. The two Esquiline spurs. The valley of the Forum running east by south from the Capitoline ; south of it,
5. The Palatine.
6. The Cœlian.
7. The Aventine.

The walls of Aurelian enclosed the Pincian and the Pseudo-Aventine, with part of the Janiculum on the west of the Tiber. Pope Leo IV. finished the work by fortifying the Vatican and uniting it with the Janiculum. Nevertheless Rome will always be the city of the Seven Hills in spite of all the additions that have been made to them.

The level plain enclosed by the western bend of the Tiber and the western slopes of the Capitoline, the Quirinal, and the Pincian was the famous Campus Martius, an open space in the days of the Republic, laid out in fields and gardens, and devoted to the athletic exercises and military drill of the citizens. To-day it is the site of the modern city, with scarcely a vestige or a name to recall its ancient use. Judging from what one sees in similar fields near Rome, it must have presented a lovely view, especially in the Spring time, carpeted with flowers, bright with the cactus and the agave, sprinkled with magnificent shade trees, skirted by the gleaming waves of Father Tiber, and framed by the Janiculum, the Vatican, the Pincian and the Quirinal. So it looked

from the Capitoline, and the watchman on the wall saw beyond it Soracte, the Sabine Mountains, and the snowy peaks of the Apennines in the distance. At the base of the hills on the eastern side ran the Via Flaminia, constructed by the consul Caius Flaminius in the last century of the Republic. This formed the chord of the arc made by the great bend in the river, and corresponded nearly to the line of the Corso, the street running through the heart of modern Rome from the Porta del Popolo to the Capitol. It was the great highway to Umbria and the northern provinces, and travelling along it might always be seen the motley crowd of comers and goers which the great city attracted and sent forth. By it proconsuls set out for their allotted provinces to return laden with the spoils of the people they had misruled and plundered, like similar officials in modern times. Legions were marching forth to reinforce the *armies* in distant provinces, and meeting on the way their comrades returning from victory. At the southern end of the Campus Martius, just at the foot of the Capitoline, was the temple of Bellona, built by Appius Claudius the Consul 316 B. C., in front of which was the celebrated "*Columna Bellica*." Whenever war was declared against a nation by the Senate, and its territory was so distant that it was inconvenient for a herald to go there and hurl a javelin into its borders, as in such cases made and provided by Roman usage, the ceremony was supposed to be complied with if the consul hurled it from this column in the direction of the enemy; and it must have had the additional advantage of having a crowd of "Sons of Mars" to shout, throw up their caps, and devote their foes to the "infernal gods" in true Roman fashion, and which indeed, it must be confessed, has not yet gone out of date among Christian nations under similar circumstances.

To-day the old Campus Martius offers a very different aspect. A confused mass of red-tiled roofs, vast and lofty palaces, domes and bell-towers, with crowds of churches, meets the eye throughout its broad expanse. As the city increased the population overflowed into it, and it gradually became the site of great public buildings. Here Pompey built his great theatre, the first in Rome built of stone, and capable of containing 40,000 spectators. It was surrounded by a magnificent portico supported on 100 columns. Annexed to it was a basilica comprising the senate-house in which Cæsar was assassinated. Sylla had built near this spot a temple to Hercules Custos, to which C. Flaminius added a vast circus extending to the Capitoline. Under the Monte Citorio, the seat of the Italian Parliament, about half way up the Corso, are buried the remains of the amphitheatre of Statilius Taurus, finished in the 4th consulate of Augustus, the only one in Rome before the Colosseum, and vast enough for its ruins to make an artificial eminence worthy to be called a "mount." Near this a temple was built by the Senate and People of Rome to Antoninus Pius. Not far from this Agrippa built his Baths and the great Pantheon. West of these Nero built Baths, and west of them Alexander Severus erected his great Circus Agonalis.

And far beyond them all, at the upper end of the Campus, close by the river, Augustus laid the foundation of his splendid Mausoleum 27 B. C., 41 years before his death. This stupendous monument of pride and ostentation, designed to rival the world-famous tomb of Mausolus, was greater in circumference than the Pantheon. It was cased in marble and bore on its summit the bronze statue of the Emperor. It stood upon a lofty square platform of marble in the midst of an enclosure laid out as a public garden with walks, shrubbery and trees, in which was set apart the *Ustrinum*, the place of cremation. Two Egyptian obelisks guarded the entrance, which stand to-day in Rome the only relics of the magnificence and splendor which they witnessed and of which they formed a part. It was an ominous thing that in this proud sepulchre, in which the Cæsar followed the "kings and counsellors of the earth, which built desolate places for themselves," the first one entombed was Marcellus, beloved of the emperor and the people, selected as his successor. When Augustus was brought here from Nola to receive the last rites, Livia watched the funeral pyre five days barefooted in her widow's weeds till the bones could be gathered from the smouldering embers. One after another the descendants of Augustus and those of Livia, the emperors and their wives and kindred, murdered or dying naturally, were carried and laid there. But vast as it was it was filled in less than a century, and the last one whose ashes were laid there was the emperor Nerva, A. D. 98.

Besides these great buildings there stood in the Campus Martius a temple of Minerva near the Baths of Agrippa, founded by Domitian; a column to Antoninus Pius and one to Marcus Aurelius; and a magnificent triumphal arch of Marcus Aurelius which spanned the Via Flaminia. The sepulchre of the Domitii, where Nero was buried, stood by the Via Flaminia just at the foot of the Pincian, in the narrowest part of the Campus.

All that can be said of the most of these great, grand and costly structures is that the sites which they occupied can be traced with more or less accuracy. Of the amphitheatre of Taurus, a vast mound; of the Flaminian Circus, a name of a church; the same of the Baths of Nero; of the Theatre of Pompey, a crumbling wall; of his Basilica, his own statue in the Palazzo Spada, at the foot of which Cæsar fell; these are all the remains which are certainly known to have belonged to them. A part of the wall of a convent alone identifies the site of the Baths of Agrippa. Nothing remains of the great Circus of Alexander Severus but the Piazza Navona and the foundations of the houses around it. The column of Antoninus has been worked into the obelisk before the Italian Parliament house, while its pedestal has been removed to the court of the Vatican; and the magnificent colonnade of his temple has been filled up with brick and forms the front of the Custom House. The arch of Marcus Aurelius was broken up by Pope Alexander VII. in 1662 in order to afford space for the horse-races at the Carnival; and he caused an inscription to be put on a neighboring wall to commemorate this act of vandalism.

Its fragments, magnificent works of art, were dispersed among the different churches and palaces in the city. If the splendid columns of the churches in this old field of Mars could speak they would doubtless testify that they were hewn, shaped and polished for these great pagan buildings; for the wealth of marbles in the ancient city was so great that in spite of the wanton destruction which ran riot among them for so many ages, there is probably not a church or palace in Rome which has not been built from them, and the magnificent pillars which support the Roman churches bear unmistakable marks of antiquity, and were undoubtedly taken from the ancient temples and basilicas. With such an immense quarry as the old city furnished, and an inexhaustible supply of materials ready polished to their hand, it was comparatively easy to build splendid churches and palaces in Rome. When Pius IX. wished to set up a monument in the Piazza di Spagna in honor of the decree of the "Immacolata," he took an ancient column which had been found under the soil of the Campus Martius. The colonnade of the Roman Post Office is composed of a row of beautiful marble Ionic columns extracted from the ruins of old Veii.

Of the mausoleum of Augustus nothing remains visible but the inner core—a circular wall of great height and thickness, almost entirely shut in by modern buildings, so that it is not easy to discover. Starting out early one bright April morning, I determined to find it. Taking my course by the Via di Ripetta, peering into every court-yard and gateway, at last I lighted on the mighty relic, battered and bruised, gray and grim, and more majestic from the contrast with its rude and unkempt surroundings. The bright morning sun was lighting its summit as it had done for nearly 1900 years; the sights and sounds of morning were abroad in the great city, as they had been when its foundation was laid—the foundation of what was meant to be the lasting home of dead emperors. Vain dream! Not a vestige remains of their ashes, and of the vessels that held them only two or three are known to have been preserved. Every scrap of the precious marbles that encased and adorned it, has disappeared; though there is no telling what the ground around it might reveal, if it could be explored. It has been used in the course of ages as a fortress, a circus and a theatre, which is its present use. The vaults in which the imperial dead were laid have been used to stable horses. "Cast out of thy grave like an abominable branch, and as the raiment of those that are slain," is the legend that might be inscribed upon it.

The other great building of the Campus, the Pantheon, must be left for another paper.

M. V. R.

THE ANGLO-AMERICAN EPISCOPATE, AND CATHOLIC REFORM IN FRANCE.

A QUESTION of the most critical as well as practical character grew out of the Pastoral Letter of the Second Lambeth Conference, about which American Churchmen are yet much in the dark.

In that Letter, the Bishops there assembled expressed their cordial sympathy with all efforts to reform the abuses and corruptions in which the Papacy has involved the Churches of the Roman obedience; and, "to those who are drawn to us in the endeavor to free themselves from the yoke of error and superstition," they declared themselves "ready to offer all help, and such privileges as may be acceptable to them, and are consistent with the maintenance of our own principles as enunciated in our formularies." On the strength of this language, the Père Hyacinthe Loyson, formally appealed to the Anglican Episcopate, through the Archbishop of Canterbury, to extend an official recognition and even oversight to an attempt which he is making to re-awaken, and arouse to aggressive activity the primitive Catholicity which he believes to be still latent in the French Church, and to organize Old Catholicism in the City of Paris, and throughout France. The Conference had constituted a Committee to which were entrusted all cases that might arise under the above quoted language of the Pastoral Letter: this Committee agreed to refer the Père Hyacinthe to the Primus of the Scotch Episcopal Church; and the latter formally consented to accept "a provisional oversight" over the work and mission of the French Reformer, together with a conditional promise of the "administration of Episcopal functions" for that mission.

Whereupon arose a question which for months thereafter largely occupied the attention of English Churchmen, and which was virtually reducible to this: Was such a step or was it not, in the words of the Lambeth Pastoral, "consistent with the maintenance of the principles" of the Anglo-American Churches? and, consequently, is the Scotch Primus to be regarded as acting on his own personal responsibility, or, at most, on that of the Committee by whom M. Loyson was referred to him; or is he to be regarded as taking this step in the name and by the virtual authority of the Anglo-American Episcopate?

This question and those minor and especially those practical questions which are in it and which gather around it, involve the most far reaching issues of ecclesiastical statesmanship, and the most profound questions of ecclesiastical philosophy. It is not one then which the Church can leave to be settled on grounds of personal admiration and esteem, or of sympathy, without reference to the principles to which she is committed by such a settlement, or to the precedent which will thus be established for the

future. It is one, therefore, which awakened the most serious attention of the Church press of Great Britain; it is one which has furnished the subject of as many as twelve distinct articles in the *Foreign Church Chronicle*: which, in the *Guardian* has been the subject of two able editorials, and has been five times discussed by the Paris correspondent of that paper; while no less than twenty-six other writers, in fifty-six distinct letters to the editor, have warmly argued the question in all its bearings, theological, ecclesiastical and practical. Among these writers, the Scotch Primus himself and the Lord Bishops of St. Andrew's, Ely and Peterborough, together with Prebendary Meyrick, and our own Dr. Nevin, have taken a leading part. The Bishop of Edinburgh, published his adhesion to the course of the Primus, through a preface to a small volume of the translated Conferences of the Père Hyacinthe. The action of the Primus was, on the other hand, the subject of a *gravamen* presented, in February, to the Upper House of the Convocation of Canterbury by Archdeacon Randall and others; and, in consequence, of an earnest discussion in that body, at its session in July last,—a debate in which the Archbishop of Canterbury, and the Bishops of Winchester, Ely, Lincoln, London, Gloucester and Bristol, and St. Alban's were prominent.

In this discussion, the Bishops, while carefully avoiding any expression of formal judgment on a prelate of another and a sister Church—made it sufficiently plain that the question was held to be one which did not officially concern them, but which rested solely between Père Hyacinthe and the Primus himself; and with this, English agitation ceased.

The wisest, most learned members of the English Episcopate; the leading organs of the English Church; some among the most eminent of her presbyters and laymen, have thus treated this question as one alike of the gravest importance and of serious delicacy; the issue seemed to be regarded as arising to the dignity of a crisis in the ecclesiastical development of Anglican Churchmanship; and, so far as the Upper House of the Southern Convocation can speak for her, the Church of England declines to be held responsible for such a step as that taken by the Primus of the Scotch Church. Indeed, there is a statement current in the public press, the exact ground for which I have not been able to ascertain, that the Scotch Bishops themselves have even more explicitly expressed their non concurrence with this action of their Primus.

But this issue is not one which concerns *English* and *Scotch* Churchmen alone. The American Church has, and is now recognized as having, in some respects, peculiar relations of her own with the religious and ecclesiastical movements in the Latin Churches of Europe. She can certainly act with more freedom than her Mother Church of England, if the occasion calls for it; and, indeed, *has* gone further than the Church of England in *official* relations with reform in Roman Catholic Christendom. But she is none the less, nay, she is the more, on that account,

bound to weigh carefully the significance and results of every step; and she has, in consequence peculiar responsibilities in the premises.

And yet this question seems to have awakened here scarce an echo even of the interest which it has aroused among English Churchmen. The Joint Committee on Ecclesiastical Relations has spoken neither officially nor informally; nor, so far as I am aware, have any of our Church gatherings, or has our Church press given the subject a serious thought. Is this the silence of a general apathy; or the silence of unconsciousness that a question of a nature so momentous has been so much as raised?

Yet a clergyman of our Church writing home from Paris, to one of our Church papers, speaks of the work of the Père Hyacinthe as a branch of our foreign missionary operations; two of our Bishops have briefly and quite informally explained our position on this subject to the public through the secular press; the Bishop of Albany, in an address to the Berkley Divinity School, congratulated the Church on the steps which had been taken; and we learn from the London *Guardian* that, in a letter from the Scotch Primus read at the Convocation of Canterbury, the statement was made that the Bishop of Albany had written "that the line taken by the Lambeth Committee has the unanimous approval of the American Bishops."

In the presence of this statement, I should feel that it became me to be silent; but I have not seen it made on this side of the Atlantic; and with the most unfeigned deference to the judgment of the Bishops of Western New York and of Albany, I cannot think that a position where I can shelter myself under that of such learned divines and sound Churchmen as the Bishops of St. Andrews and Ely, of London and Peterborough, and especially of so calm, wise and long proved a friend of the old Catholic movement as Bishop Harold Browne, of Winchester, is *wholly* untenable. I find it difficult, moreover, to believe that the American Episcopate has, without a dissenting voice and without any discussion audible to the outside world, deliberately and advisedly determined to reverse the leading principle of the ecclesiastical policy which governed their intercourse with similar movements from 1865 to 1874. When it was my privilege to be the representative of the interest which the American Church then took in the hopes of Catholic reform in Italy, or generally on the European continent, I had every reason to believe that I was indebted for that measure of success which was permitted me, to my scrupulous regard for the ecclesiastical rights and responsibilities of the Church in the midst of which I was representing my own. In this, I was but carrying out the instructions received from the Bishops of Maryland, Ohio and Pennsylvania, with the general approval, as I had no reason to doubt, of their Rt. Rev. brethren. It was that very policy which first won for our Church the confidence of the Père Hyacinthe himself, as well as that of other leaders and representatives of Catholic reform; and the assurances still continue to follow me here, from Europe, that

then, at all events, I was not mistaken. Surely, our Church, accepting and building upon the results of that policy, cannot lightly repudiate the principles which then governed her.

But admitting all this, it does, of course, by no means necessarily follow, that the time has not *now* come for a change of policy, nor that circumstances may not have arisen which now require of us an exceptional course. On neither of these points would I presume to set my judgment against any conclusions to which the Bishops of my Church may have deliberately arrived; but if there has, in fact, been no real deliberation, and if the position which the American Church is now supposed to occupy be rather one in which she is provisionally left by the drift of circumstances and pending an inquiry into all which may be involved in either the ecclesiastical or practical aspects of the question before us—then, one who has enjoyed close and long continued contact with the materials for judging himself of questions such as these, may be pardoned if he enters a respectful plea for such a careful consideration of the matter, in all its bearings, *before* the Church is fully and officially committed to her new policy.

Let me first guard myself from misconstruction. I have abandoned no one of the convictions which took me to Rome in 1859, and which directed my sixteen years intercourse with Catholic reformers from that date to the second Conference of Bonn. I have ever looked forward and I look forward still to future ecclesiastical reunion based on Catholic reform. And it is surely superfluous to add, at this late day, that I heartily concur in all that has been said of the abilities and character of the Père Hyacinthe. The perfect purity of his motives, his singleness of purpose, the integrity and elevation of his views, the Catholic soundness of the ecclesiastical principles upon which he seeks to act, and the breadth and philosophic reach of his conceptions, together with his unrivalled eloquence, set him before us as a man whom Divine Providence would seem to have raised up for just such a work as that which he has undertaken. Personally and officially he is unquestionably worthy of all the respect, admiration, affection and sympathy which have been shown or claimed for him.

Nor is there room to doubt the wisdom or importance of the aims and ends which the Père Hyacinthe proposes to himself; nor yet, in my judgment, our individual duty, on the broad ground of our Christian sympathy and Catholic yearnings—nay, on that of the direct interest which every part of the Church has in the spiritual health and growth of every other part—to refresh his heart and to strengthen his hands in every way which will be of real service to him and which is, at the same time, consistent with truly Catholic principles. If then, there be room for question as to the wisdom or propriety of any given step—for instance, as to that which has occasioned so much discussion among English Churchmen—it can only be so far as this step may be of questionable consistency with the Catholic principles in accordance with which we profess to act; or of questionable usefulness to him.

There are *two* questions then before us. The *first* is one of

principle. Under this head I will not attempt to repeat or add to what has been so learnedly and earnestly urged by those Scotch and English Bishops who have taken exceptions to the claim that the Scotch Primus was acting by the authority and in the name of the Lambeth Conference. My point is simply this: If the Anglican Churches, in their wisdom, are ready to take the ground that the Episcopate of the Roman obedience has, since the Council of the Vatican, ceased to have any claim to the name of Catholic, that that Episcopate is now beyond the reach alike of Catholic comity and of a charitable hope that it may yet reform and recover its loyalty to its Catholic heritage; then, such a decision should be deliberately, calmly and solemnly reached on the *direct* issue, in the presence and knowledge of the whole Church; not indirectly and on a side issue where we are in danger of being influenced more by personal feelings than by the dictates of a calm and prescient statesmanship. The present is perhaps, or may, ere long, become a legitimate and a sufficient occasion for such a decision; but, when the Anglo-American Churches take a step of this kind, the ecclesiastical world should not be left in any doubt whether they do or do not mean all that their course implies.

The *second* question which arises here is one of practical expediency. Apart from all question of ecclesiastical principle, is it certain that we are doing the Père Hyacinthe a real service? No doubt, the official recognition and jurisdiction of one of our own Bishops will improve his position in *our* eyes, and it is certainly gratifying to our ecclesiastical self appreciation to be so called upon by such a man for such an intervention; but is it equally certain that such a *foreign* recognition will add to the credit and influence of their great religious orator in the eyes of his own countrymen? Is it probable that the provisional jurisdiction of an *Anglican* prelate will give him a better status with French Roman Catholics? Is it likely that the appearance of the Scotch Primus, and of English and American clergy in the chancel of the ex-preacher of Notre Dame will strengthen him in his efforts to awaken the latent Gallican catholicity of those who will be drawn to him, if at all, from the midst of far stronger prejudices than those from which he has only of late fully emancipated himself? If others think so, *I do not*. This, which is, after all, the practical question, is one which I do not remember to have seen so much as raised.

The reply which will naturally be given me is obvious—the Père Hyacinthe is, of course, the best judge of this. The reply *is* obvious; but it is not sufficient; for it would only illustrate the maturing views and the Catholic affections of the man: it would not prove that he had been well advised in such a case as this. I cannot believe that so great a change has, in the last four years, come over the feelings of Latin Catholics generally, concerning our Church, that I may not safely reason from my own knowledge and experience; and therefore, I cannot divest myself of the conviction that the special recognition of the Anglican

Churches would be a serious barrier between the Père Hyacinthe and French Catholic sympathy; and that the jurisdiction of an Anglican Prelate would be accepted by the reformer's own countrymen as the public and sufficient proof and, indeed virtual confession, of that apostacy with which the Archbishop of Paris charges him.

At all events, such are the grave doubts which have not been met by anything which has come to my knowledge, and which are therefore yet unsolved in my own mind; and I know that similar doubts or difficulties diminish both the interest which many American churchmen would otherwise take in the work of the Père Hyacinthe, and the pleasure which we would *all* otherwise take in what seems to some so hopeful a step towards the restoration of Christian unity.

WM. CHAUNCY LANGDON.

Cambridge, Feb. 16, 1880.

"E. H." AND THE DOUBLE PROCESSION.

TO THE EDITOR OF THE ELECTIC: "E. H." in your last issue criticises the following statement of Father Benson's, viz: "If the Holy Ghost did not proceed from the Son even as He proceeds from the Father, there would be a rent in the very being of God. The Father would have somewhat in which the Son did not share." And he goes on to say, "Nor does Dr. Ewer, in his criticism, fall far behind in the same fault." He opposes to my statements the following syllogism, viz: "The Spirit proceeds from the Substance of the Father. The Substance of the Spirit is one with that of the Father. Therefore, the Spirit proceeds from Himself!"

My letter in criticism of Father Benson's was written in the haste of private correspondence, and not with that care in the use of theological terms which I should have exercised had I written the letter for print. In that letter I at times used the word "proceed," not in its strict theological sense, but in its more inclusive signification. I desire to make this statement in justice to myself, now that I have an opportunity to do so; and not because it has any connection with E. H.'s criticism, for it has not. He criticises my *idea* and not the *phraseology*, which I would criticise in myself.

Let me come then to E. H.'s reply to me.

Of course no comparison is adequate exactly to illustrate the truth of the Tri-Unity. But we can, for instance, conceive of a spring or fountain; from this flows a stream; and the stream forms, at its mouth, a lake. Now Tertullian, using this figure, says that "the stream flows in one substance from the fountain, and cannot be separated from it in substance." But though the water of all three, the fountain, stream, and lake, is of one substance, yet surely the fountain is not the stream, and the stream is not the lake, and the lake is not the fountain.

How now would this syllogism, parallel to E. H.'s, sound?

The lake derives its substance of water from the fountain.

The substance of water in the lake is the same as that in the fountain, for the two cannot be separated in substance.

Therefore, the lake has derived its water from itself.

It seems to me it is pretty difficult to gainsay Pearson's remark, in his Article VIII on the Creed, viz: "But both the Father and the Son sendeth the Holy Ghost, because *the divine nature, common to both Father and Son, was communicated by them both to the Holy Ghost.*" Again, he says that the Father and the Son "communicated" to the Spirit "the same *essence.*" Again, "as the Son is God of God by being of the Father, so the Holy Ghost is God of God by being of the Father and the Son, *as receiving that infinite and eternal essence from them both.*"

E. H. seems to deny "that the Holy Ghost receiveth His essence from the Son, because the Scripture saith, He proceedeth from the Father." E. H., of course, remembers that "the writings, in which this denial was contained, were condemned."

New York, March 5, 1880.

F. C. EWER.

THE FILIOQUE.

MR. EDITOR:—In your March number you say that you "had supposed" that "the movement for the revision of the Nicene Creed" was "about abandoned,"—that "the papers of the Rev. Dr. Richey on this subject in your Vol. IV.," as you "thought, gave it the *coup de grace.*" I am a great admirer both of the ECLECTIC and of the Rev. Dr. Richey, as both of you know: but, in fact, the series of papers of which you speak, had no appreciable effect upon the movement at all. If your reference is correct, (to your Vol IV.,) those papers appeared some time previous to the last General Convention. Yet at that General Convention, the "movement" was not dead, but only took broader and deeper proportions than before. On motion of Chancellor Judd, of the Diocese of Illinois, who was supported in his movement by the Rev. Dr. De Koven, the Rev. Dr. Dix, and others, the following preamble and resolutions were *carried*:

Whereas, A majority of the Bishops of the Anglican Communion, at the Lambeth Conference, held in the year of our Lord, 1867, while solemnly "professing the Faith delivered to us in Holy Scripture, maintained in the Primitive Church and by the fathers of the English Reformation," did also "express the deep sorrow with which we view the divided condition of the flock of Christ throughout the world, ardently longing for the fulfilment of the Prayer of our Lord, 'That all may be one,'" and did furthermore "solemnly record" their "conviction that unity will be most effectually promoted by maintaining the Faith in its purity and integrity as taught by the Holy Scripture, held by the Primitive Church, summed up in the Creeds, and affirmed by the Undisputed General Councils;"

And, Whereas, The Lambeth declaration was not only signed by all the nineteen American Bishops then and there present, but the whole House of Bishops, at the General Convention of 1868, also formally resolved that they "cordially united in the language and spirit" of the same;

And, Whereas, Our fervent prayer daily offered, "that all who profess and call themselves Christians," "may hold the Faith in unity of Spirit," cannot receive fulfilment unless there be a clear and steadfast clinging to "the Faith once for all delivered to the Saints,"

And, Whereas, The restoration of this "unity of spirit" in the Apostolic "bond of peace" among all Christian people, for which we thus daily pray, ought also to be the object of our most earnest efforts;

And, Whereas, This unity manifestly cannot be restored by the submission of all other parts to any one part of the divided Body of Christ, but must be reached by the glad reunion of all in that faith which was held by all before the separation of corrupt times began ;

And, Whereas, The venerable documents in which the Undisputed Councils summed up the Catholic Faith are not easily accessible to many of the clergy, and have never been fully set forth to our Laity in a language "understood of the people ;"

Therefore, Resolved, By the House of Deputies of the Protestant Episcopal Church in the United States of America, that, in furtherance of the good work thus recommended and enjoined by the said Lambeth Conference, and by the House of Bishops of this Church, we humbly request the said House of Bishops, by a commission of learned Divines, or otherwise, to provide for the setting forth of an accurate and authentic version, in the English language, of the Creeds and the other acts of the said Undisputed General Councils concerning the Faith, thus proclaimed as the standards of orthodox belief for the whole Church.

This was reported upon favorably and *unanimously*, by a committee composed of the following seven clergymen and laymen : the Rev. Drs. Alexander H. Vinton, Rudder, Adams, and Stringfellow, and Messrs. Judd, Hamilton Fish, and Orlando Meads. It was *adopted* by the lower house, and on reaching the House of Bishops, was, on motion of the Bishop of Easton, "referred to the committee on Canons, to consider and report to the next meeting of the House of Bishops."

If you call this "abandoned," and receiving the *coup de grace*, Mr. Editor, I don't. It is making quite as rapid progress as could be expected under the circumstances.

Your obedient servant,

Williamsport, Pa., March 5, 1880.

J. H. HOPKINS.

Church Work.

ECCLESIASTICAL FACTS.

A CORRESPONDENT of the *John Bull* furnishes that paper with the subjoined facts, which may serve to refute the statements put forth by political Dissenters and Liberationists :

In the last half century, from £70,000,000 to £75,000,000 have been expended in Church purposes from voluntary contributions, in great part for the poor.

3,520 new Churches in about the last 30 years.

12,500 Church-schools of the National Society founded A. D. 1811. Thousands of other Church-schools.

The Bishop of London's Fund amounts to over £500,000.

In about the last five years, independently of the Bishop of London's Fund, £850,000 have been spent in the metropolis on churches, schools, and Home Mission institutions.

In the diocese of Oxford alone (an agricultural one,) £2,125,000 were raised in 25 years (in Bishop Wilberforce's time,) for Church objects.

In the diocese of Ripon £638,000 were expended in six years on the Church.

Sir Arthur Guinness gave £150,000 for a Cathedral in Dublin, just before the disestablishment of the Irish Church.

Mr. Roe has restored the other Dublin Cathedral at a cost of from £30,000 to £50,000.

Miss Walker has contributed £40,000 for a Cathedral in Edinburgh, and £1,000 a year for the first incumbent thereof.

Baroness Burdett Coutts' munificence in Ecclesiastical affairs.

Dr. Warneford's generosity to the Church in Gloucestershire and elsewhere.

Keble College, Oxford, for the chapel of which Mr. Gibbs gave £30,000.

Curates' Augmentation Fund.

Church Scripture-readers' Society.

Numerous Theological Colleges.

Training Institutions for Church Schoolmasters and Mistresses.

£400,000 expended year by year by Incumbents for Curates, to make the services of the Church more efficient.

Almost all our Cathedrals, Minsters, Parish Churches, and Chapels-of-Ease restored or enlarged.

Seventy Colonial and Missionary Bishoprics.

About £300,000 subscribed annually by the S. P. G. (founded A. D. 1701,) and the other Church Missionary Society.

The aggregate sum expended by the English Church on Missions to our Colonists and the heathen is rather over £500,000 per annum.

St. Augustine's College, Canterbury, and other Missionary Institutions.

Corporation of the Sons of the Clergy.

Societies for the Widows and Orphans of the Clergy,

Marquis of Lorne's Fund.

Many small benefices augmented.

Lay Helpers, Church Deaconesses, and Mission Women.

Bibles and Prayer Books circulated at home and in foreign parts by hundreds of thousands yearly.

Home Missions by the Additional Curates' and Church Pastoral Aid Societies.

Individual philanthropists (especially in the North of England) have built and endowed numerous churches and almshouses.

A movement in the right direction—viz., in the fabric of the church, or parsonage, or school, almshouse, or reformatory, in almost every parish in the realm.

The two Lambeth Synods, perhaps the two most important ecclesiastical events since the glorious Reformation!

Convocation has a vast moral influence.

The Church Congress has also much weight.

Lady Rolle's most generous gift to the Cornish diocese.

Bishop Tyrrell's large heartedness in endowing the See of Newcastle (Australia,) with nearly a quarter of a million.

The appointment of four Suffragan Bishops, together with a moderate increase in the number of the Home Episcopate.

At the closing service of the Lambeth Synod in 1878, there

were present 88 Prelates of our Church out of the 100 who attended the Conference, and 800 communicants and 5,000 of the laity, under the dome and in the body of St. Paul's, united in hymning the praises of the triune God, in our grand and noble Metropolitan (*sic*) Cathedral!

In relation to the above we are glad to find the two following letters in the *Church Times*:

Sir—In a paragraph quoted from *John Bull* you mention, amongst other gifts of Church-people, £40,000 by Miss Walker for a Cathedral in Edinburgh.

The Misses Walker left our Church in Scotland more than £200,000, and the cathedral was to be built out of the interest. The capital has not been touched, although, owing to the largely increased expenditure upon the cathedral (£110,000,) a sum of about £30,000 has been borrowed, which will have to be paid off in the course of a few years, when we hope to have an income of about £7,000 for our Church in Scotland—£1,000 of it for the Cathedral, £300 for Bursaries for Theological Students, and, after payment of some smaller sums for various objects, the rest will be applied for our churches-endowments where most needed.

Edinburgh.

W. M. MEREDITH.

The ancient cathedral of St. Patrick in Dublin was restored, not by Sir Arthur Guinness, but by his father Sir Benjamin Lee Guinness. The other Dublin cathedral (Christ Church) was restored by Mr. Henry Roe at a cost of over £200,000 (not £30,000 to £50,000, as stated.)

In the article to which I have referred, there is no mention of another great work accomplished in the Irish Church—the building of the stately cathedral of St. Finbar, Cork, with its beautiful and costly internal fittings—a work commenced and carried out under the auspices of the late Evangelical Bishop Gregg and the High Church Dean Edwards, the expense of which was chiefly borne by citizens of Cork. Another new cathedral, that of Tuam, has also been built within the last few years under circumstances of peculiar difficulty; and the cathedral of St. Brigid, Kildare, is now being restored under the direction of Mr. Street.

St. Matthias' Day, 1880.

C. J. HINKSON,

Incumbent of Ballynaclash, Co. Wicklow.

A HANDSOME ALTAR CLOTH,

IN our last we spoke of the elegant super-Frontal which adorned for the first time the Altar of Grace Church, Newark, on the occasion of the Consecration of the Bishop of Northern New Jersey.

We are able now to give a fuller description of this gift.

The design was made by the late Sir Gilbert Scott, the celebrated English architect, whose name is associated with the restoration of so many of the great cathedrals of England, with the revival of Gothic architecture, and a more correct taste in all matters appertaining to ecclesiastical adornments.

The material upon which the Altar cloth is worked, is the very richest white satin damask, designed and made expressly for the East Grinstead Sisters.

It is ten feet in length, and about twelve inches in depth, and is almost entirely covered with the most exquisite embroidery. The whole is divided into seventeen spaces or panels in nine of which are figures of angels on olive green backgrounds, bordered with heavy solid gold embroidery, representing the nine Angelic Choirs; Angels, Archangels and Virtues, who are appointed to overlook and preserve God's beautiful creation in order; Principalities, Powers and Dominions, who are constant in their strife with the enemies of God and man; Thrones, Cherubim and Seraphim, who are about God's eternal seat and adore the ever-blessed Trinity everlastingly.

Each of the nine Angels is different in form and varied in expression and color, the colors employed in shading the robes and wings and faces being the softest and richest imaginable, and the gradation from one tint to another is so subtle as to be quite imperceptible.

The vestments, in which the Angels are clad, are of the purest white, beautifully shaded into the most delicate pink or blue or gold.

Each holds a scroll. On four of them is written "Holy, Holy, Holy,"—on the others, "Alleluia." They all look with upturned faces towards the centre of the Altar, where the King of kings and Lord of lords hides His glory under the forms of Bread and Wine.

The artistic lines are perfect, the face and figure of each separate Angel is a study in itself, the effect being more like fine painting than needlework.

The eight alternate spaces or panels, between the Angels, are filled in with cloth of gold, and with silk embroidery of various colors.

The fringe is of white twisted silk and pure gold mixed.

Unlike so much fine artistic needle-work, this is very effective in the distance.

The work reflects the highest credit upon the Sisters of East Grinstead who executed it. Their work is justly celebrated, and must be acknowledged as equal to, and even superior for richness and softness of coloring, to that of the well-known Sisterhoods of Belgium.

The super-Frontal was ordered through the House of S. Margaret's Sisterhood (connected with the Church of the Advent,) 1 Bowdoin street, Boston. It was done at their workrooms, 32 Queen's Square, London, W. C.

We would warmly recommend those who are interested in Church embroidery to encourage the Sisterhood, and before looking elsewhere to apply to Sister Theresa, of the Boston House, for designs and estimates.—*N. Y. Standard.*

FREE AND OPEN CHURCHES.

OUR English brethren interested in this movement are pushing it persistently. No longer confining their efforts to the cities and great towns, they are reaching out into the rural parishes, and availing themselves of the restoration or building of churches, to proclaim their principles. Thus, a short time ago the Free and Open Church Association conducted a meeting at Pinner, an obscure town whose very name was hitherto unknown to us. Earl Nelson, the President, was there and made one of his brief, pointed speeches, which was received with applause. The vicar of the Parish presided and made the opening address, taking strong ground, even against his own Church-warden, in favour of Free Churches.

The Head Master of Harrow School, the Rev. Dr. Butler, eloquently spoke in defence of them; and Mr. Barber, a local attorney, strongly advocated them on both legal and spiritual grounds.

Learning that two important churches at Hull, built on the understanding that the seats were to be free, had lately given up freedom for pew-rents and appropriation, the Association resolved to hold a public meeting, if possible, in that town in the Spring. This is "carrying the war into Africa" indeed.

The state of things in pew-infested Manchester is strikingly shown up by tabulated statistics, in the *Free and Open Church Advocate* for January. The disproportion between the free and appropriated sittings, and the meagre support derived from the pew-system are clearly proven. On the other hand, the Committee appointed by the Winchester Diocesan Conference to report on the general subject of Free Churches, show that both financially and in regard to attendance, the Free System, even with every obstacle, has greatly the advantage of the pews.

Mackeson's Guide for the last decade, shows that in 1869 there was in London but one free church in every twelve, whereas in 1879 it was one in every three.

The case of the Edinburgh Cathedral continues to exercise the minds of the advocates of Free Churches. The Bishop of Edinburgh in a recent address rapped the Association for 'taking the Cathedral under its special patronage.' The *Advocate*, as its organ, replies respectfully but with spirit, reminding the Bishop that "while he is for an age, his cathedral is for all time;" and shows, from the complaints of numerous Scotch Churchmen, as represented by the *Scottish Guardian*, that it (the *Advocate*) had "not spoken without cause, unasked or unthanked."

It is announced that Irish Churchmen are about to organize a Free and Open Church Association of their own. In short, all the signs are in favour of the final extinction, in no long time, of a godless system of exclusiveness in the Mother Church, which has alienated the masses and greatly weakened her hold on the nation.

The system has been transplanted among us, with some added

features of a very obnoxious character. The pew-system and our Lay-Pope vestry system, stand together. God speed the day when they may fall together!

DIOCESAN.

THE "Sixth Annual *Convocation* of the Clergy and Laity of the Missionary district of Colorado and Wyoming" has issued its Journal. Bishop Spaulding is doing a great work; not only in the way of a better nomenclature, but in laying solid foundations. To the new and vigorous West we must look for reform in things, as well as names, ecclesiastical. It is untrammelled by the traditional usage and prejudice of our Eastern Dioceses, and Church organization can proceed there on true, Catholic principles.

The jurisdiction is divided into three "Deaneries,"—Denver, embracing Northern, and Pueblo, embracing Southern, Colorado; while the third covers the vast area of Wyoming. The right start having been made, it is easy in due time to carve out of these great Deaneries an indefinite number of smaller ones, as the population grows.

Three schools are in very successful operation—all located in Denver, the See town, viz: Wolfe Hall, for girls; Jarvis Hall, for boys; the Denver Theological School. There is a Diocesan "Committee on Education," consisting of two clergymen and three laymen. There are 53 parishes and "organized Missions, and 13 "unorganized" Missions. To serve these there are 21 Clergy, including the Bishop.

This is the work of only 20 years, the first of our Priests having settled in Denver, Col., in 1860. This apostolic man set a good example in refusing a missionary stipend, and depending wholly upon the Church people for support. The result is, a strong, self-sustaining parish instead of a weak, struggling Mission.

The Bishop, in his annual address to the Convocation, states that "never in any previous year has the field been so much extended and enlarged; never have so many and such good opportunities for the Church presented themselves." The Bishop discusses at length the question of education, and advocates the establishment of Diocesan institutions in or near the See city. For the present he proposes that all these interests shall be cared for by a single corporation of clergymen and laymen; which shall form the Cathedral Chapter of the Episcopal jurisdiction, or diocese, of Colorado and Wyoming. With especial pleasure we note that the Cathedral Church hereafter to be built by this corporation is to be "forever free."

The "Constitution of a Parish" in Colorado and Wyoming presents some notable features. Thus, a marked distinction is shown between "Rector" and "Minister;" the duties of the first being the Presidency of Vestry and congregation, with the casting vote in case of a tie in all questions brought before them; while on the other hand, the functions of the Minister are purely

spiritual, and are laid down minutely, with full control of the church edifice for all religious offices, "at such times as he may deem proper." Minister, Wardens and Vestry are held to a strict accountability in money matters.

The Church Wardens are distinctly recognized as having peculiar duties which no Vestryman can perform except in their absence; such as the care of the Church buildings, presidency of the vestry in the absence of the Rector, and *presentment of an offending clergyman*. The Wardens are elected on Easter Monday by the congregation, not by the Vestry.

The functions of the Vestry unhappily are not confined to the "temporal business of the parish," as they ought to be. The most vicious feature of our parochial system is reproduced, in *allowing vestries to fill vacant cures*. The vestrymen not being required to be communicants, but only "baptized persons," may be any or all of them, unholy or actually godless men, and actuated by unholy motives in "supplying vacancies."

As in some sort an offset to the vestry-power, a canon of the Diocese makes the *Cathedral Chapter* "the Board of Trustees of the property and funds of the Jurisdiction," with "charge of all moneys and property collected, bestowed, delivered or provided for the support of the Episcopate, and the schools and other work of the Church."

If the *Virus* of the vestry-system transplanted from the Eastern Dioceses, and the curious infatuation for "parochial organization" which characterizes us in both East and West, do not prove sources of trouble—as they do everywhere else,—the Jurisdiction of Colorado and Wyoming will be a signal exception among our Dioceses.

PAROCHIAL.

THE *Annual Record of St. Thomas' Parish, New York*, for 1879, presents the usual amount of abundant and well organized work for which that Parish is prominent. Six different societies carry on the works of benevolence and missionary effort. The Choir is maintained in a high state of efficiency.

The services are frequent enough to make one ask, why are they not *more* frequent? Especially is this true of the Eucharist, which is ordinarily celebrated only on two Sundays in the month, and then only once a day.

Gethsemane Church, Minneapolis, Minnesota, presents its 11th Annual Report, containing not only its usual full account of good works wrought through its various instrumentalities; but also describing the 23d Anniversary of the Ministry of the Rector and the Opening of the Parish Church.

The address of the Vestry read by the Senior Warden, and the response of the Rector, indicate an exceptional appreciation on their part, and uncommon zeal and devotion on his. The tact, energy and power of administration and organization shown by Dr. Knickerbacker, would adorn the apostolic office. †

EDUCATIONAL.

THE Catalogue of the *General Theological Seminary* makes a fair showing for that Institution. The present number of students is 94. The number of Alumni graduated last year, (1879,) is 20.

But as a *General School of Theology*, the Seminary is not yet a success; and the secret of this is plainly enough printed on the cover of the Catalogue, thus: "The General Theological Seminary is still without sufficient endowment to enable it to meet its present very limited current expenses."

The movement set on foot several months ago in New York, for removing the Seminary and selling its present valuable site, seems to be the only practical solution of the difficulty. The Church is clearly not united upon her own "general" school of the Prophets.

Racine College moves quietly but efficiently, under Dr. Parker, the new Warden. Twelve Bishops and as many eminent Clergymen and Laymen, as the Board of Trustees, guard its interests and orthodoxy; and three of these Bishops are annually appointed as "Visitors." This year there are 114 students in the Grammar school, and 36 in the College, or 150 in all. Besides the Collegiate Church of S. John, the members of the College Chapter serve seven missions in the vicinity.

The Catalogue of *Hobart College*, Geneva, N. Y., shows it to be in a fair state of prosperity. The number of students this year is 66. With its fine, healthy location on Seneca Lake, its accessibility, its large, permanently invested fund yielding aid to 22 postulants for the ministry to the amount of \$100 each, annually, its other scholarships, its appliances, its high curriculum, its able Faculty, and its strong Board of Trustees, Hobart ought to grow into a greater school than it is. Why does it not? A handsome and important addition to its buildings is in progress of erection—for the Chemical and Philosophical Departments. A new central building, connecting the two halls as wings, will be erected as soon as funds are provided. The plans are already adopted. Its estimated cost is about \$40,000. The Alumni are appealed to for aid, and the Trustees seem hopeful of carrying out their design in no long time. †

HE GIVETH HIS BELOVED SLEEP.

Of all the thoughts of God, that are
Borne inward unto souls afar,
Along the Psalmist's music deep—
Now tell me if that any is,
For gift of grace surpassing this—
"He giveth His beloved sleep?"

His dews drop mutely on the hill—
His cloud above it saileth still—
Though on its slope men toil and reap;
More softly than the dew is shed,
Or cloud is floated overhead,
"He giveth His beloved sleep."

"Sleep soft, beloved!" we sometimes say,
But have no power to charm away
Sad dreams that through the eyelids
creep;
But never doleful dream again
Shall break their happy slumber, when
"He giveth His beloved sleep."

O earth, so full of dreary noise!
O men, with wailing in your voice!
O delv'd gold, the wailer's heap!
O strife, O curse, that o'er it fall!
God makes a silence through you all,
And giveth His beloved sleep!

—Mrs. Browning.

Literary Notes.

Robert Southey. By Edward Dowden. New York: Harper & Brothers. 12 mo. pp. 200. 1880.

This is the latest issue of the series entitled "English Men of Letters," and it is certainly one of the best. Professor Dowden has entered heartily upon his work, and by a judicious intermingling of personal and domestic details with the manifold poetical, historical, and literary labors of Southey, during his long and industrious life, he has made a volume of unsurpassed interest to readers of every class. No one can fail to enjoy the story of such a life as this, beginning, as it does, with the dreaming boy-poet, and the impulsive youth with his witching scheme of "pantisocracy," and then going onward to tell of the happy and loving husband and father, the energetic worker in poetry, history, biography, reviews, etc., the man of noble, lofty principle, the intimate friend and associate of Wordsworth, Coleridge, Scott, and such like, and above all the devout and loyal son of the Church.

The last chapter (10 pages) of the volume is an attempt to define briefly "Southey's Work in Literature." Professor Dowden's estimate of the poet laureate's position in the literary world is, on the whole, fair and generous. Southey no doubt will always hold a certain rank as a poet of no mean powers and high aspirations; but it may be doubted whether after all, his true greatness was not manifested rather in prose than verse. Certainly his "Life of Nelson," and his "Life of Wesley," display a master's hand in this special and by no means the easiest kind of writing; and "The Doctor" is almost sure to retain its place in the affections of all who read it, and can enjoy wit and humor, as well as varied erudition, genial spirit, and meditative wisdom. "The Book of the Church," and especially the *Vindicia Ecclesie Anglicane*, which followed it, show Southey's loyalty to the Church and his rightful appreciation of the true position and claims of the Church of England. There is no ground for apprehension that Southey will not outlive all the insults and ridicule which Macaulay and others of his stamp so freely bestowed upon him.

Editor of the Church Eclectic:

With reference to Origen and the Fifth General Council, your correspondent F. W. S. has shown from Mosheim & Nean-

der that the 15 canons in condemnation of Origen were passed, not at the General Council, but at the "Home Synod," under the patriarch Mennas, held just 12 years before in the same city, *i. e.* Constantinople. Gieseler (*Eccles. Hist.* 2 Period, div. 2, ch. 2.) says the same thing.

But the strong point which I brought forward in my tract "What shall the End Be?" and for which I gave F. N. Oxenham as authority, is this: Even supposing the 15 canons have œcumenical authority: admitting that the General Council implicitly endorsed the acts of the Home Synod, *still none of those 15 canons themselves refer to the doctrine of Everlasting Punishment.* They mention one by one various errors of Origen and others; but this "error" was not mentioned at all. Nor was this an oversight. The emperor Justinian in his letter to the Patriarch Mennas "enumerates at great length the errors of Origen, and among them this opinion that the torments of the lost would not endure forever. He cites extracts from Origen's writings in proof of the charges made, and then proceeds to dictate the very words in which he desires that Origen and his errors should be condemned."

... "And then follow nine formal canons, one of which runs thus: 'Si quis dicit aut sentit ad tempus esse dæmonum et impiorum hominum supplicium, ejusque finem aliquando futurum, sive restitutionem et redintegrationem fore dæmonum aut impiorum hominum; anathema sit.' Besides this letter to Mennas, Justinian sent another letter, addressed to the Synod itself, in which he exhorts the Fathers there collected to read diligently his 'exposition' of Origen's errors, and to 'condemn each one' of them. The Synod accordingly met, and no doubt did 'diligently read the Emperor's exposition,' at all events they enumerated Origen's heretical opinions in their fifteen canons with careful minuteness, and condemned them. But there was one opinion which they did not condemn, to which indeed they made no allusion, and that one is the opinion that future punishment will not be everlasting."

The above is an extract from Oxenham's "letter to Gladstone." And it is remarkable that he cites the very same authority (Labbeus or Labbé *sacrosancta concilia*—Paris 1661—tom V.) as Bishop Wordsworth does for the passage quoted by my friend J. M. M. D. The Bishop says "the language of the Church in that General Council" was that they "censured and condemned" several opinions, of which one was "that there

will be an end of that punishment which will be everlasting."

Now certainly between these two eminent scholars, Wordsworth and Oxenham, both quoting the same authority, it is pretty evident that "someone has blundered." If the tomes of Labbé are accessible to any of your readers I should feel very grateful if they would examine the quotation of the Bishop of Lincoln and see from the context, if it reproduces the *ipsissima verba* of the Council, or is merely the language of the historian or some other medium. Certain it is, this condemnation does not appear in—nay is *carefully excluded* from—the 15 canons, which are given in *extenso* in Oxenham's pamphlet.

Yours, G. J. Low.
Merrickville, Ont., 11th March, 1880.

—THE OBER-AMMERGAU PASSION PLAY
—Messrs. Rivington have published a new and revised edition of the Rev. M. MacColl's book descriptive of the above. In the preface to the new edition the author writes "At the request of some friends and several strangers I have agreed to publish a new edition of my little book on the Ober-Ammergau Passion Play. I confess that I have done so with some misgiving, arising from a fear lest I might be helping thereby to vulgarize and profane the most striking and solemn relic still left to us of the religious drama of the Middle Ages. I have felt, however, that if I abstained from republishing my book there would be no lack of other "guides" to the Passion Play, written perhaps in a less sympathetic and reverential spirit. Consequently I have chosen what seems to me the less of two evils. The publication of my book is not likely to add appreciably to the number of persons whom the Passion Play will this year attract to Ober-Ammergau; but it may possibly have the effect of putting the minds of some of them in a more reverent attitude than would otherwise be the case."

—We understand that T. Whittaker has in press a volume of "Lectures on Social Questions—Competition, Communism, Coöperation and the Relation of Christianity to Socialism," by the Rev. Dr. J. H. Rylance, Rector of S. Mark's, New York. Dr. Rylance read an able paper on the subject at the Church Congress at Albany, and many will be glad to see this book from him. After all, nobody seems to have made much headway in solving these problems, unless we except the English Ritualistic Priests and their congregations, who go to work in a more practical way than merely writing books and lectures.

—The *Nonconformist* is horribly annoyed at the *Saturday Review* for publishing a various reading of the following verse from Dr. Watts:

I thank the goodness and the grace,
That on my birth hath smiled,
And made me in these Christian days
A happy English child.

For the last two lines the *Saturday* has—

That I was born of Baptist breed,
And not a Churchman's child.

Uhlhorn's "*Conflict of Christianity with Heathenism*," is one of the most inspiring books we have seen in a long time.

It was written by Dr. Uhlhorn, *Abbot of Laccum*, and is translated and edited by Messrs. E. C. Smith and C. J. H. Ropes, Published by Charles Scribner's Sons, New York. 8vo. pp. 508.

The author seems to be thoroughly familiar with all the literature of the age, and writes in a glowing style. It makes one feel strong and hopeful to read his book. He is not a churchman; but he admits that the Episcopate with a Ministry in three orders was everywhere established as early as A. D. 110.

Natural Science and Religion. This is the title of two lectures delivered before the Theological students at New Haven recently by Professor Asa Gray, of Harvard University, the well-known Botanist. Professor Gray is a moderate Darwinian, and a thorough Christian. He is also a Churchman. His lectures are well worth considering. He thinks that evolution, so far from dispensing with the necessity of Divine Agency in nature, is in fact more theistic than the old theory.

—A correspondent writes us: Will you permit a criticism upon the controversy between Father Benson and Dr. Ewer? Father Benson uses the expression "God is a *pure act*," in the sense *actus purus*; but Dr. Ewer evidently understands it in the sense *actum purum*; the former being a masculine noun of the fourth declension, and so denoting the *activity* which acts; the other being a neuter noun of the second declension, and so denoting the *act done* by that activity. I think, although the term "pure act," is used in our Latinized English of a past age, it would be more in accordance with our present English, and less liable to misunderstanding, if Father Benson had said "God is a pure activity"—the *actus agens* and not the *actum actum*. An activity is necessarily an essence; an act not. Faithfully,

JOHN H. EGAR.

—The *Church Review* gives flattering notices of the original articles in the CHURCH ECLECTIC.

—The devotional Literature of Holy Week is very copious. *Thoughts on the Seven Last Words* by Rev. J. C. Blyth, (Skeffington) and *Via Crucis*, 14 sermons on the Passion, by Rev. S. T. Eales, Principal of the Mission College, Warminster, (Skeffington) are highly spoken of by the *Ch. Times*.

—In noticing Mr. J. M. Rodwell's translation of the Book of *Job*, (Norgate,) the *John Bull* says:

"It is greatly to be regretted that the Committee for the Revision of the Old and New Testament have not availed themselves of such services as he and few men except Mr. Rodwell could have rendered. A Committee, however, for the Revision of the Translation of the Old and New Testament, which has not availed itself of the services of Dr. Pusey, the first Hebraist and biblical scholar of our country, of Mr. Malan, with his wondrous knowledge of all the Oriental versions, of Dr. Badger, the most profound Arabic scholar of the day, and intimately acquainted with Oriental life and Oriental modes of thought, and of Mr. Rodwell, with his knowledge of Coptic, Ethiopic, Syriac, and of Hebrew and its congeners from Arabic to Cuneiform, has weakened its claims upon the confidence of the Church.

—In regard to the continual cry of Bishops and low churchmen about "following the traditions and usages of the last 300 years, a correspondent of the *Church Review* says:

"I know of a church where the "usage" has been to throw away what remained of the consecrated bread."

I have witnessed baptisms where the "usage" has been as follows: The font having been cleared of old books, hats, &c., a jug of water was fetched out of a dusty corner, and the sponsors on being asked the usual questions did not know what to reply thereto, and could not read the answers from the office book.

I have seen, after churching, women walk up to the "reading desk," as to a play place at a tavern, hand a coin to the priest, who gave change out of it and pocketed the balance, saying, "Thank you." This usage was to represent the traditional offering, but I have not seen the above "versicle" in any rubric.

I have seen the Sacrament of the Lord's Body dropped on the ground through the usage of taking it with the fingers, and I have seen a "usage" of pouring what remained of the other consecrated species into a green glass phial, which was then corked and pocketed by the priest.

—The Rev. James King is the author of a very good treatise on the *Moabite Stone*. (London: Bickers & Son.) The same author publishes two pamphlets, *Palestine as it is*, and *Jacob's Well*, and a sermon, *The Buried City of Jerusalem*, which gives an account of the work already done by the "Palestine Exploration Fund." The *Church Review* says of it:

"An accurate and systematic exploration of the Holy Land, a survey of its mountains and valleys, its streams, lakes, pools, its cities, towns and villages, its ruins,—all this has been more or less effected. The excavations, the disclosing the "buried City of Jerusalem," have already been rewarded with important discoveries; such for instance as the foundation stones of the Temple of Solomon, those stones which the skilled workmen of Hiram hewed out of the subterranean quarries, and shaped, and squared, and fitted with a cunning then only possessed by those Tyrian or Phœnician masons. Mr. King speaks of his own visit to those royal quarries, the caverns yet supported by the huge rocky pillars from which the blocks of limestone had been separated by wooden wedges. He tells, too, most graphically, of the finding the chief cornerstone of the temple's massive wall, "the most interesting stone in the world." The rock itself had been cut to the depth of two feet, and there established "this massive block remains to the present day as sure and steadfast as when fixed in its abiding position three thousand years ago; a fitting emblem therefore of the rock of ages that cannot be removed, but abideth fast forever."—(p. 8.)

To appreciate the difficulties overcome, it must be borne in mind that the vast accumulation of rubbish is 130 feet deep, covering the massive walls themselves even now 200 feet high; and that the true bed of the Valley of the Kedron is also choked up with rubbish 150 feet in depth. The engineers sank a shaft close to the south-east angle of the Haram wall, and after passing through ninety feet of debris they struck upon the solid rock, and by driving a gallery came upon the foundation stones.

TIMES NOTES.

—A corporas ought to be two feet each way; a chalice veil, where used, nine or ten inches. There is no rule as to the design of the lace, and the centre should be square.

—Sir R. Phillimore, in his *Ecclesiastical Law*, says: "It is usually said that *deposing* is one thing; and *depriving* is another; but deprivation from office and benefice is the same as deposition. *Degradation* implies deprivation from office and benefice, with an outward taking away of the ensigns of office."

—The Ammergau Play will begin this year, we believe, on June 30, and last till the end of August. The route is by Munich and Weilheim by rail, thence by carriage. For rooms, etc., the best plan is to write well beforehand to the Burgmeister or the Pfarrer, who will give all necessary information.

—A "vesica piscis" is an oval, pointed, instead of rounded, at top and bottom, and conventionally represents a fish. The Greek word for fish, *ichthys*, is made up of letters which are the initials of the words "Jesus Christ, Son of God, Saviour," and so the "vesica piscis" denotes Him. Hence it is a common shape for episcopal seals and the like.

—*Benedicite* in Advent and Lent (except festivals,) Septuagesima Sunday, and 19th Sunday after Trinity; *Fubilate* four times a year only, as in Rubric; *Cantate* ought never to be used to exclusion of *Magnificat*, though it may very well come in at a secondary Evensong; *Deus Misereatur* may be used at the earlier of two Evensongs.

—The New Testament Apocrypha is never bound up with the Bible, as it consists of spurious and heretical books only, not of authentic works on a lower canonical level, such as those of the Old Testament. But you can get the Apocryphal Gospels separately in Mr. B. H. Cowper's translation (Williams and Norgate,) and the Apocryphal Gospels, Acts, and Revelation, in Messrs. T. and T. Clark's *Ante-Nicene Christian Library*.

—The Report of the Athanasian Creed meetings was published by Rivington in 1873. 2. There is no single book, much less pamphlet, which covers the whole ground of the Catholic Revival, as that is doctrinal, liturgical, disciplinary, and otherwise many-sided. You must be content to take up one point at a time. Try the Rev. J. R. West's *Tracts on Church Principles* (Masters.)

—C. R. A.—The assertion that the Presbyters of Alexandria consecrated

their Patriarch rests on a statement of Eutychius, a writer of the tenth century, who says: "St. Mark appointed twelve Presbyters at Alexandria, who, upon the vacancy of the See, chose one of their number to be head over the rest, and laid their hands on him, and made him Patriarch." But this contradicts the contemporary evidence of Severus, and that of St. Jerome, five centuries earlier, from whom we learn that the College of Presbyters merely *elected* the Patriarch, as the dean and chapter of the cathedral do with us. Such a usage was quite exceptional in early times, and hence the mistake arose.

—We have inquired into the matter, and understand the fact to be that Dr. Littledale, while maintaining the strict accuracy of his statements, has consented, as a piece of social courtesy, to withdraw from any future issue of his reply to the Abbé Martin the charge that some few Anglican clergymen have turned Roman Catholics simply to berid of their orders, and free to live a secular life. This concession Mr. Shipley and his friends, with their peculiar moral code, are representing as a confession of falsehood. But whether withdrawn or not, the charge is perfectly true, as Mr. Shipley either knows, or could know if he took the trouble.

Summaries.

FOREIGN.

The *Church Times* has the following in relation to the Wagner story: "The fictions which are so persistently sent over by Roman correspondents—possibly for a consideration—to certain London morning papers, with respect to Chancellor Wagner of Brighton, have suffered in crossing the Atlantic a "sea change" into something even more rich and strange than what we are favoured with at home. Thus the version provided for the Philadelphia journals takes the following form: 'There is no doubt whatever that Mr. Wagner, by the advice of Mr. Orby Shipley, has been secretly received; whether, like others, he will recede, events will show. Mr. Wagner's conversion marks the beginning of a long impending and carefully prepared movement which may ere long bring most of the Ritualistic Anglican clergy over to Roman Catholicism.' We are afraid that nothing short of the Johnsonian formula would meet the case of people who invent and propagate statements like these—'Sir, they lie, and they know they lie.'"

—The Ven. Arthur Perceval Purey-Cust, M. A., Archdeacon of Buckingham, and Hon. Canon of Christ Church, has been appointed to the vacant deanery at York. Mr. Purey-Cust was educated at Oxford, where he graduated in 1850.

—Dr. Tristram, Commissary General of Canterbury, has refused a faculty to the vicar and people of Folkestone, to put up a stained glass window of 14th century style, showing a priest in a chasuble giving the chalice, on the ground that a religious rite shown in a decoration must be such as is now legal. Nobody purposes however to destroy all the old glass, not made way with by the Puritans.

—An imitation Lourdes has been got up in Ireland. The scene is a village of Knock, near Claremorris, in the county of Mayo, where, according to the correspondent of the *Daily News*, Our Lady, with S. Joseph and S. John, was seen against the wall of the Roman Catholic Chapel. Knock is thronged with pilgrims, who fancy themselves cured, or benefitted by bits of mortar from the walls of the chapel.

—The *Ch. Times* has made the wonderful discovery that a clergyman charged with "ritualism" may fare as badly in an unestablished church as in England. We can assure him there is nothing in a clergyman's position in a voluntary system without endowments which makes him independent in any respect whatever. If a congregation object even to preaching too close to people's consciences, and insist on the mere routine of what they have been accustomed to regard as "good taste" or external decency, combined with eminent respectability in the "audience," it is worth a good deal more than a clergyman's mere living to go counter to their ideas. In England a man does not hazard his "living" quite so easily. Our laity have the best of reasons for not liking that system, apart from the question of taxation.

—The reply of the S. Alban's parishioners (some 1200 communicants,) to the Bishop of London's answer to their memorial in behalf of their pastor, Rev. Mr. Mackonochie, concludes with these two paragraphs:

"We hardly know how to express forcibly enough our deep regret that your lordship, by issuing those letters of request, which even Lord Penzance showed himself most unwilling to accept, has chosen to disregard all the weighty pleas of our memorial, and to lend yourself afresh to a vexatious and ungodly prosecution.

"We beg to assure you that our determination to stand by our vicar, and in so

doing to maintain our own rights as English citizens in our own parish church, has rather been confirmed by your lordship's attitude, and to add that if you sincerely desire to restore peace to the Church of England you can effect that good object in no other way than by publicly discountenancing the factious lawsuits which alone disturb it."

—The telegraph makes as amusing blunders as the type. A sentence of Lord Carnarvon's essay on sermons, at a recent Diocesan Conference, was thus despatched: "The worst-paid country curate is expected to preach twice on Sunday with the persuasiveness of a journeyman tailor, and the eloquence of a barrow." For "journeyman tailor" read "Jeremy Taylor," and initial "barrow" with a capital letter, and all is right.

—At the meeting of the S. P. G., Archdeacon Denison withdrew his motion to exclude the Bishops of Worcester and Exeter from the list of Vice Presidents, it having been explained that they had no sympathy for the *views* of Colenso, but only some doubts on the *legal* question. The Standing Committee had agreed to suppress a letter received by them from the Bishop of Capetown, but Mr. H. R. Baker refusing to withdraw his motion (to the same effect as Arch. Denison's,) the Archbishop of York moved that the letter be printed and circulated, which was carried. Archbishop Tait presided with great ability and fairness.

—S. Augustine's, Kilburn, is styled the Minster of N. W. London and is the grandest church built in Bishop Jackson's Episcopate so far. It has an open ambulatory around the chancel and high altar, two transepts, two great aisles, north and south, and a large clerestory gallery around three sides of the building. The organ occupies the north clerestory in the chancel, the opposite clerestory is vacant, but the clerestories on the north, south, and west sides of the nave are fitted up as galleries. There is a side chapel, with altar, &c., complete, and with curtains so arranged as to shut it off from the rest of the church when required. The choir-stalls are temporary, as is also the pulpit, which is pitched much too low for those in the clerestory to hear anything, though doubtless Mr. Kirkpatrick will get out of the High Anglican idea of low pulpits, and will have the permanent pulpit erected as high from the floor as is usual in Catholic churches abroad, where so many can thus hear the preacher at a great distance. The chancel-screen has also to be erected, and the tower is yet incomplete.

—Notwithstanding the famine in Ireland, Irish Bishops have recently sent as "Peter's pence" to Rome nearly £1,000.

—There are many indications in France that the old Gallican spirit is reviving, and Pope Leo will not discourage it.

—The Liberal School among the Ritualists is becoming more intensely hostile to Rome than ever and is more disposed to fraternize with Dissenters.

—A Rev. Phillip Norton, a prominent actor in the R. E. C. movement in England, has abandoned it and received deacon's orders from the Bishop of Worcester. Of course the English Bishops will not recognize the orders of the R. E. C.

—The Church Association has been getting up a meeting at Edinburgh against Ritualism and Sacerdotalism. The chairman was the patron of the notorious intruder, Bishop Beckles, and an ex-Presbyterian Moderator, Dr. Phin, figured prominently in the proceedings. There is really no controversy in the Scotch Church about Ritualism. The *Scottish Guardian* says: "In vain is the net spread in the sight of any bird, and the attempt is so open and barefaced that we do not think it has the least chance of succeeding, Scottish Churchmen are only too glad to be at practical peace among themselves on ritual matters to wish to give ear to would-be importers of dissension from the other side of the border."

—Dr. Utterton, Suffragan Bishop of Guildford, died suddenly while officiating in the parish church of Ryde, December 21, aged 65, after an eloquent and impressive sermon, in which he alluded solemnly to death as one of the warning notes of Advent, ending with the words, "Well done, good and faithful servant, enter thou into the joy of thy Lord." He then descended from the pulpit, and walked to the Altar with more than usually elastic step, presented the alms, placed the sacred elements on the Holy Table, said the Prayer for the Church Militant, then, according to the custom of the Church, knelt eastward in prayer, and so doing fell forward suddenly, without a sound or a warning, on his hands upon the marble pavement of the sanctuary. The body was reverently and lovingly removed to the vicarage, and there placed, as he fell, in full Episcopal robes (the very robes which had been given him by his much-loved friend and diocesan Bishop Sumner,) and a cross of metal was laid upon his breast. The coffin was of polished oak, a cross surmounted by a mitre covered its whole length, and on the calvary was written

the simple inscription: "John Sutton Utterton, D.D., Bishop of Guildford. Born Sept. 7, 1814; died Dec. 21, 1879." Early on the morning of the 24th, the body was taken into church, and at the hour of 7:30 the Service of Holy Communion commenced on the Sunday by the Bishop was concluded. Nothing could have been grander than was that simple Service. The remains were afterwards taken to Leatherhead, where the funeral services were performed by the Bishop of Winchester and Bishop Ryan.

—The *London Tablet*, (R. C.) says: "We have authority to state that neither the Vatican nor the Congregation of Propaganda, nor any other authority or organization at Rome, has been engaged in any negotiations whatever with the Ritualists, or anybody representing them. The whole thing is merely one of those *canards* which the Roman correspondents of the *Standard* and the *Daily Chronicle* are in the habit of serving up to tempt the appetites of a public, which must by this time have become shy of such provender. We do not mean to accuse the correspondents in question of wilful deception, but they are such constant dupes that they have become ridiculous, which for some people is worse than being criminal."

—The Tory *John Bull* severely accuses the *Guardian* of partisanship for Mr. Gladstone and the Liberal party (which we fear would make short work of Church institutions.) It says:

"The fact is that the political partisanship of the *Guardian* is doing moderate High Churchmen infinite harm. It makes a coolness between them and the Government which really enjoys their confidence. It tends to confound them with the Ritualist extreme, which is mostly Gladstonite. The mistakes which Lord Beaconsfield has undoubtedly fallen into in Church matters—the Public Worship Act and the unfortunate administration of the Crown patronage—may be due to the *Guardian*, quite as much as to our ultra-Evangelical Lord Chancellor. The Evangelicals, who are all Conservatives, take care to have their political convictions faithfully represented. How can Conservative Anglicans expect their due weight in Parliament or the country as long as they cast in their lot with Ritualists under the flag of Mr. Gladstone and the Opposition?"

—Mr. Knox Little has been one of the preachers during Lent at Winchester Cathedral. Nearly all the cathedrals had elaborate arrangements for Lent services. Contributions for Irish distress are distributed through the Bishops and parochial clergy in Ireland.

—A Cathedral is to be built at Lahore, for the new Bishop.

—There is a movement to make Dean Cowie, of Manchester, prolocutor of the York Convocation in place of the late Dean Duncombe.

—The Sunday School Centenary will be celebrated at Gloucester, June 28, and a statue erected to Robert Raikes in the Cathedral, Bishop Ellicott preaching the sermon.

—It is said Canon Ryle is made Dean of Salisbury. Rev. James L. Randall, brother of R. W. Randall of Clifton, is made Archdeacon of Buckingham.

—It is said the Standing Committee of the S. P. G. will not, after all, publish the Bishop of Capetown's letter on the Colley-Colenso business.

—The Bishop of Lichfield urges daily and holy day services, churches open for private prayer, catechising, and preaching in alleys.

—Rev. Dr. Parker, of the City Temple, is a candidate for the next House of Commons, in which by law, no ordained "clergyman" can sit: so he admits he is not a clergyman.

—We repeat that if people can once be taught right views of the Christian Passover—that it is a positive duty to assist at the Divine Mysteries every Lord's Day, and that it is a duty, moreover, for which nothing can lawfully be substituted, they will, of course, find opportunities for punctual and regular attendance; but if they are allowed to think that the chief end for which they are to go to church is to sit under preachers, why, of course, if they do not think much of sermons, they content themselves with an hour in the evening, or most likely with none at all.—*Ch. Times*.

—The Archbishop of Canterbury has presided at an important meeting in behalf of the Armenian Church, represented by Archbishop Migherditch, of Tarsus, who is anxious to introduce a reformed liturgy like the English. Bishop Gobat, it appears, had ordained an Armenian convert, and this had been the means of making them acquainted with the English Prayer Book, which has proved stronger than the American Congregational missionaries.

—The papers in this country some weeks ago published a sensational telegram to the Associated Press about the perversion of Mr. Wagner, of Brighton, to the Roman Church. Of course they have not published the contradiction. The telegram was gotten up in London, purporting to be founded on a statement by a correspondent at Rome, which proves to be "bogus." The statement

about Mr. Wagner has been made several times before, and he had distinctly denied it in the *Morning Post*, but it seems the Jesuit party think there is virtue in persistent lying. Mr. Wagner was at the time engaged in the Mission held in the Brighton Churches under the direction of the Bishop of Chichester. There is no trick of journalism and no secular device or dodge of worldly politics that Romanism and its agents in the press will not resort to against any part of Christ's Church which rejects Jesuit domination, and if Pope Leo seeks to make himself independent of it, it will turn upon him. The *Ch. Times* says of this last canard: Dr. Littledale's new book has irritated the Anglo-Romanists beyond endurance, and they have taken a curious, if not a justifiable mode of showing their disgust. It is to procure quasi-authoritative statements from bogus newspaper correspondents in Rome about impending secessions of well known clergymen, or about negotiations with the Ritualists for their reconciliation. The *Standard* having published one of these imaginative communications, and the gentleman whose name was mentioned having flatly contradicted it, the *Daily Chronicle*, a few days afterwards, repeated it in a more elaborate form, and actually took credit for having some months before given currency to the falsehood. This paper's scheme for winning over the Catholic party is a miracle of ineptitude. As far as we can understand it, English clergymen are to be re-ordained, and those who are married are to be ordained "*sub tacita conditione*"—whatever that may mean—but the latter are not to administer Extreme Unction, not to marry couples, and, above all, not to hear confessions. Really the writer must be our old friend the penny-a-liner who suspends thurifers. He concludes in a fine burst of sarcasm—"Whether these propositions will be the ultimate basis upon which the spurious Romanists of the Church of England will find their platform is a problem which men of the world are unable to solve. One thing is certain. The leakage to Rome, which the enthusiasm of fancied persecution arrested, is about to recommence, and Leo XIII. will probably rise to the level of his position." This is really charming.

—It is said the proceedings of the fanatics called "the Salvation Army" in London, are paralleled only in Hecker's "Epidemics of the Middle Ages." Several R. E. organizations in London placard their services without any intimation that they are a separate sect from the Church of England. In this way they are snaring some Church people.

HOME.

Our readers will observe the change of type, which has been ordered expressly for this Magazine, and also the change in the office of publication, which has been made only for certain business advantages, and not from any dissatisfaction with our former publishers (Messrs. Curtiss & Childs,) with whom for seven years we have had the pleasantest relations, and whom we have found to be, in all respects, honorable and Christian business men.

It is our desire to keep up this volume to the standard of this number in size and quantity of matter, notwithstanding the exorbitant rates of paper, and with a few more subscribers, we shall be able to do it.

Just before Dr. Ewer's article went to press, he received from the author a 2d edition of Dr. Littledale's book, in which he observes that some matters criticised have been corrected, though not quite all. The book is fast becoming the standard popular weapon for the present stage of the Roman controversy.

Dr. Egar gives us a clear-cut syllabus of fundamental theological science. He would not probably dispute that some things can be predicated of the glorified Body that cannot be predicated of our Humanity in its present condition. Real theological science ought to make us cautious of *negatives*, especially in the matter of the Eucharist: for even physical science in its modern phases, would hardly justify us now in assuming the negations, for instance, of the *Black Rubric*. *Non Constat*, but that the two Natures must be wherever the ONE PERSON is. It may be indeed, as where Æschylus calls the Sun "all-visiting." There is certainly no objection to Coleridge's definition. (See Baring Gould's illustrations, p. 64.)

We are sure our readers cannot tire of Dr. Bolles' and Dr. Van Rensselaer's most readable and interesting series. Dr. Bolles has been called to deliver several of his lectures on Shakespeare in New York.

We had no idea *Littell* would publish

the intensely partisan article on Bishop Wilberforce from the *Quarterly*. For the lack of other (without waiting for the *Ch. Quarterly*,) we have selected the best part of it.

We would call special attention to Dr. Langdon's temperate presentation of a most important question. It is certainly a matter that should not be left to precedents set by individual Bishops, to personal sympathies, or to any mere haphazard system of *management* for exigencies. It is to be hoped that the General Convention, even if it is not prepared to sit in judgment on the present status of the Latin Churches, will be able at least to declare some consistent line of policy based on Catholic principles. The Mexican question also gives us all a great deal of anxiety, which the General Convention is bound to relieve us of. Dr. Langdon is certainly entitled to ask, if an avowed change of policy is now deliberately and with conciliar action, determined upon. It is not a matter to be settled by Bishops alone.

Dr. Hopkins will hardly maintain that the *setting forth* of an accurate version of the Creeds and *other* acts of the undisputed General Councils, means any intention to incorporate them into the Prayer Book. However, the Committee is yet to report. We have the least possible faith in the excision of the *Filioque*.

The *Ch. Review's* editorial on Ecclesiastical Colors is well supplemented by a letter of Clapton Rolfe, showing that the so-called "Roman Use" in the south of England was not after all the use of Rome itself, and that England has always had a use of its own.

—We have received No. 1 of *Plain Papers for Parish Priests and People*, intended not for mere alliteration, but for the reiteration of the evils of the "parochial system," until public attention shall be directed to some remedy. This paper says the system paralyzes the energies of the clergy, producing alienation between them and their bishops as well as congregations, and "forcing many of the clergy into a struggle with each other for the very means of living," and that hun-

dreds of clergy are kept in enforced idleness, and the work of years undone by driving pastors from their cures, &c. All this is familiar enough, but it is not wonderful that so many candidates present themselves to societies that can pay their way. There is no difficulty about that so long as there is money to secularize the whole spirit of the thing, on the principle of Jeroboam's priesthood.

But the first thing to investigate is whether all this evil is *inherent* in the "parochial system?" It may be in the practical unbelief of the age, the lawlessness and self-will and utter want of humility which is the essence and very precept of Protestantism; the worldliness which smiles at the idea of future damnation, but wants religion to gild its own respectability; but we do not believe it is in the parish system *per se*. There must be parishes as there must be local churches for the administration of the Sacraments. The laity have "too little to do," is sometimes the cry, because they do not lead prayer meetings. Shall we take away all care and responsibility and means of sustained interest in parochial welfare? We think we have our specific. Let Vestrymen be only communicants. Then let the canon be made imperative which requires communicants to take letters from one parish to another, instead of being left optional, as now. Of course the laity have got things quite easy for them, come and go as they please, and if you touch a mischief maker he is welcomed with open arms by a "brother" clergyman, while still doing all the mischief he can. It is this makes the purse proud tyrant, the malignant gossip, and the immoral Pharisee rulers of the parishes, while the parishes themselves being in a "state of nature" are therefore, as Hobbes has it, in a state of war with each other. Let a layman feel that his membership of the church universal is at stake, and he will not be so apt to hazard it, but as it is, nobody at present thinks of his connection with a parish as having anything to do with his membership of the church. And yet do we allow our clergy to proclaim themselves as

priests of the Catholic Church in any other way than through their ordination in "this Church" of America?

Then, too, is our parochial system properly worked? Would not the extension of the Episcopate help remedy the evil? How many Bishops *visit* their parishes in some sense besides holding a service for confirmation, and writing able articles for the newspapers? Has the Bishop no place in a Vestry meeting, or would it be impertinent for him to meet the clergy of a city *together* with reference to mission work, charities, and inter-parochial matters? If a Bishop cannot be an authority and an influence in helping and harmonizing clergy and laity together, we may as well give up our boast over Presbyterianism on grounds of expediency.

—The *Ch. League* (18 Liberty Street, N. Y.) has now issued *ten* Tracts on Church principles, all of which are worthy of distribution in our parishes, and will go far to clear up in many minds the question what true Church principles are, and to melt away that obstructive Puritanism which acts like a wet blanket upon all parochial life and activity. Prejudices imbibed from the atmosphere of individualism and self-will which permeates society, need just the strong, clear, and positive teaching which these tracts furnish. Indefiniteness and vagueness are just the evils in religion which intelligent laymen complain of, and it is a vast relief to many minds to have something tangible and at the same time Scriptural and reasonable which they can grasp. The "Plain Words on Confirmation" are the best and most practical we have met with, and no one can say that the spiritual element is left in the back ground. The tracts are sold at 50 cents per 100 copies.

—The Rev. C. F. Hoffman has issued, in attractive form, his "*Strait Gate, or The Way to God; a Churchman's Manual for the Heirs of Salvation*," (Am. Ch. Press, N. Y.) It is full of information on practical details of Christian Life, the Offices and Rubrics of the Prayer Book, Prayers for a Week, Analysis of the Psalms, Sins and their Remedies, &c., &c., so that to give a resume of the subjects would be to give the book itself. It would be exceedingly useful for confirmation and communicant classes.

—I. K. Funk & Co., (10 Dey St., N. Y.) are publishing standard books in medium quarto size at incredibly cheap rates: and with far better paper and type than other publications of similar kind. We have received the whole of Farrar's *Life of Christ* (without the notes) in two parts at 25 cts. each. The *Imitation of Christ* by à Kempis, Carlyle's *Essays*, Macaulay's *Essays*, Hughes' new book, and Farrar's *Life of S. Paul* are issued in same style. It is a marvel of enterprise which brings valuable books within the reach of the million.

—The *Standard*, (N. Y.,) of March 17 contains a long letter from Dr. S. C. Thrall, reviewing the case of Mr. Hinman and Bishop Hare. It would appear from the facts as given that the whole proceedings were a farce, if not a kind of conspiracy to ruin and get rid of a Presbyterian who had gained the enmity of Indian agents. The delays, (from August, 1878, to December, 1879,) the verdict not being served on the defendant till 72 days after it was found, and then not the original verdict, but a copy from memory, and *that* with the sentence *changed* from "suspension" to "deposition," together with the fact that only the witnesses for the defence were put upon a legal oath, while the only counsel obtainable by Mr. Hinman was excluded for not being a communicant (!) all goes to show that the trial was wholly null and void, and would be set aside as such by any civil court, where really the true remedy should be sought. It is said a suit for libel has already been commenced. The "outside" lawyer must have been curious to know what was implied in being a "communicant" in such a business. The *Western Ch.* and the *Standard* seem to be the only papers that have ventilated this matter, which is only another proof of the crying necessity for a Provincial System and a Court of Appeal. Really such proceedings are often an argument not so much of malice and persecution as of incapacity and ignorance of law. And sure enough, what is there in clerical training that qualifies for judicial administration?

—A clerical friend sends us a photograph of quite a curiosity called the

"Time Globe." It is simply a terrestrial globe giving an exact map of the world, with clock work inside that causes it to revolve in a manner corresponding to the position and revolution of the earth, so that it gives the right time for any part of the earth's surface, and thus the difference of time for different places. We are always ready to *advertise* things of this kind, and the publications of book-sellers in the legitimate way.

EASTER.

By R. E. J. A., in "Lyra Mystica"

The graves grow thicker, and life's ways more bare,

As years on years go by :

Nay, thou hast more green gardens in thy care,

And more stars in thy sky !

Behind, hopes turned to griefs, and joys to memories,

Are fading out of sight ;

Before, pains changed to peace, and dreams to certainties,

Are glowing in God's Light.

Hither come backslidings, defeats, distresses,

Vexing this mortal strife ;

Thither go progress, victories, successes, Crowning immortal Life.

No jubilees, few gladsome, festive hours, Form landmarks for my way ;

But Heaven and earth, and Saints and friends and flowers,

Are keeping Easter-Day.

For the Ch. Eclectic.

THE THREE PREACHERS.

Three preachers went all riding into a town,

An orthodox town, on a Saturday night ;

Each thought of some text his next sermon to crown,

To rouse the townspeople, and give them a fright.

But women would fidget, and men would sleep,

And children all still could not possibly keep,

While the Parish Priest kept droning.

Three meetings were held in that town next day,

While the old Parish Church had her service Divine,

And crowds to those meetings would come, and stay,

And think the discourse was uncommonly fine.

But children would fidget, and men would sleep,

And women at each other's bonnets would peep,

While the Parish Priest kept droning.

Three chapels soon rose in that good old town,

And drew many people away from the Church ;

And the poor old parson would sigh and frown,

As he found by dissent he'd been left in the lurch.

For men will go where they need not sleep,

And women like sermons arousing, not deep,

So good-bye to the Priest and his droning.

G. J. Low.

THE CHURCH ECLECTIC.

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No. 2.

CHRISTIANITY AND MODERN THOUGHT.

LENT LECTURES FOR 1880.

BY THE REV. DR. DIX.

GENERAL SUBJECT.—*The Proposed Readjustment of Christianity to the Social and Moral Conditions of our time.*

No. I.—Friday, February 13th.—*What, and Whose, is the Religion which men propose to readjust?*

“I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the Almighty!”—Rev. i: 18.

IT is intended to speak to you on the Friday evenings of this Lent, of subjects connected with the state of religious faith and practice among us, and bearing on the nature of that revelation which was made to mankind through our Lord and Saviour Jesus Christ. I cannot perhaps do better than to state the question which it is proposed to discuss, in the terms in which it has been recently presented in two of the secular publications of our day, the *Atlantic Monthly* and the *New York Times*. We have been told, recently, in the pages of those valuable papers, that the old theology has no vital hold on the masses of the people, and that among the thoughtful and educated class there is great reserve in belief. We are informed, moreover, that the people will not listen to what they do not believe; and we are shown, that while scientific infidelity vigorously attacks religion, there is that in society which makes some readjustment inevitable, and, notably, that there is a kind of “universal suffrage arrangement” which has a voice in religion quite as strong as in politics. As the outcome of all this, we have a formal demand; that there ought to be and must be a careful readjustment of Christianity to the social and moral conditions of the time. That is the subject of my present lectures; it is reducible to the questions: Shall there be a careful readjustment of Christianity to the social and moral conditions of these days in which we live? And if so, on what lines ought that readjustment to proceed, and to what should it lead us? Such questions are of grave import and pressing force.

It were easy at the outset, to take exception to some remarks of the popular writers to whom I have referred. "*The people will not listen to what they do not believe.*" True; yet it does not follow that all must be false to which they will not listen. Christ told the Jewish people that He was their Saviour and Messiah, and they would not listen, because they did not believe. "*There is a universal suffrage arrangement among us, of which the voice is as strong in religion as in politics.*" True; but must majorities always be right, and minorities always wrong? There was a time in Jewish history, when their all but universal suffrage was in favour of Baal; and Elijah, alone on Horeb, cried, "I only am left." There was another time, when the whole Church seemed Arian, and it was said of the sublime Athanasius, that he was alone against all the world. But let these unlucky slips of the pen,—for they are perhaps no more,—pass; and let us come to the real question. Shall we readjust the Christian Religion? To discuss that inquiry with calmness and fairness may lead to valuable results.

Why should we not say at once, "Yes?" "*The readjustment of Christianity to the social and moral conditions of the time.*" The phrase has a taking sound. It has that flavour of bigness, largeness, and vagueness, which our people find so particularly savoury: nobody can tell just what is meant or what shall be forthcoming, but doubtless we are to have something ponderous and grand out of this readjustment. The phrase smacks strongly of the theological and philosophical cant of our time, and of the way of meddling with everything in heaven and earth, which seems likely to become a world-wide habit. It might not sound so well, were we to put it into another form. "Shall we set to work and alter, cut, and shape the Religion of Jesus Christ, to suit the moral and social conditions of the 19th century?" But yet, is there not after all some ground for this demand? There are readjustments which are not mere tinkering; there are revivals and repairs which are quite distinct from modern inventions and alleged improvements; in this sense, readjustment may be needed. Nay, such readjustment has heretofore occurred under the guidance of the Holy Ghost. Think what changes have come over the world since the time when Tiberius was Emperor of Rome; the world has changed its face, till it seems no longer the same. The Church has adjusted herself to these variations, with wisdom and skill. And now great changes are in progress, and we know not what shall be the end. The nineteenth century is drawing to its close; we are far into the last quarter; phenomena of an unusual and alarming character have often marked those times of death and birth: darkness has gathered over the earth as the hundredth year was in departing, and the light of a new hope has broken afresh on the weary eyes of the race as a new figure went into the calendar. Perhaps some readjustment may be desirable. Let us say, that it is. We say so, on the threshold of more extended remarks, for this reason, if for no other, that the minds of our people may be enlightened as

to what is of Christianity and what is not. Part of the revolt and rebellion against so-called Christian doctrine, is not a revolt from Christian Doctrine at all, but from some inventions of men, some conceptions of the old truth, which, thanks to that universal-suffrage arrangement, have been accepted, by a blind and partisan majority, as of the essence of the gospel; and there are places in which readjustment, by way of purification, is the crying need of the hour.

Take, for example, the popular outcry against the teaching of the Church concerning the Eternal Punishment of the Wicked. Against what do men thus protest? Not against the full and primitive Catholic Eschatology; people do not know what that is. But this is a protest against a narrow scheme which the Reformers of the sixteenth century,—in many matters *deformers* rather than reformers,—brought in, to supplant a wider doctrine; the scheme which presents a Heaven and a Hell, but no Intermediate State; extremes, but nothing to connect them or explain them. This cancelling of the "Place of Departed Spirits," with its communion with us in mutual prayer, and its gradual perfecting of its inmates, and preparing them for their final consummation and bliss at a day yet to come; this strange notion of turning at once and forever into torment all who are not, by an arbitrary decree, and without regard to their merits, assigned to seats in heaven; this disturbance of an equilibrium ever maintained in the old Christianity; this it is that men revolt from. But this is not a truth; it is a late invention: it is diverse from and inconsistent with the idea of Heaven, Hell, and the Intermediate State which was once held in the Church, and is still, though in parts of it in a too scientific form.

Again: Men neglect divine worship. Why? Because the office of the preacher has been so long permitted to eclipse that of the priest, that men have forgotten that the priest exists. They have gone wild about preaching; they have acted as though the sum and end of going to church was to hear sermons; they have lost the idea of simply and sincerely worshipping God. Then they have gained in knowledge, till they are become wiser than their teachers, who, compelled to be incessantly writing sermons, yet having no time for study, fall behind their own flocks; until, the pulpit having lost its force, men have tried to regain their vanished influence by divers sensational acts, of which, together with their platitudes and nonsense, we grow sick and leave them. Had the idea of meeting together just to worship Almighty God been maintained by a stately and splendid ritual, pure in its meaning and dignified in its performance, the religious world might have looked differently to-day; and men might have felt that there is a higher reason for going to church than to hear some half-educated person ventilate his theological ignorance, and that to stand at the altar and offer the Memorial before the Eternal Father is a nobler function than to preach.

There is then need of readjustment; we admit this. But what line shall it take? Under that specious title one might sweep

away the old, and launch into the midst of modern inventions. This is not what we want; it would be disloyalty, it would be spoliation, it would be dishonesty. There are standards and moulds of religion, which men have despised; archetypes, rules, everlasting patterns in teaching and practice, in faith and worship. For these they must search who have lost them. The thing to be done is not to build a new house. God forbid! It is to repair the old, to reconstruct what passion and folly once pulled down; to make that to come to pass which the prophet foretold: *"And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.."*

Since, then, the problem is, how to put faith into the hearts and religion into the lives, of the unhappy people around us, without disloyalty to the principles of Christianity, it is clear that we must first agree what those principles are. You wish to reconstruct Christianity: what then is that which you would reconstruct?

To speak of Christianity is to use a precise term. Christianity is that one religion among all the rest, in which Jesus Christ is Centre, Substance, and Sum; of which He is Alpha and Omega, the Beginning and the End, the First and the Last. The Religion is not ours, it is His; He must be heard; and whosoever comes forward to touch, to adjust, to meddle in any way with this, must first have the modesty to observe that it belongs not, in any wise, to us men. Incessant and scrupulously exact reference to the Founder is the first duty; nor has any man a right to leave out, to modify, to alter, when dealing with things that Christ did, or words that He spake. One might invent a system, largely impregnated with the elements of the original and genuine religion, but also adulterated with human thought and modern views, and call that production by the name of Christ; but that would never do. If you wish to keep Christianity, you must keep Christ. What then did He say? For not one word of His may be altered, dropped out, or explained away, if your readjuster is an honest man.

First, then, Christ reaffirmed an older system which He said that He came to fulfil. It is what we mean when we speak of Natural Religion: it has these leading points as its substance and sum:

The consciousness of the truth and certainty of our own existence, as thinking and intelligent beings, and living souls:

The consciousness of the fact that there must have been an intelligent cause of the world, a Supreme Being, the author and giver of life to these works by which we are surrounded:

The conclusion that it is man's duty to fear, to love, to worship the Great First Cause, to love Him for His goodness, fear Him for the awe which many of His acts inspire, and worship Him for the power and majesty which invest Him.

Those are the elements of natural religion: I exist, conscious, intelligent, rational; God exists, for I cannot reason out what is before me, nor explain myself, except by believing that He is; and therefore I ought to love, fear, and worship God.

These simple elements Christ took to begin with. He said: "I come to fulfil them, to clear up what doubts may exist concerning them, to add to, expand, and develop them." And He began with this astounding statement: that He, Himself, was that very God whom, by the light of nature, man feels and dimly sees.

There is no escape from that tremendous fact; it begins all, it includes all; it IS Christianity. Everything else in Christianity is but the outcome of the truth that Jesus Christ is God over all, blessed forevermore. By the dim light of nature, through a haze not over clear, men saw that God must be. But their ideas about Him were confused; they multiplied Him into many; they made use of signs and symbols and ended in confounding the sign with Him whom it signified; there were gods many and lords many; till all was obscure. Dimly also they perceived that they were immortal; yet of this they were not sure; it was rather a hope than a faith. And so the world drifted on, encumbered with religions, and vain sacrifices, and the paraphernalia of elaborate worship of innumerable deities, and morals and religion were but a chaos, brooded over by wings of darkness and sorrow, till a time arrived, fixed in the counsels of the Most High. Then came to us One born of a woman and having a human form, and said: "I am the Lord your God. I am that Truth which men have sought for. I am that Way, wherein the law written on all hearts tells men to walk if they would have peace. I am that Life, which cannot die. Do My will; you shall fulfil the moral law. Worship Me; you shall render acceptable worship to the Most High. Fear Me; that shall be a holy fear. Love Me, and you love the Eternal Good. It is I who lift you out of the shadow of death. It is I who bring life and immortality to light through the Gospel." This is, in substance, what Jesus Christ said; there is no evading this tremendous fact, that He is Christianity, that Christianity is He. We must bear this in mind, when the talk is of readjustment. If Christianity be Christ, haply it is not Christ who needs readjustment, but rather we ourselves.

Now there are those in this age who object to nothing so much as to what they call dogma. They say Christ should be preached, not as a dogma, or a doctrine. I do not know what they mean; perhaps they hardly know themselves. But let us bear that objection in mind, while we proceed to consider this: that no one can logically retain reverence for the character of Christ who denies what Christ is, and that no one can state what Christ is, without the use of dogmatic language. If others insist that Christ must be preached not as a dogma or a doctrine, we insist that Christ must not be preached as a sentiment or an airy ideal. Christ is a real, objective, practical fact; the most intense of all facts; and to state what the fact is, one must use positive terms. What do people mean who abjure dogma? Are they afraid to ask the question which the Lord Himself put to Peter? "Who do men say that Jesus Christ is?" We have a right to ask it: why should we not ask it? Who is He? What is He? Do you shrink from such questions? You cannot mean that it makes no difference

who or what He is, the founder of that religion in which you say you believe. If it is a matter of consequence, then must we have a plain reply; that reply is, and must be, dogmatic; no other reply can be intelligible. It is given, fearlessly and clearly, in the Catholic Creed. "God of God, Light of Light, Very God of Very God; Being of One Substance with the Father; yea, more—"over, He by whom all things were made and by whom all things "consist." That is dogma; that is the Christian Faith; and perhaps the secret of the dread of dogma lies in a disbelief of that paramount fact. Men dread to make St. Peter's Confession; they dread still more to face the consequences if they deny it. Let us see what the consequences, logically, must be.

Christ claimed to be the Very God, the Great I AM. He wrought miracles in proof of it. His apostles believed on Him. The Church was founded on the Rock of that truth. From that day to this, always, everywhere, and by all has He been worshipped as God. There is no difference on that point among Greeks, Latins, Anglicans; East and West, North and South, Catholic and Protestant, and Christians of innumerable names, worship Christ as God. Suppose He were not God and that the miracles were not true; where should we be left? Nothing can be plainer than this: that belief in Christ as God has come from simply taking what He said to be true. Suppose it was not true after all; and that no real miracle was ever wrought to prove it. What reverence, what veneration could be left for the character of Jesus Christ? If not the Mighty God, the Miracle Worker, He was not even a wise or a truthful man; nor could we retain respect for His intelligence and moral character, unless at the expense of our own consistency. For let us reflect; walking indeed in deep waters, yet speaking calmly and reverently. Either Jesus Christ was, or He was not, God. Suppose that He was not; and then read the terms in which He spoke of Himself, the claim He made, the superhuman powers which He pretended to exercise. Measured by His own moral standard, judged by His own rule, He loses the character of a model to men, and becomes, on the other hand, a specimen of a conceit, a pride, and an arrogance which are all but incredible. We are taught, in good books, that humility and modesty are chief among virtues, that he is a fool who over-rates himself, that true merit is never boastful. Yet here is One, who went up and down, preaching Himself as the Way, the Truth, the Life; who said that He was One with the Eternal and Almighty God; who assumed that Deity's incommunicable Name; who announced Himself as the Resurrection and the Life, in whom all the dead shall rise again; who declared that His Flesh was the food of immortality; who claimed power to forgive sin; who acted as King in Heaven and Earth; who associated Himself historically with the origin of the world and with the scenes that are to attend its close; who taught and trained a band of followers to keep up this idea after He was gone, bidding them preach Him to all nations, as the God by whom all things were created, in whom all consist, who must be worshipped with Divine honours,

and without faith in whom there can be no salvation. Was he then not God? If not, what then? Surely a warning, not an example; the reverse of what is honest, good, and worthy of imitation; this, unless you excuse the error by supposing Him to be a half-crazed enthusiast, filled with the wildest visions that ever possessed a human mind; and pardonable only because He knew not what He said. Or let us ask of those miracles of His. Were they real, or unreal? If unreal what will you say of Him? Either He knew, or He did not know, their character. Did He *not* know that they were semblances and lying wonders? Then was He Himself imposed upon, and therefore ignorant. Did He know that they were false? Then was He a wilful deceiver. That is your choice, who deny the Godhead of Christ and the truth of His great acts. He was a dupe; or a deceiver. If a dupe, He was not wise; if a deceiver, He was not good. And yet we still find men among us, who deny the faith of the Church concerning Christ, yet flatter themselves that they can still reverence and respect Him as a sage, a saint, a pure moralist, the flower and pattern of our race. Is that the direction which the readjustment of Christianity is to take? Is it to move towards a weakening of the dogmatic, a depressing of the miraculous, a depreciating of the supernatural? Such readjustment is another name for destruction. The Godhead, the divinity, the supernatural, the sacramental, are inextricably blended with everything that Jesus did and said and was. Try to separate them, and what you will have left, that key having been taken away, will be execrable, not admirable, a residuum of arrogance, ignorance, vapouring, deceit, and folly, which deserved the shameful doom of a Roman execution. If Jesus Christ, our Blessed and Glorious Lord and Saviour, be not God of God, Light of Light, Very God of Very God, then surely the Hebrew that bore that name was but a compound of an uneducated dupe and an artful impostor, and the religion which is called after Him deserves no readjustment other than to be completely swept out of a world which it has deluded. And I sympathize more with the man who honestly comes out and regards Him as an impostor and the greatest this world ever saw, than with the other, no stranger to us, who denies the Catholic Faith regarding Jesus Christ, glozes over the sacred text, eliminates the marrow and kernel of the revelation, disparages dogma, loses himself in mist and shadows without substance, makes of Christ a mere impersonal sentiment and influence, and yet goes on calling himself a Christian and demanding a readjustment of a religion in which, actually, he has ceased to believe.

I know, dear brethren, that these are awful subjects to deal with; but it is best to look things in the face, and see to what certain tendencies lead. I have referred to the restlessness of some Christian people under dogmatic teaching. They want nothing stated in positive and simple terms; all must be loose, vague, and, to plain men, unintelligible. But the Christian Religion could not long exist without its dogma. "Whom do men say that I, the Son of Man, am?" So Christ challenged His hearers; so

does He, through the Church, ever challenge the world ; so does He challenge the intellect of our own day. It is a plain question ; there must be a plain answer. Who and what and where is Christ ? Let that go unanswered, and the Religion loses its text, its creed, its theme. Answer it, and you have a dogma, a doctrine, something that children may learn by heart, and full grown men may study to their profit. We who sail the stormy seas of this world, need our chart and our compass, as much as do the mariners on the Western Ocean. The lines on the chart must be fixed and immovable, the needle must point one way. What would you do with a chart, all a blur, wherein lines moved and shifted, as each man looked at it ? with a compass, wherein the needle spun around, in perpetual oscillation ? If it be so, that men are loose in views, misty in faith, inaccurate in expression, doubtful about Christ, Who, What, Where He is, then I submit, that while such confusion shows the need of some readjustment of their religion, the readjustment must take a positive form, and that what society needs, in the way of plain dogmatic teaching, is not less of it, but more.

I beg you, dear brethren, to weigh these things well. We speak of the Religion of Jesus Christ. Observe, that there is a confusion in the very term. The expression is not merely descriptive ; it is also possessive ; this, men forget. It does not follow, that any religion in which a place should be accorded to Jesus Christ, would have a right to be called His Religion. "God is not the author of confusion." I can imagine a system called by His name, adorned by His symbols, conceding to Him the most conspicuous position in it, honouring and revering Him, and yet not His Religion at all. By Christ's Religion, properly, is not to be understood, any religion in which He is acknowledged and kept prominent ; but, that particular system which He established nineteen hundred years ago, and which is His own peculiar possession. This religion no man has a right to modify, change, adapt, adjust ; whoso touches it touches what is not his. Yet men have gone crazy on that point, as about many other things. They have acted as if they deemed Christ's Religion to be free booty, which they were competent to seize on, prune, hack at, enlarge, diminish at will ; something for each one to shape and fit to his own mind ; and that all should be well, so long as they kept the name of Jesus, and continued to describe their work as His. Such liberties, and they are those which every sect has taken, are simply intolerable. Let us compare it with another and a similar abuse of individual right. A hymn is the property of the poet. He may, or may not, take out a copyright ; but whether he do so or not, the composition belongs to the composer, and no one on earth has a right to alter it without his consent. Yet think of the business of hymn-tinkering, how shamelessly it has been pursued. Look at our own Hymnal ; you will find very many hymns which have been altered, amended, improved, tinkered, according to the private notions of Committees of General Conventions ; as though the author had no property or right in his own, and everybody

was free to change them at will. And then we hear it said, "Such a hymn is of Wesley, that one by Toplady, and this by Montgomery." It is not true; the work is Wesley's, tinkered by some modern poetaster; Toplady's, altered by one knows not what bold hand. Now the same thing is done, habitually, in religion. Not a student, not a critic, not a philosopher, not a would-be-reformer, but must have a hand in the work of revising, correcting, adapting, readjusting the Religion of Jesus Christ, under the impression that all have the right to take it up after that independent fashion, and make it what they think it ought to be. Such action in religion is as immoral, as inexcusable, as in literature. The copyright will always be respected, by the honest, even though the author be dead and gone; he has rights, though without power to assert them. If I revise a book, and change its sense, and greatly alter it, in important respects, be it so, provided I state on the title page of this corrupt edition just what I have done with the original text; but to put it forth, garbled and transformed, with no hint of the facts, and with the name of the author prefixed to it as before, is a crime, and one which loses not its character though centuries have passed away. Now that is what we have to charge on the founders of schools in the Church; against that we protest in advance, when the talk is about readjustment. Let it be remembered that there is an authorship there, a copyright; that the Founder of that religion lives; that the religion is His; that no man has, or ever has had, a right to strike the pen through one line, to obliterate one word, to substitute one expression for another; that it ought to have been kept, precisely as it came to us from Him, and from them who were from the beginning eye witnesses and ministers of the Word. What the world has seen too much of, is revised and improved editions; the Christian Religion, not in its Catholic and Apostolic purity, but as edited by Pope and Puritan, amended by Luther, corrected by Calvin, diluted by Socinus, and now furnished in divers editions to suit peculiar tastes; in the Roman Edition, the Anglican Edition, the Baptist and Methodist and Presbyterian Editions, in the High, Broad, Low, Tractarian, Evangelical styles. The sin in all this is the same; men have laid their hands on something which did not belong to them; they have made free with the property of another; the original becomes more and more illegible; the old name remains, but it tells what is not true. And probably the idea of the latest school is, to do what they did with the old parchments, rub off everything, and write an entirely new work on the desecrated leaves. The noble vellum on which was delivered to us the lively oracles of God, is to be used as a Palimpsest of some modern thing having naught of Christianity save the name.

I stop here, for the evening. I give you, as the theme of the first of these instructions, two clear thoughts, connected with the proposed readjustment of Christianity to the social and moral conditions of our time. First, Christianity is Christ's, not ours. Secondly, it comes to us in an intensely dogmatic form. It begins

with the statement of a fact which confounds the imagination, and silences the reason of mankind. He who does not accept that fact, does not accept, and has not got, Christianity, in the exact and full sense of the word. He who does accept that fact, should expect that the sequel will correspond to the prelude, and should be ready for other mysteries, for other matters too high for him, as forming the body of a system whose Head is the Incarnate God.

From the London Quarterly Review.

BISHOP WILBERFORCE.

Life of the Right Reverend Samuel Wilberforce, D. D., Lord Bishop of Oxford and afterwards of Winchester, with Selections from his Diaries and Correspondence.
By A. R. Ashwell, M. A., late Canon of the Cathedral, and Principal of the Theological College, Chichester. In three volumes. Vol. I. London, 1880.

[*Concluded.*]

WE have been enumerating several points which constitute the claim of Samuel Wilberforce to the Church's gratitude. It remains to point out that, with regard to CONVOCATION, the Church is indebted to him more than to any other man for having restored it to life and usefulness after its lethargic slumber of more than a century. It was *his* resolute hand that opened those long-closed doors. And since then, it was *his* tact, *his* sagacity, *his* energy, that recovered for Convocation, one by one, its ancient privileges. Let it suffice to have touched thus briefly on a very large subject.

Those only who were admitted to the Bishop's confidence—or, at least, had often seen him in private—are qualified to speak of his actual character. He had a facility alike in assuming and in throwing off the burdens of his office and station which might easily mislead. To see him at his own table, for instance, surrounded by twenty or thirty guests, and still more to *hear* him, a stranger might have gone away and remembered him only as a brilliant talker, a delightful companion; and straightway jumped to the conclusion that it was for his 'convivial qualities' that the Bishop of Oxford was chiefly conspicuous. No one who really knew him, even a little, could make so complete a mistake. But it may be readily granted that the Bishop was at no pains to put the rank and file of his acquaintance on the right scent. He was the best of table-talkers. At dinner, he would partake freely of the good things before him. His vivacity increased as the entertainment proceeded. He had an endless flow of anecdote. When he was *sure* of his company, he would not only be confidential but unguarded to a degree. It may be questioned if any who knew and loved him did not take the more care of him *because* he was careless of himself. But to return to the dinner. His habit at his own table (by the way, he always sat *in the middle* of it,) was to gather in front of him, and at his right and left, the choic-

est spirits present, and to station one of his lieutenants at either extremity of the hospitable board, with an injunction to them to keep the company at that end entertained. The hilarity of those gatherings was sometimes extraordinary, and the almost *boyish* spirits with which the Bishop would throw himself into the topic of the moment, as already hinted, was pretty sure to mislead a superficial observer.

But how had he been occupied for the eight or ten hours before dinner? Let us try to recal. Prayers in the private Chapel of the palace ended,—there had been breakfast, a social and a cheerful meal; although the formidable pile of letters of all shapes and sizes at the Bishop's side (sure harbingers of a busy and anxious day,) kept him tolerably occupied—sometimes thoughtful—all breakfast time. At 10 he retired to his library, requesting his archdeacons, chaplains, and clergy, to follow him speedily; so that long before 11 they had plunged *in medias res*—the business (whatever it was,) which had brought them all up to Cuddesdon. At the end of two or three hours of application most of those present had slipped away for luncheon, and again returned to sit in conclave. Wilberforce alone could never be persuaded to stir. A friend once *brought* him a biscuit and a glass of sherry. He thanked the other for his zeal, laughing, but was inexorable. He 'never did,' and was 'better without it.' The long summer afternoon wore away, and the room at last grew oppressively close. At 5 o'clock, nods and winks indicative of exhaustion were freely interchanged: but no one moved—the chief personage having as yet shown no signs of fatigue. At length the clock struck six: and 'I say,' (exclaimed some bold spirit,) 'I have got the cramp and must go for a walk.' The standard of rebellion once set up, the room began to clear. 'Well, then,' (the Bishop would say,) 'we had better break off, for I see some of you are getting tired.' So satisfactory a recognition of a fact which was altogether undeniable produced a general rising of the faithful band which remained, and a pleasant vision floated before each one's eyes of a rush through the sweet evening air before having to dress for dinner. Vain dream! 'My dear Randall, *you* are not leaving us, are you?' The good old man murmured something about 'not minding stopping.' This act of self-sacrifice was so gratefully acknowledged that it was quite impossible for 'my dear Clerke,' or 'my dear Bickersteth,' or 'my dear Pott,' or 'my dear anything else' to decline,—as the Bishop challenged the party severally to do him the favour to stay and help him with his post. In this way he secured the services of about a dozen white negroes, whom he overwhelmed with thanks and blotting-paper,—seating them round the long table which was covered with writing implements, and at which he had already taken his seat. 'Now, then, are you ready?' (throwing a letter across to 'my dear Woodford,')—'Begin, "My dear Sir," and sign it "yours truly." Say, "I shall be glad to confirm at your Church on the day and at the hour you propose. I trust your wife is by this time restored to health." Thank you!'—'Will *you*' (turning to the man on his left and

handing him a letter,) 'explain to him that I cannot possibly sanction what would be a grave irregularity, but that,' &c., &c. 'Begin, "Dear Mr. So-and-so," and end "very faithfully yours."' Thank you, my dear Pearson!'—Then, turning with another letter to the man on his right,—'Tell him, please, that I have an engagement for the 17th which will hinder me doing what he wishes. But would another afternoon after the 17th and before the 20th suit him? Thank you, dear Leighton! Begin, "My dear," (calling him by his surname,) and sign it "yours affectionately."'—To the next scribe,—'Begin, "My dear Mrs." (naming her,) "Yes, we all grow older. Thank you much for your photograph. I enclose you in return what you are so good as to ask for."'—To the next,—'Begin, "Reverend Sir, I have read with surprise yours of the 13th, and can only refer you to the letter I sent you on the same subject a week ago."'—To the next,—'Dear Sir,—the last sherry was excellent. I shall be glad if you will send me a further supply of precisely the same quality at the same price.' . . . This went on till every pen at table was heard scratching; the Bishop dashing off the more important notes with his own hand; only pausing at short intervals to glance over the work of his scribes, to sign his name, and to furnish the letter-writer with another job; every envelope as soon as finished being thrown into a basket. In this way perhaps forty, fifty, sixty letters were achieved, and the clock had already struck seven. All yawned—but one. He turned an imploring look to 'my dear Randall.' The letters had not yet been registered in the log-book. 'O yes, I'll do it.' And now, the contents of the basket being transferred to the post-bag, we were all again thanked and invited to dress for dinner, with the information that A B C D (gentry of the neighborhood,) with wives and daughters, were coming, and that they had been invited for eight o'clock. Wilberforce had been hard at work for nine hours, and had still 'a little thing which he *must* do before he could go to dress.' He looked thoroughly fagged. On reappearing in the drawing-room, however, a more entire contrast can hardly be imagined. He looked at least ten years younger. Every mark of thought and care had vanished from his brow. *Then came the dinner*—already referred to.

Dinner ended, after a few civilities to his guests, when he had sufficiently set things going on in the drawing-room, he was to be seen in a corner on a sofa which exactly held two persons. He beckoned to you,—his forefinger being first extended horizontally, then pointed vertically to the vacant part of the sofa. Seated by his side, you were drawn closer and heard,—'All sorts of strange reports have reached me of the scrape which E has got into. Pray *insense* me. *You* must know all about it.' When you had done *insensing*, he would consult you as to what course it would be best for himself to pursue, ending with a request that you would send F to him. F accordingly occupied the seat you had just vacated; and you knew very well that the Bishop was arranging with him about a meeting of clergy to be held next month at G. F in turn was requested to pick out H, and send him to him. In this way

not a little of the business of the diocese was helped forward a stage, while half the party were chatting about nothing in one drawing-room, the other half listening to music in the other.

His powers of work were truly surprising, and he would get through what he had to do under conditions which by most men would have been deemed fatal to serious effort. An amusing instance of this belongs to the last year of his archidiaconate, when, having been commanded to preach next day before the Queen (the order did not reach him till after dinner,) he was under the necessity of travelling, in November, through the Solent on the Sunday morning, in order to be in time to preach at Osborne, and of writing his sermon at intervals on the way :

"In after years Bishop Wilberforce was fond of telling the story of this Saturday night's journey, and of the inconvenience he experienced in writing his sermon for the morrow in a carriage attached to a train of trucks, which was continually stopping, and which had no buffers to break the shock of each stoppage. Far ahead at the other end of the train he could hear the *bump* of the first truck, and then of the next, and of the next, until, as it neared his own turn, the ink had to be secured from upsetting, and himself and his paraphernalia prepared for the constantly recurring jolt."—p. 243.

Yet he not only achieved his sermon, but wrote a long letter to his adopted sister besides, which he finished on board the steamer. The most singular part of the matter, however, was that Wilberforce's *appetite* for work was so extraordinary. Several instances of this present themselves, one of which may stand as a sample for the rest.

A fortnight before the examination, it was his practice to direct candidates for priests' orders instantly to post and send him to Cuddesdon the *last two* sermons they had preached. The morning and afternoon homilies, delivered in an obscure Berkshire village on a certain Sunday in December, 1849, were accordingly forwarded to headquarters by a nameless individual, not without trepidation. The first (on 'The Day of Judgment,') contained a considerable extract from Pearson on the Creed. The second was unusually severe on the sin of stealing,—the squiress, who was also the lady-Bountiful of the village, having been just robbed of her ducks,—a loss which sorely exercised her woman's nature. It was not the creatures she cared for; but 'to think of anyone having the heart to come and steal from *me*!' Accordingly, without exactly mentioning the ducks, the preacher had made it perfectly plain what he was alluding to. The examination over, he was sent for into the Bishop's library. 'We find your papers the best we have had this time.' The man began to breathe freely. 'I have read both your sermons.' (O good-gracious!—*the ducks*!) 'They are all very well; but I think a *prolonged extract from Pearson* is somewhat out of place,—has a dry, formal sound,—in a village sermon; and those remarks about stealing in the other sermon—I suppose *they were occasioned by something which had recently occurred*, eh?' It was but too plain that the Bishop had spelled out every word. He showed the same powers of endurance in wading through the answers of his candidates, many of which he would discuss with them during

the interview which followed, on the night previous to Ordination. Every one who ever travelled with him will remember how he utilized a railway journey to write his letters. So overwhelmed was he with correspondence, that his favourite resource was on such occasions (it being well understood that the guard must always give him a carriage to himself,) to get out his writing materials, and to scribble on a kind of swinging desk. These missives he dated from 'The Train,' and they were really almost as legible as his letters written under the most favourable conditions. In this way he would frequently dash off two or three dozen short letters in the course of a railway journey of a couple of hours; for he wrote wondrous rapidly, and his writing was unusually large. This practice of his is well known. But all are not aware that in crazy vehicles, and even when travelling on bad roads, he would still pursue his correspondence. It is related :

"A *propos* of his practice of writing letters in railway-carriages, that, having dated a letter so written, 'Rail, near Reading,' the receiver, ignorant alike of his identity, and of his habit, directed the reply as follows :

S. Oxon, Esq.,
Rail,
Near Reading.

Nevertheless the letter was delivered within a post or two at the Bishop's London address, 61 Eaton Place. The envelope was preserved for many years as an example of the perception of the officials of the Post-Office."—*Introd.* p. 31.

This feature in Wilberforce's character may not be dismissed so briefly. It has been so excellently touched upon by his biographer, that some further details may reasonably be introduced here from his admirable 'Introduction' to the 'Life' :

"Perhaps no man ever possessed a more remarkable power of working at all times, and of using up odds and ends of time—a faculty which of itself indicates a more than common vital force. He was passionately fond of North Wales, and frequently spent some time there in the autumn, taking the opportunity to speak and preach for the Society for the Propagation of the Gospel. The details of his return journey from one of these Welsh visits are too characteristic to be omitted. He had preached on the Sunday, and on the Monday morning, leaving his hosts at Coed Coch near Conway, he travelled via Chester and Shrewsbury to Plás Machynlleth, the residence of Earl Vane, now the Marquis of Londonderry. He arrived at 4 P.M. Saddle-horses were awaiting him, and with the friend who accompanied him he scoured the country—hill and valley—until 8 P.M., barely allowing himself ten minutes to dress for dinner, and this after a railway journey of full 180 miles. The next day he was driven to a spot well known to Welsh tourists, Minford, at the base of Cader Idris, which he ascended and descended on foot, a serious climb for a man already nearly sixty. On Wednesday morning he attended, and spoke at a meeting for the Propagation Society at Aberystwith, then walked some miles to a neighbouring house to luncheon, then travelled ninety miles by rail and ten more by road to Llangedwyn, the residence of Sir Watkin Williams-Wynn, arriving at 8:45 ; dinner at 9 and bed at 12:45. On the Thursday morning, after a 6-o'clock breakfast, he was off before 7, reached Crewe between 8 and 9, and London at 1:30. There he had a multitude of appointments occurring the time until 4:30, after which he left town for Salisbury, where by 8 he was ready to join a large party at the Bishop's, and then, after dinner, he entertained the whole company in the drawing-room, by a reading of 'Enoch Arden,' then just published. The traffic manager had given him a carriage to himself, so that during the journey to Salisbury, he had both written his day's letters and dressed for dinner."—p. xxiv.

It would be idle to try to conceal the plain fact that Bishop Wilberforce paid the inevitable penalty of a life of such continuous action, and found wondrous few opportunities for reading or for writing. In order to achieve his well-known article on 'Essays

and Reviews' which appeared in the 'Quarterly,' he was obliged to shut himself up entirely at Cuddesdon for a fortnight. There are but twelve hours in the day. Into those twelve hours he habitually *forced* the work of eighteen, if not of four-and-twenty; but reading, which is to bear fruit, will not submit to be so disposed of, and he was much too clear-sighted a man to make the attempt. His was, to an extraordinary extent, a life of action. Once, on hearing of a friend's promotion to the episcopate, 'Ah,' he exclaimed, 'and now he will degenerate into a mere administrator.' It must, in fact, be plainly admitted that the nature and extent of episcopal work renders systematic reading next to impossible. And yet, to some extent, Wilberforce *did* read. On coming down one morning to breakfast, at a country-house, he admitted that he had risen at six, and had carefully mastered twenty pages of Pusey on Daniel. He was reading the book through; but could only find time for it by early rising. He read such books alone as he deemed indispensable; getting the substance of many others chiefly by conversing with those who had read them carefully, and on whose judgment he knew that he might rely. The wonder was how he ever found it possible to write—what he was so frequently called upon to preach—namely, a sermon. Never, certainly, could he have written those later sermons at all, had he not acquired extraordinary facility by constant exercise during the earlier years of his ministry—as many an entry in his diary proves. 'For months together,' says his biographer, 'the course of preparation of each sermon is specified, together with memoranda as to its efficacy when delivered,' (p. 55.) O that young preachers would lay such a discovery to heart! Even to the last he stuck to the practice of at least endeavouring to commit to paper what he proposed to deliver from the pulpit, at the Athenæum, probably, or in the train. The document, it must be confessed, bore abundant traces of the disadvantages under which it had been produced, and was never fit for printing until it had been carefully revised,—in fact, it almost required to be re-written.

Such a passing reference to Wilberforce's preaching awakens a multitude of slumbering recollections. There is no describing how exquisite was his oratory. Such a delightful voice and persuasive mode of address; such a happy admixture of argumentative power with rhetorical skill; such wealth of striking imagery and unrivalled beauty of diction; and all this recommended by the most consummate grace and a truly mellifluous utterance;—made him *facile princeps*, beyond a doubt the greatest living master of his art. His pulpit oratory was only inferior to his efforts on the platform, because the pulpit does not admit of the same display of varied power which is freely elicited by the exigencies of debate. But his sermons were wonderful performances truly; and all things considered, in the pulpit also he was certainly without a peer. The impression which his preaching made at Court (1842,) is eloquently reflected in some letters of Lady Lyttelton to her daughter, from which a few extracts shall be subjoined. It is a satisfaction to find one's own impression of his matchless elocution confirmed by so competent a judge:

"The real delight of this visit is the presence of Archdeacon Wilberforce. I never saw a more agreeable man; and if such a Hindoo were to be found, I think he would go far to convert me and lead me to Juggernaut; so it is hard if all who know him are not altogether Christians sooner or later. And I need not add, for it is a necessary part of his character, that he never parades or brings forward his religious feelings. They are only the *climate* of all his mind; talents, knowledge, eloquence, liveliness, all evidently Christian.

"Archdeacon Wilberforce is gone, after preaching to us at morning service a most beautiful sermon; I was going to say the most beautiful sermon I ever heard, but that phrase means little. It was in manner and language the highest eloquence; and his voice and earnest simplicity all the time leave on one no wish except that one could remember every word, and, oh! practise every precept. The sermon we heard yesterday he wrote before breakfast, having come here quite unexpectedly."—p. 220.

Later on the same graceful pen writes:

"Just before church time the Queen told me that Archdeacon Wilberforce was going to preach, so I had my treat most unexpectedly—mercifully I could call it—for the sermon, expressed in his usual golden sweetness of language, was peculiarly practical and useful to myself—I mean, ought to be. 'Hold thee still in the Lord, and abide patiently upon Him,' was the text; and the peace, trust, and rest which breathed in every sentence ought to do something towards assuaging any and every worry, temporal and spiritual. There were some beautiful passages on looking forward into 'the misty future' and its misery, to a worldly view, and the contrary. The whole was rather the more striking from its seeming to come down so gently upon the emblems of earthly sorrow [referring to the mourning for Prince Albert's father, 1844]; we are such "a boundless contiguity of shade."

"There was a beautiful passage—I wish you could have heard it, because you could write it out—about growth in grace being greatest when mind and heart are at rest and in stillness; like the first shoot of spring, which is not forwarded by the storm or the hurricane, but by the silent dews of early dawn. Another upon the *melancholy* of human life, most beautiful because most true."—p. 221.

One who knew him intimately once said to him, 'Do you not think that if a man *must* preach extempore he had better be unprovided with notes of any kind?' 'Tell me why.' 'Because notes are so apt to puzzle one. They are like something pulling at the sleeve, and only serving to put one *out*.' 'No,' he replied, slowly and thoughtfully, 'it certainly is not the case with *me*. I must always take *something* up into the pulpit with me. I feel so nervous else.' 'You nervous?' 'Yes, indeed; I require to have *something* before me, if it be but a bundle of blank paper.' And many will remember that even when he was known to be furnished with a written discourse (or at least with the nearest approach to such a document which he ever allowed himself,) he would sometimes use it wondrous sparingly, enlarging with considerable unction and great fluency as well as felicity on some aspect of the subject which suddenly presented itself, and for which he had evidently made no written preparation. Here again, however, it would be well if those who mistake the *power of talking* in the pulpit, for the *art of preaching* from the pulpit, would attend to the statement which Samuel Wilberforce once made to a friend. 'that he owed his facility of speech mainly to the pains his father had taken with him that he might acquire the habit of speaking. The elder Wilberforce used to cause his son to make himself *well acquainted with a given subject*, and then speak on it without notes. Thus his memory and his power of mentally arranging his subject were strengthened' (p. 149.) Mr. Pitt in his boyhood was trained in the same way by *his* father, the great Earl of Chatham. It constantly happened, in fact, that Wilberforce was constrained

to preach when to write out what he proposed to say was simply impossible. A brother Prelate relates that on a certain occasion he heard Wilberforce describe with such singular eloquence and power the effect on the soul of the clearing away of intellectual doubts, that he begged to be shown the MS. from which his friend had been preaching. The Bishop of Oxford put the document into his hands, turned to the page which contained the passage inquired after, and showed him a blank sheet of paper, inscribed with the single word—*fog*.

But, as already hinted, this facility of expression and readiness—however it may have been aided in his case by genius and natural aptitude for speaking—was the result of something else besides practice. There had gone before the patient labour of many years. There is in truth no ‘royal road’ to excellence in this department. Very instructive is it to find repeated entries in Wilberforce’s Diary of early risings ‘to write greater part of sermon.’ His Diaries teem with such entries as this—‘Up early, and wrote sermon. When in Church *saw* it would be unsuitable, so changed subject and preached extempore.’ Nothing, however, but *that* mastery of the art of preaching which results from laborious painstaking could have enabled him to do the thing he speaks of, however much he might have desired it.

He was so often called upon to occupy the pulpit, that it was a downright relief and pleasure to him to hear the sermons of others; and if on the one hand he resented stupid, aimless, lifeless addresses, and could say terribly sarcastic things about them, no man was ever more indulgent and appreciative of whatever was at least interesting and well-meant, and had anything of thought and actual purpose. But where there was genius and real excellence, he would descant on such an one’s pulpit performances with downright zest and pleasure. Once at St. Mary’s, after listening to a sermon by the present Dean of Rochester, then Master of Balliol, he exclaimed, (turning short round to the present writer,) ‘I think it is the most beautiful sermon I ever heard in my life.’ (The text was, ‘For to me to live is Christ, and to die is gain.’) On another occasion, sitting among his friends one evening when the present Bishop of Ely (then one of his chaplains,) was somewhere preaching one of a course of Lenten sermons, he took out his watch and said, ‘Woodford is now beginning his sermon. He has got to preach on’ (naming the subject.) ‘He will select for his text’ (and he guessed what the text would be.) ‘He will begin by taking a wide sweep of the ground’ (suited the action to the word by waving his arm,) ‘then he will narrow his flight, and at last he will come down and fasten on,’ &c., &c. He had guessed the text rightly, and the picture of his friend’s method was perfect. If he were passing the Sunday in Oxford, he would often relate how he has stepped in to this or that church, and listened to one of his friends for a few minutes, repeating what he had heard, and testifying the same kind of interest as was testified by others when they came to listen to himself. With the modesty of real genius, he would even, when very

tired, on being somewhat suddenly called upon to address a congregation, exclaim to the friend he was with, 'Tell me what to say.' And it was delightful as well as interesting in a high degree to watch his countenance while you hastily set a thought before him, and indicated how you supposed it might be made useful and impressive. But his greater efforts were to a singular extent his own, and in the best sense of the word original. His strength did not lie so much in the exposition of obscure passages of Scripture, or in the eliciting of important ethical teaching from unpromising texts, as in the living power with which he brought home Divine precepts to the heart and conscience of his auditory. Remarks on the subject of preaching are to be met with in certain of his charges and addresses, full of practical value and power, which, coming from so great a master, it would well repay any one the trouble at this time to collect.

He was indefatigable during the earlier years of his residence in London, in going about to hear the most famous preachers of the day—morning, afternoon, and evening—and making notes of their sermons. Being on a visit to the Macbrides at Oxford in 1835,—

"On Sunday I heard Denison of Merton preach at St. Mary's, a good, plain sermon, much listened to, with no great talent, I thought, of any sort, but good. In the next place I heard Hamilton, late of Ch. Ch., now tutor at Merton. He and Denison have charge of St. Peter's. Hamilton preached with a good deal of feeling, and is thought a first-rate preacher. Then I heard Newman, who preached a beautiful sermon upon 'Whosoever receiveth one of these little ones.'—p. 87.

'If you were called upon' (the question was once put to one of the Bishop's greatest intimates,) 'to state wherein lay the secret of Wilberforce's success, what should you say?' 'In his *power of sympathy*,' was the ready answer; and it was probably the true one. There never was a more enthusiastic sympathizer with his clergy. He was large-hearted, liberal, and generous to a fault; prompt to enter into every one's needs, difficulties, discouragements; prepared to throw himself heart and soul into any project which seemed to him capable of being successfully worked, and which had good for its object. He was courageous also in such matters to the verge of indiscretion, evinced no official stiffness about initiating a novelty provided it carried on its front the promise of good; but, on the contrary, must walk straight to the front, and take the lead in whatever experiment seemed to him worth the trial. And then how he graced the leadership which by common suffrage would have been assigned to him, even had it not been his by right! His ready eloquence, his delightful manner, his genial warmth, *ensured* the success of whatever he undertook. To the friendship of men of the school called 'Evangelical' he had an inherited claim. But then he also reckoned men of the very opposite way of thinking among his chiefest friends, and had a measure of genuine sympathy for all. In this way he not only drew strangers to himself, but bound them fast when they once came within the sphere of his immediate influence. His temperament effected more. It conciliated prejudice, broke down opposition, cemented confidence and affection.

Earnest and enthusiastic spirits, attracted to him by the natural affinity of like natures, were made more earnest, more enthusiastic, by his example. Long before his translation to Winchester he had gathered round himself whatever of real ability and earnestness there was to be found in his diocese. No man in truth ever got more *out* of his clergy than he. They did—whatever he bade them do.; and he bade them do—whatever he thought they were capable of doing. If any disliked him it was the timorous, the secular, the obstructive. As for the men who neglected their parishes, their churches, their work, they hated him with a cordial hatred. In illustration of what has been said above, a few lines from an unpublished letter may be allowed a place here: such a living picture do they afford of *the man* :

“MY DEAR ———, I thank you heartily for your wonted kindness in this matter. Oh, this world would be too happy if all men had warm hearts like you! There is *such* joy in true sympathy and hearty confidence. I have no doubt that the sharp frosts of suspicion and detraction are specially useful to those who, like me, naturally crave for sympathy and shoot out too readily the tendrils of affection; but certainly the process of being frost-nipped, though useful, is painful enough to the shoot-bearer; and often makes me long, if my boys were launched, to lie down and die. But may God bless you for your love.”

It is believed that every one who was intimate with Wilberforce could produce a collection of such letters. No man even yearned for affection more than he. Neither did any ever accord more freely to others the confidence which he postulated for himself.

Let the whole truth, however, be stated: for we may be thought to have been drawing an ideal picture. It is obvious for a reader to enquire, the man's gifts and graces being such as have been described, and the ends to which he directed them so admirable, are we to believe that we have been reading of an ecclesiastic without a flaw? By no means. His very excellences were a snare to him; his very gifts and graces proved his most effectual drawbacks. He was *too* clever, *too* self-relying, whereby he often put himself in a false position, and exposed himself to unfriendly criticism. Again, he was *too* persuasive, *too* fascinating in his manner, *too* fertile in expedients, and thus he furnished not a few with pleas for suspecting him of insincerity. Sure of himself and unsuspicious of others, he was habitually *too* confiding, *too* unguarded in his utterances. But above all, his besetting fault was that he was a vast deal *too facile*. The consequence might have been foreseen. He was sometimes obliged to ‘hark back,’—to revoke,—to unsay. This bred distrust. Notwithstanding his thorough mastery of the principles of Anglo-Catholic divinity, it may be questioned whether, at the outset of his career, he had that clear perception of *where* to draw the line, which in one so conspicuous as he was, early entrusted with such a vast amount of responsibility, is even indispensable; especially if his lot be cast in perilous times, and in what may be emphatically termed a *transition* period of the Church's history.

Yet once more. His instincts were admirable; and no one who knew him will doubt that he was thoroughly loyal to the reformed Church of England. His anti-Romish utterances are as strong

and as grand as any that are anywhere to be met with; and he meant every word he said—perhaps a little more. Indeed, he never made any secret of his uncompromising detestation of the whole Popish system, with the depths and the shallows of which he showed himself intimately acquainted; his vigorous understanding often enabling him, in a few manly sentences, utterly to demolish the sophistries of his advocates, whether of the Anglican or of the Romish communion; as well as to expose the essential hollowness of the system, together with its fatal tendencies—moral, intellectual, social. Certain of his sermons, in truth, would well repay the labour of republication at this time, and would be an acceptable contribution to the requirements of the coming age. But then (as explained above,) it was at once his misfortune and his privilege in following Bishop Bagot in the see of Oxford, to find himself floated by a rapidly rising tide, amid currents and eddies which were enough to perplex the ablest of steersmen. ‘It does seem strange,’ wrote Dr. Pusey, on the day of the reading of the *congé d’élire*, ‘and is, I trust, a token of GOD’S mercy, that whereas some of the offices of a bishop would seem fitted to your natural gifts, you should by GOD’S appointment have been called to a see which most of all requires *supernatural*’ (p. 300.) The desertion of Dr. Newman to the enemy’s camp, (1842,) had brought matters to a crisis. That event took place *in the year when Wilberforce was called to the episcopate*; and those only who were resident in the University at the time can have any idea of the atmosphere of unhealthy excitement which prevailed before and after the date referred to,—the result chiefly of the publication of Ward’s ‘Ideal’ and of Newman’s ‘Tract No. 90.’ Every one in Oxford took a side, as taste or friendship dictated; and not a few were egged on to say and write more than they exactly meant,—certainly more than their sober judgment would have approved. There followed a terrible recoil. At the end of the decade of years (1854,) came the Universities’ Commission.

The influence of the Oxford theology on the country at large was unquestionably good. Men had been taught to ‘ask for the old paths.’ The clergy everywhere were observed to propose to themselves a loftier standard than had been contemplated by their immediate predecessors. There was a general revival in things ecclesiastical, and the Oxford diocese in particular bore the impress of a change greatly for the better. It may be suspected, without a shadow of disloyalty to Wilberforce’s memory, that had he brought to the episcopate certain other gifts besides those splendid qualifications for government with which we have already credited him so freely, it would have fared better with the Church of England at this time. Enthusiasm sometimes requires to be guided as well as promoted; to be checked as well as to be guided; and only checked in one direction in order that it break out more usefully in another. Wilberforce’s leading idea was to promote *activity* in his diocese. He welcomed earnestness, *as such*, wherever he found it; and flattered himself that he should

always be in time to check or to restrain the men, who, in the meantime, availed themselves of the sanction of his great name and authority to push forward their own well-meant (but by no means always judicious) crotchets. Conscious of his own powers of government, of his personal influence, of the loyalty and devotedness of the great bulk of his clergy, Wilberforce often suffered things to go too far in a direction which in his inmost heart he entirely disallowed. In consequence he was occasionally destined to make the dreary discovery that some of his lieutenants had played him false, had been wanting in honesty. An explosion in the diocese was sure to follow, and this did more than alienate confidence from him. It created downright suspicion and distrust, which was not the less reasonable because *personally* he did not deserve it.

And yet, as we began by saying, Wilberforce himself was faithful, faithful to the backbone, in his allegiance to the reformed Church of England. A thorough grasp too had he of the questions which have of late vexed her peace. Never certainly in his life did he express himself more nobly in this behalf than at the very end of his career, when (15th July, 1873, four days before his death,) he delivered a memorable Address (unwritten,) to the Rural Deans of his diocese at Winchester House. Heartily is it to be deplored that he did not live to fulfil the promise which he made on the spot to those who heard it, in reply to their earnest and unanimous request, that he would write out and print what he had spoken. But notes of his discourse were freely taken by many present, and from a comparison of these the substance of what he uttered (and in some cases clearly the very phraseology he employed,) was recovered and printed in a precious pamphlet of eighteen pages, which, however, only too clearly reveals in every part the secret of its preparation.

It is time to bring to a close the present pen-and-ink sketch (it pretends to be no more,) of the greatest of modern Bishops. A feature of his character, concerning which as yet nothing has been spoken, and on which for obvious reasons one shrinks from saying much, may yet not be passed over in entire silence. Allusion is made to the devotional side of his character—the inner spiritual life—which was deep and fervent. Profoundly conscious of the indispensableness of prayer and habitual communing with the Father of Spirits, he *made* for himself opportunities in the midst of his countless engagements and the distractions of his very busy life. The inscription over the screen in the private chapel of his palace ('We will give ourselves continually to Prayer and to the ministry of the Word,') expressed the genuine longing of his soul. Perhaps his *many-sidedness* was his most characteristic feature. He had a singular inquisitiveness of spirit which made him eager—over-eager perhaps—to be *en rapport* with every department of human knowledge. He took interest in everything. Thus *Mesmerism* (which in 1845 was a novelty,) for a short space occupied his serious attention; while Natural History was all his lifelong nothing else but a passion with him. And yet the

fact cannot be overlooked that every other concern was subordinated to the requirements of his high calling. In the words of his biographer :

"His lot was cast in a period of intense activity and expansion in the Church's work both at home and in the colonies ; and it was not in his nature to escape being drawn in to take an active part in almost every movement of his time. His life was not merely *connected with*, but it actually *involves*, the history of the English, and in great measure of the colonial, Church during his Episcopate. His colonial Church correspondence was enormous ; and, to mention only two examples, it may be stated that the letters he received on the subjects of the troubles in the Church of South Africa and in Honolulu can only be counted by hundreds. Almost everywhere his advice was sought, and to every one he gave it freely. Almost everywhere his co-operation was desired, and he was ready to aid and work for all."—*Introduction*, p. xvii.

Inseparably mixed up with many a solemn and affecting image which the name of Samuel Wilberforce must forever summon before the memory of those who knew him,—are recollections of an exactly opposite character ; recollections of incidents which can only be designated as *laughable*. He was so full of boyish spirits, boyish glee,—so prone in his intercourse with those he loved to do and say things brimful of *fun*,—so versatile, moreover, and apt (without *real* levity,) to descend from the sublime to the ridiculous in a moment,—that never yet have reminiscences concerning him been fairly awakened among a party of his friends, without peals of laughter being speedily elicited at the grotesque images which every one present was able in turn to contribute. One of his Archdeacons describes his consternation on being awakened one morning 'on Mission,' with the reminder that he had promised to deliver an Address at eight o'clock to a congregation, which had already been assembled for a quarter of an hour ; together with his grotesque plea for having overslept himself,—'*The savage* never woke me !' (It was a plain case of exhausted nature.)—Another supplied the following more characteristic story :—'Staying once during the dog-days at a friend's country-house, it was his hap to sit at dinner next to a prosy old gentleman, to the influence of whose conversation (the ladies being gone,) Wilberforce at last succumbed, and fell fast asleep. He did more, he *dreamed*—dreamed that he was afloat on a tempestuous sea : "And the storm was so violent," (he said slowly, aloud)—"that the ship—could never live—through the surge." "Now, do you know, my Lord," (said the old buffer solemnly, after a pause of bewilderment,) "I find myself utterly unable to see the bearing of that remark on our previous conversation." The Bishop walking up instantly, and perceiving the gravity of the situation, but knowing his man, rejoined with the utmost gravity,—"Then, all I can say is, I'm *astonished* at you ! Let us join the ladies : " and he left his friend in the dining-room more perplexed than ever by the nautical image which had brought the conversation so suddenly to a close.'—A third person rehearsed the following experience :—'There had been a great afternoon gathering in the Sheldonian (I think for the Colonial Episcopate,) and Wilberforce had wound up the business of the day with a powerful and affecting speech, at the close of which the whole

theatre was in an uproar of applause. He telegraphed to me (I was in the area,) to come up to him,—which he effected by first pointing *at* me with his finger, and then pointing the same finger vertically to his own toes. I obeyed, wondering what he could possibly want with me. He leaned over and whispered,—“My dear B., I’ve quite forgot *the fish*. Would you do me the great kindness to go to Tester’s¹ and order turbot and smelts for eighteen? with lobsters for the sauce?” I merely nodded assent, impatient to be off, and miserably conscious that I must certainly explode if he kept me for another half-minute; but he had not quite done. “Let all be sent down to my carriage at All Souls” immediately, will you? and—*don’t forget the smelts!*”

Once having to preach at a church in Regent Street, on arriving at the door he encountered his friend, Mrs. A., in the act of returning to her carriage. ‘What? going *away*?’ ‘Only because I can’t get in.’ ‘Do you mean that you really *wish* to stop?’ ‘I came on purpose.’ ‘Then take my arm.’ The crowd at the door was excessive. At last the beadle appeared; to whom the Bishop, in his blandest manner, ‘You will be so good as to give this lady the best seat in the church.’ ‘Impossible, sir. Church quite full.’ The Bishop calmly, but with emphasis, repeated his orders. ‘Quite impossible,’ repeated the beadle; ‘I tell you, sir, the church is *full*.’ ‘O but’ (was the rejoinder,) ‘*I won’t preach* if you don’t!’ This alarming threat at once opened Bumble’s eyes. ‘O I beg your pardon, my Lord!’ (winking :) ‘this way, *Marm*,’ and he deposited Mrs. A. in the churchwardens’ luxurious empty pew under the pulpit.

He abounded in riddles and playful jests. One *sees* him at his own table turning sharp around to the late excellent Archdeacon of Oxford, ‘My dear Clerke, tell me why an Archdeacon’s apron is like unwholesome food?’ The dear old man replied, thoughtfully, that he did not know. ‘Because *it goes against his stomach*.’ Clerke remarked, gravely, that he might as well have said a *Bishop’s apron*. ‘Nothing of the sort, my dear Clerke. O dear no! nothing of the sort!’ A lady asked him whom he considered the two best preachers in England. ‘Something which holds your dress together,’ was the ready answer. (Of course he meant *hook-and-eye*.)—Another asked him, with a look of concern, if the report which she had heard were true, namely, that he had cancer in his mouth? ‘Yes, to be sure,’ he replied, ‘*when I’m eating crab*.’—But enough of this.

Those who knew the Bishop best will probably concur in the opinion that he was never happier, never seen to more advantage, than in his own house. There never breathed a man in whom the domestic charities burned more brightly. ‘My happiest time,’ he used to say, ‘was when I was rector of Brighthelmston, with my dear wife and my children all about me.’ How faithfully he cherished her memory we have already seen, and his friends were many a

¹ “A well-known fishmonger in the High Street, with obvious reference to whom Horace remarks,—“*servavit odorem Testa diu.*”

time reminded—never more affectingly than when at his funeral they noticed the wreath of lilies which his own hand, only a few weeks before, had hung over the cross which marks her grave.—‘I must be off now,’ he once exclaimed (the meeting over which he had been presiding was virtually at an end and the winter-day was advancing;) ‘I promised to give the boys a skating lesson on the pond.’—Once, when the palace was full of clergy, he was missed from the little conclave in the library,—to be encountered by one of his friends rushing upstairs with his infant grandchild in his arms.—Next to the society of the actual home-circle, he seemed happiest when, with his ‘body-guard’ round him (for so he called the little staff of men on whom he chiefly depended for sympathy and help,) he strolled forth for a ramble—suppose after an Ordination of Clergy. He was never more interesting than at such moments. More even at Lavington than at Cuddesdon was he fond of thus strolling forth for an evening walk, with a few congenial spirits round him, to whom he could talk freely. But it was on the charms of the pleasant landscape which surrounded his Sussex home that he chiefly expatiated on such occasions, leaning rather heavily on some trusty arm, while he tapped with his stick the bole of every favourite tree which came in his way (by-the-by, *every* tree seemed a favourite,) and had something to tell of its history and surpassing merits. Every farm-house, every peep at the distant landscape, every turn in the road, suggested some playful anecdote. He had a word for every man, woman, and child he met, for he knew them all. The very cattle were greeted as old acquaintance. And how he did delight in discussing the flora of the neighbourhood, the geological formations, every aspect of the natural history of the place! Such matters were the favourite refreshment of his spirit. His first and his last contributions to the ‘*Quarterly Review*’ were on Knox’s ‘Ornithological Rambles in Sussex,’ and on his ‘Autumns on the Spey.’ The article on Darwin’s ‘Origin of Species,’ (1860,) was also from his pen. Affecting it is to remember that it was while he was in the very act of praising the loveliness of the landscape, he met with the accident which terminated his life on the Surrey Downs, July 19th, 1873. He passed out of this world of shadows into *that* region of reality without warning and in a moment of time; a painless and a sudden, yet not, as we believe, an unprepared death.

The intelligence was flashed next day all over England, awakening a pang of genuine sorrow in many a parsonage, and causing thousands to go about their Sunday work wondrous heavily. The lesson for the day was the narrative of how Absalom obtained for his only monument a cairn of stones in the wild wood. In the way of contrast, it seemed impossible not to call to remembrance what a glorious monument this great Prelate—first of Oxford, then of Winchester—had erected for himself by the labours of a life consecrated to God’s service, which had come so suddenly to a close. And how incredible at first did it seem that so splendid a rider should have indeed met with his death by that

most improbable of causes—the stumbling of his horse! His reputation as a master of the art of riding was everywhere proverbial, especially in the diocese of Oxford.

A large concourse of his friends followed him to his last resting place, which was not to be (as many had expected,) beside his illustrious father in Westminster Abbey, but in the same village churchyard and on the same breezy slope where, two-and-thirty years before, he had deposited the loved remains of his wife. Such a humble grave, excavated in the chalk, and nightly drenched with the dew of heaven, would, it was thought by his sons, have been more acceptable to his spirit than any other. Verily, as the years roll out, it will attract many a pilgrim-foot; but the Church, no less than the world, is wondrous apt to forget the chiefest benefactors, and few will care to remember, when a few decades of years shall have run their course, how largely the Church of England is indebted to him who sleeps below. None but those who knew him will have the faintest conception what an exquisite orator, what a persuasive preacher, what a faithful Bishop—in every private relation of life what a truly delightful person—is commemorated by the stone which marks the grave of Samuel Wilberforce.

For the Church Eclectic.

RITUALISM AND RUBRICS.

BY THE REV. WILLIAM KIRKUS, M. A., LL.B.

IT is almost proverbially difficult to determine accurately the meaning of those words which are employed as party cries in the heat of popular religious controversy. It is comparatively easy for instance to define *Popery*, so long as we are dealing with Church History, or with the Canons and Decrees of the Tridentine or Vatican Councils. It stands for those peculiarities of Roman Catholic doctrine or discipline which result, directly or indirectly, from the ecclesiastical monarchy of the Bishop of Rome. But in the Gordon riots, which everybody knows something about from Dickens' *Barnaby Rudge*, in which the party cry was *no Popery*, the word had no fixed meaning whatever. It was the expression not only of a kind of religious sentiment, but also of some of the coarsest and most savage passions of human nature. It meant not only detestation of the Mass, but a longing for the cash in Roman Catholics' strong boxes, and the wine in Roman Catholics' cellars. Its meaning was determined not by a dictionary or the well understood usage of educated men, but by the temper or prejudices of the individual who happened to be employing it. The familiar words *Ritualist* and *Ritualism* are just now experiencing a similar degradation. As the party cries in a heated and demoralizing controversy they have no precise meaning whatever. They are used by many simply as names ex-

pressive of intense dislike, or alarm, or jealousy, or contempt. We can hardly realize as we read the "religious" newspapers, that ritual could possibly be a good thing, or that it may be not only lawful but praiseworthy and even necessary for those who have any public ministry in the Church thoroughly to understand and carefully to follow the appointed order and ceremonial in the performance of her offices.

I shall not, therefore, attempt to define the word *Ritualist* as it is now used in our unhappy controversies. When, however, it is employed as a term of reproach it seems always intended to connote an *excess* of ceremony; something unauthorized or forbidden; ways of expressing doctrine and belief which (even if the belief and doctrine were sound and rational,) are excluded by the Canons of the Church or the Rubrics of the Book of Common Prayer. Or, to narrow the issue, Ritualism is often represented as a neglect or modification of the *Rubrics*, or the use of ceremonies wholly unauthorized by them, for the purpose of giving emphasis to doctrines which are either repudiated by the Church altogether, or to which, chiefly by their ceremonial extravagances, the 'Ritualists' assign an altogether disproportionate importance. I hope this is not an unfair or offensive statement of what I suppose to be intended by a charge of Ritualism, when such a charge is brought by those who dislike or fear Ritualism. And I propose to examine briefly, but somewhat minutely, that theory of the nature and interpretation of the Rubrics of the Book of Common Prayer which is implied in what is so often regarded as the *lawlessness* of Ritualists. For this is the real issue, so far as either legislation or litigation is concerned with the matter. Are certain practices forbidden by the Rubrics? If not, then they are of course lawful *whether they are naturally adapted to convey false doctrines or not*.

Moreover as to the doctrines of the Ritualists, there is after all, not much dispute. There is, for instance, probably scarcely a single clergyman who would venture to affirm that there is *no* Real Presence of the Body and Blood of Christ in the Holy Eucharist; and no explanation of *the mode* of that Presence is really excluded by our Church excepting the purely metaphysical hypothesis of transubstantiation. Again, the Holy Eucharist is the very centre of all that elaborate or excessive ceremonial with which, as a lawless innovation, the Ritualists are reproached. In the remarks which follow, then, I omit almost wholly the doctrinal import of Ritualism; though, in itself, this is the very heart and life of the whole matter. Nor do I argue the wisdom or the charity (or least of all) the necessity of actually adopting those disputed rites and ceremonies which, in themselves, are to minds of a certain order undoubtedly edifying, and which give a dignity to the celebration of those "holy mysteries" which are a divine protest, to say nothing of their primary object, against a now prevalent materialism. I confine myself to the question—Is that theory of the nature and interpretation of the Rubrics which is implied in a charge of lawlessness against the Ritualists, a tenable

theory? I believe that it is not; and I will endeavour to show that by a strict application of it the celebration of the Eucharist would be (apart from sheer accident) physically impossible.

But first of all what is the theory itself? I will do my best to express it as I believe its advocates would express it, and in the form most favourable for the object for which that theory is required. That object is, to secure an absolute uniformity of ritual, admitting of no variety whatever, no exercise of discretion or indiscretion, in the public administration of the divine Offices of the Church. This uniformity is to extend not only to the spoken or written words in Liturgy, Prayers, Exhortations, Psalms, Hymns, Lessons, but also to the dress, position, postures of the officiating ministers, and even to the decorations of the Church, so far as these form part of a special service—such, for instance, as altar candles or flowers, or a vestment for the altar of a particular colour having symbolic reference to the festal or penitential season of the Christian year. Such being the object of the theory—or of the Rubrics as interpreted by that theory, I proceed to the complete statement of it as follows:

At the time of the Reformation, there was not only a very considerable *number* of Service Books, of one kind or another in the English Church, but also some little diversity of *use* in certain Dioceses within the Realm; as for instance in Salisbury, Hereford, Bangor, York, Lincoln. It was thought desirable that this diversity should be removed, and that there should be one Use only for the whole Church of England. But this desire for mere uniformity was very speedily merged and almost forgotten in the far stronger desire to purge the Divine Service from extravagance and superstition. The changes which were thought to be desirable were made by degrees, and not without some fluctuations both of purpose and action. At first, a mere supplement in English was added to the Ordinary and Canon of the Mass, which was to be celebrated without the varying of any other rite or ceremony whatever. Then followed the first Prayer Book of Edward VI., and after a very short interval the Second Prayer Book, which was much further removed than the first from the Liturgy it was intended to supersede. After the death of Edward there was some slight re-action in favour of Catholic doctrine and Catholic ceremonies, favored and strengthened by the personal preferences and influence of the Queen. At the time of the Restoration of the Stuarts, an attempt was made to render the Liturgy more acceptable to the more reasonable of the non-Conformists; but the attempt failed, and the English Book of Common Prayer remained substantially as Elizabeth left it. When the Church in the United States obtained an independent hierarchy of her own, some changes were made, not only in the Rubrics but in the very substance of the Prayer Book, and especially in the order for the administration of the Holy Communion. Nevertheless, it has been the manifest object of this whole series of changes to produce a single Service Book which should be a perfectly sufficient guide for the public ministrations of the clergy.

What the Rubrics of the existing Prayer Book positively require, the officiating Clergy are bound to perform. On the other hand, those words, or actions, or postures, or vestments, or ornaments which are not required—and especially those which were required in the Rubrics of former Prayer Books, but which have been deliberately omitted from our own—are positively forbidden. In other words the officiating Priest is to do or say everything that the Prayer Book commands and nothing else. I hope I have stated this theory with perfect fairness; as a theory it is logically consistent and might even have been made practicable. Nay, as a matter of fact it may be the very theory upon which a certain party of the Reformers intended to proceed. But it is very well known that there was another party anxious to make, not the maximum, but the minimum of change, which would satisfy the religious feeling of the nation. It is therefore extremely probable *a priori*, that many compromises may have been necessary; and that the Rubrics of the Reformed Prayer Book may have been intended, by many of its compilers, to secure—not everything which they would have desired, but only that minimum of decency and order, less than which they would have refused to sanction. But whatever may have been the *a priori* probabilities of the case, it is perfectly easy to test this theory by applying it to the Rubrics of the Prayer Book which we actually possess. And in applying this test, I shall abstain altogether from those too common accusations of inconsistency and disloyalty, which whether true or not, are wholly irrelevant. In ascertaining the precise law of the Church, the conduct of A or B is not of the slightest importance. And I now proceed to examine, by the aid of the theory which I have stated above, what we are required or forbidden to do in the conduct of Divine Service, remembering especially, that, by the theory, the absence of a command is to be regarded as a positive prohibition.

To begin with then, as there is no Rubric to guide him in such matters, and as a Rubric intended to secure such guidance was actually contained in the English Prayer Book, of which our own is a revision, every clergyman of the American Church is positively prohibited from using “such ornaments of the Church, and of the Ministers thereof, as were in the Church of England, by the authority of Parliament in the second year of the reign of King Edward the Sixth.” That is to say, the familiar Surplice and Stole are forbidden. It will be noted also that the order for daily Morning and Evening Prayer being one continuous Service, terminating with the prayer of St. Chrysostom and “The Grace of our Lord Jesus Christ,” &c., admits neither of a sermon nor a hymn, nor of a collection, all of which, are, therefore, forbidden. No doubt, a certain selection of hymns has been authorized by the General Convention; but this does not alter the fact that while the Rubrics of the Prayer Book remain what they are, there is no vacant space in the order for Morning or Evening Prayer, in which any one of those hymns can lawfully be inserted. Again, the Rubric, at the beginning of the Litany, orders it to be used

after Morning *Service* on Sundays, Wednesdays and Fridays, The corresponding Rubric in the English book, prescribes its use after Morning *Prayer*. Now, Morning *Service* as distinguished from Morning *Prayer*, especially on Sundays, includes in very many Churches the *Sermon* and the administration of Holy Communion. On "Communion Sundays" therefore, the Litany should clearly be the *last* part of the Service. But, by far the most conclusive disproof of the theory which I am examining is to be found in its application to the various Rubrics for the administration of the Lord's Supper or Holy Communion. In this Order there are fifty-one Rubrics, including the two marginal notes—"the oblation" and "the invocation," in the Consecration Prayer. It will be observed that, in the third Rubric, numbering them consecutively—the Minister is directed to stand *either* at the right side of the Table, *or* where Morning and Evening Prayer are appointed to be said. Supposing he elects to stand at the Altar, which is the right side? Is it the right side as the Priest faces the Altar, or as he faces the people? Now, an ambiguous Rubric is good for nothing. We will suppose him therefore to elect to stand in the place where Morning and Evening Prayer is appointed to be said. He will then have no occasion to approach the Altar until he begins the Offertory, but here we find (10)¹ that he is required to *return* to the Lord's Table, which implies that he has been there already. The Rubrics, therefore, even thus far, being both ambiguous and inconsistent, cannot, taken alone, be a sufficient guide for the administration of Divine Service. In the twelfth Rubric the Priest is ordered "*then* to place upon the Table so much Bread and Wine as he shall think sufficient." Where is he to find the Bread and Wine? No Rubric permits him at this point, to *leave* the Holy Table. Nor is there any *general* Rubric, directing him to prepare the Bread and Wine beforehand, and to place it within convenient reach. Moreover, for a hundred years, that is to say, from 1552 to 1662, during the whole of which period, the theory I am now examining was applicable, if it be applicable at all—there was no Rubric whatever, directing the Priest at any time during the Service, to take Bread and Wine for the purpose of Consecration. During all that long period, therefore, it was physically impossible to celebrate the Eucharist at all without performing acts, which according to the theory I am now examining, were absolutely prohibited. It is *even now* physically impossible to celebrate, without performing acts, *preparatory* to the Celebration, which, having by no Rubric been required, are positively forbidden.

Another practical difficulty meets us when we endeavour to comply with Rubric 41. "The Priest shall proceed to deliver the Communion in both kinds to the people in order into their hands all devoutly kneeling." When the Rubric begins to operate, the people are all kneeling in their own places in the Church; it does not require them to stand up, walk to the Altar and then kneel

¹The figures in brackets refer to the Rubrics numbered consecutively.

down again. On the contrary, as they are not *required* to do this, they are positively *forbidden* to do it. There is then only *one* way in which the people can receive the Sacrament into their hands; the Priest must go down from the Altar into the body of the Church, pass from seat to seat, and must deliver the Sacrament to each Communicant exactly where he happens to be kneeling. And here, perhaps, it may be worth while to notice what the position or posture of the people is to be during the administration of the Lord's Supper. They are to kneel from the beginning of the Service to the end of the Epistle; they are to stand during the Gospel, the Sermon, the Offertory, the Prayer for the Church Militant, and the two exhortations; they are to kneel during the Confession, the Absolution, the Consecration Prayer, their own Communion, and until the Gloria in Excelsis; they are to stand again during the Gloria in Excelsis and the Benediction. I have by no means exhausted the remarkable variations upon our present usage, which the religious application of that theory which I am examining would require, but let this suffice. I venture to affirm that I have disproved that theory by the very simple process of showing that it is impossible to work it, and as it is obviously on the very face of it, impossible to apply this theory to practice, so, as matter of fact, not a single clergyman in the United States ever does celebrate the Eucharist by the Rubrics so interpreted, and by them alone. To charge a clergyman on this ground with disloyalty, "breaking his ordination vows," and the like, I said, at the beginning of this paper, was irrelevant. I now add that it is impudent and even absurd.

But are we left wholly to our own discretion in these matters, without even the guidance of analogy or general principles? Let us consider a few examples. As a matter of fact probably, every clergyman wears some official dress in the administration of the Divine Service. Many of the clergy change their dress at a particular place in the service. Thus many retire before the Sermon and put on a black gown in which they preach, and conclude the Morning Prayer or that part of the Communion Office which they employ when there is no actual celebration. Others retire after morning prayer and put on the Eucharistic vestments. All these equally assume that their dress is to be distinctive even though no Rubric determines precisely what it shall be. And in making this assumption they are clearly in harmony both with the *spirit* of the Prayer Book, and with the later legislation of the Church. Thus, one of the Canons forbids lay readers "to assume the dress appropriate to clergymen ministering in the congregation." Now, of course, the dress suitable to Clergymen as citizens could never be forbidden to lay readers. The Canon clearly contemplates that there is a clerical dress appropriated to the use of the clergy "*when ministering in the congregation*;" and that every lay reader can easily ascertain what that dress is. This is also assumed in the Rubrics which direct that candidates for Holy Orders shall be presented to the Bishop "*decently habited*." Thus, again, in the form of ordaining or consecrating a

Bishop, it is directed that the elected Bishop shall be presented, vested with his Rochet, and that immediately before the *veni Creator Spiritus*, he shall put on the rest of the Episcopal Habit. What then determines what the Episcopal Habit is, or what is the "*decent habit*" for those about to be ordained Priests; or what "the dress appropriate to Clergymen in the congregation" forbid-den to lay readers by the Canon? As there is neither Canon nor Rubric to settle this matter, we must be guided by that general principle which is expressed with perfect clearness in the Preface to the Book of Common Prayer, viz:—"This Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship, or further than local circumstances require."

Now, the Church of England has a Rubric directing what the ornaments of the Church and of the Ministers thereof shall be. It is not difficult to perceive why this Rubric was not inserted in the Prayer Book of the American Church, precisely as it stands in the English Prayer Book. We are under no subjection to the English Parliament, and it might be highly inconvenient that our Ecclesiastical Courts should be bound to conform their decisions on such matters to the law and usage of the English Church in the second year of the reign of King Edward the Sixth. But though thus much of the English Rubric would be unsuitable to our "local circumstances," the rest of it—that is to say, its positive requirements as distinguished from the precise authority on which they are based—remain valid and operative. And thus we arrive, following the guidance of the Canons themselves, at a rule of Rubrical interpretation, which is the formal contradictory of that theory which it is one of the objects of this paper to disprove. Though no Rubric in our Prayer Book determines the official dress of a clergyman, yet not only is he not forbidden to assume a distinctive dress, but if he were to celebrate the Holy Eucharist in the dress usually worn by gentlemen at an evening party, he would be guilty of an act of gross indecency.

These conclusions are very much strengthened by a careful comparison of the very substance of our Communion Office with that of the English Church. It is very well understood that the use of Eucharistic vestments, altar candles, and such like, is symbolic of what are called "High views" of the nature of the Eucharist, as being both a commemorative *sacrifice*, and a participation of the Body and Blood of Christ *really* present. Now, everybody knows that our American Communion Office is an almost exact reproduction of that in the *first* Prayer Book of Edward the Sixth. In other words, it goes back to those Eucharistic theories and beliefs which were still retained in the very first periods of the Reformation, and from which the more extreme Protestants were eager to depart. By the adoption of this more ancient form, our Church has emphatically repudiated all Zwinglian and similar heresies as to the nature of the Real Presence in the Eucharist; while, of course, she protects herself by the twenty-eighth of the Articles of Religion from the metaphysical novelty

of Transubstantiation. She has deliberately re-inserted the word "sacrifice" where it had been as deliberately omitted from the English office; and restores to their proper place of prominence the Invocation and the Oblation. If, then, the ancient ornaments both of the Church and of the officiating Priests are still required by the Rubrics of the English Book of Common Prayer, *much more* may they be considered appropriate in a Church which has remodelled its Communion Office in harmony with those very principles of which the ancient ornaments and vestments were intended to be symbolic.

I will take another illustration from the Communion Office of the absolute necessity of some rule, or, at least, *discretion* of procedure beyond the absolute directions of our present Rubrics. I have shown already that so far as our present Rubrics provide it can be only by a mere accident that a Priest will be able at the proper time to *take* for the purpose of consecration so much bread and wine as he may need. It will be necessary for him then to go beyond the Rubrics to the extent of providing beforehand the elements of the Eucharist. If then, he must go beyond the Rubrics at all, how far must he go and in what direction? Here, surely, as in the matter of vestments, he must be guided by the general principle laid down in the Preface to our Book of Common Prayer: that is to say, he will be guided by the *English* use so far as that use is ascertainable, and so far as the administration of the Eucharist is concerned, for reasons to which I have already referred, he will find his best directions in the Rubrics of the *first* Prayer Book of Edward the Sixth. In this Prayer Book the officiating Priest is directed as follows: "Then shall the Minister take so much bread and wine as shall suffice for the persons appointed to receive the Holy Communion, laying the bread upon the corporas, or else in the paten, or in some other comely thing prepared for that purpose: and putting the wine into the chalice, or else in some fair and convenient cup prepared for that use, (if the Chalice will not serve) putting thereto a little pure and clean water, and setting both the bread and *wine* upon the altar." This, then, is what is meant by "*wine*," not only in the ancient Liturgies but in our own. It is wine mixed with water, and this usage of mixing water with the wine, was, as everybody knows, almost absolutely universal throughout the whole Church of Christ, until it was superseded in some parts of the English Church by the innovations of the Puritans. Even so early as the time of St. Cyprian, mystical meanings of this usage had been discovered, which are valuable, however, chiefly as a perfect demonstration of the universality of the custom. How then did this custom originate? We all remember that the word *wine* is not in the New Testament in any of the accounts that we have of the institution of the Lord's Supper. The word really used is "*the cup*." What then did the cup contain? Was it pure wine or wine mixed with water? Those who are considered authorities as to Jewish usages assure us that the wine used by our Lord Himself must have been mixed; but whether it was so or not must certainly have been

known by the Apostles. It may safely be taken for granted that in a matter so important they would imitate exactly the Lord's acts in their own celebration of the Eucharist. Hence the usage of the early Church is an almost *direct* evidence of what "*the cup*" contained in the original institution. Indeed, all innovations were very carefully guarded against, not only by the usages, but by the legislation of the early Church. Thus, the third Council of Carthage orders "that in the sacrament of the Body and Blood of the Lord, nothing else be offered but what the Lord commanded, that is, bread and *wine mingled with water*."

As to the mixture then, of the wine with water in the preparation of "the cup," our Rubrics give no directions whatever. But, on the other hand they give no directions whatever for providing bread and wine at all. But, clearly, if the Eucharist is to be administered, there *must* be some previous preparation of the elements. Our Eucharistic Office has been conformed with very great closeness to the *first* Prayer Book of Edward the Sixth. Though, therefore, other usages might "suffice," where the law is silent, it would seem most in harmony with the spirit of the Prayer Book to supplement its Rubrical deficiencies from that very Office which it has been made most closely to resemble.

One more illustration; and this time of a *negative* rather than a *positive* discretion. Our present Rubrics require that at every celebration of the Eucharist there shall be a sermon, and also the two exhortations beginning: "Dearly beloved in the Lord," and "Ye, who do truly and earnestly." Now, it would obviously be extremely inconvenient that where the Eucharist is administered daily or two or three times a week, and often at a very early hour in the morning, a *sermon* should be preached at every celebration. In very many cases, therefore, this *sermon* is omitted. On the same principle where celebrations are very frequent, the longer exhortation is often omitted also. And this irregularity, which is certainly condoned by a very general usage seems justified also—until it shall be absolutely forbidden by our own ecclesiastical authorities—by the Rubrics of that Prayer Book to which our own has been most carefully conformed. These Rubrics are as follows: "After the creed ended, shall follow the sermon or Homily, or some portion of one of the Homilies, as they shall be hereafter divided; wherein if the people be not exhorted to the worthy receiving of the Holy Sacrament of the Body and Blood of our Saviour Christ, then shall the Curate give this Exhortation to those that be minded to receive the same. In cathedral Churches, or other places where there is daily Communion, it shall be sufficient to read this Exhortation above written once in a month. And in parish Churches, upon the week days, it may be left unsaid."

I think then I have shown that the theory of the meaning and interpretation of the Rubrics which it was my object fairly to state and impartially to examine, is a wholly untenable theory; that it is impossible, interpreting the Rubrics by that theory to conduct the Divine Service, and especially to administer the Holy

Communion at all ; and that, therefore, we must be guided in our practice by some additional considerations. These considerations, I venture to suggest are common sense, long usage, the desire of a particular congregation, the direct or silent permission of ecclesiastical authorities, and especially those Rubrics of earlier versions of the Prayer Book, which though omitted in our own, are absolutely necessary, until some further provision be made, to the conduct of Divine Service.

I will add that I regard the liberty which arises from the elasticity or imperfections of our Rubrics, as in the highest degree beneficial. On the other hand, I consider the limits within which this liberty should be confined by charity and by a regard for the general interests of the Church as quite easily discoverable and very seldom indeed, in this country, overstepped. But these are questions of very great interest, and lying far beyond the direct object of this paper.

SOME POINTS OF CHRISTIAN THEOLOGY

CONSIDERED IN THE LIGHT OF MODERN SCIENCE, WITH SPECIAL REFERENCE TO THE UNBELIEF OF OUR AGE.

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[As this is but one of a Series of Lectures, it contains allusions to what is contained and to be contained in other Lectures in the course, which I have thought it better to leave as they were written than to erase them.—W. D. W.]

THE PERSONALITY OF GOD AS MANIFESTED IN NATURE AND IN REASON.

ST. PAUL, in writing to the Romans, says that “ what may be known of God is manifest ; ” “ for the invisible things of Him are clearly seen from the creation of the world, being understood from the things that are created (or done,) by Him even His eternal power and Godhead.”

King David, in that famous 19th Psalm, had said: “ the heavens declare the glory of God and the firmament sheweth His handiwork. Their line is gone out through all the earth and their words to the end of the world.”

And Herbert Spencer, as we have seen has, in various ways, declared “ that the Incomprehensible and Inscrutable Cause or Power,”—whom he sometimes—but very inappropriately as it seems to me—calls “ the Unknowable ”—works all the phenomena of nature—so that even heat, light, electricity, affinity and such like forces, are but “ modes of the Unknowable,” ways in which He works, forms in which He appears and manifests Himself.

Now it seems to me that these three writers have expressed about the same thought ; making all due allowance for the differ-

ence in the ages in which they lived, and the languages in which they wrote. David wrote in Hebrew, a language that had but few abstract terms, and dealt but very little in general statements. He wrote in poetry and used poetic diction for a people who had seen but very little of the speculations of philosophers.

St. Paul wrote after the age in which the philosophers had repudiated the polytheism and mythology of the vulgar masses and accustomed the Greek language to the expression of monotheism, the statement of general principles and the use of abstract terms.

Herbert Spencer writes in English, and after two centuries and more, of scientific investigation, had led to a distrust of the traditional theological teaching which had been gathering new definitions and improvements, through several centuries, in which the cautious spirit of a wise skepticism had not always kept the teachers of Christianity from venturing into the regions where dogmatism is at least unsafe.

But it seems to me that if we penetrate down into the heart of the subject, down beneath the peculiarities and differences of language which lie only on the surface, we shall find the thought and meaning of the three, the Christian Apostle, the Hebrew Prophet, and the Modern Scientist alike—one and the same with them all.

There is another point of similarity between St. Paul and Herbert Spencer, which is worth noticing, though I presume Spencer was not aware of it, when he wrote. Spencer, as we have seen, calls "the Unseen Power or Cause," also and in reference to our means of knowing His existence,—"*the Noumenon*." So St. Paul says that these attributes of God, His divinity, His godhead, and power, are *noumena*, things perceived by the insight of reason rather than that sense-perception by which we recognise the material phenomena of the world around us.

I hardly think, as I have said, that Spencer had noticed this coincidence. But it seems to me worthy of remark and in fact quite significant, and perhaps all the more so if he had not noticed it.

At the close of the last lecture I remarked that it seems to me that Spencer, by his positive assertions, which in an important sense are to be regarded as admissions, has laid the foundation for about all we can know or care for in the way of natural theology. If God is manifest in His works, and the objects around us are His work, not only when considered as having been created by Him, but also, and in a much higher and more instructive sense, when we regard Him as the real FORCE, which, under the forms of what we call the forces and laws of nature, is at work in all these changes and motions, in all the phenomena of production, growth and decay, we have, it seems to me, about the best means that it is at all possible to have, to know Him, "even His eternal power and Godhead."

The objects around us are of two kinds: inorganic minerals and living animals. Of the former we learn something by the sight of the eye and the hearing of the ear without the use of further in-

instrumentalities. But we learn the most that we know of them, nearly all that we call Science in regard to them, by observation and experiment concerning their actions upon and in other things. Take the oxygen of the air for example. We see it nowhere; it is as invisible to the eye as the Godhead itself. But if we turn to our chemistries we learn a most interesting chapter concerning it, how it is a gas, its elasticity, its union with and action upon most of the other elements, how it constitutes nearly one-half of all the substances around us, how it sustains life and feeds combustion, so that it has really come to be one of the best known as well as one of the most useful and the most abundant of all substances. This we learn by observing what it does in its acts in and upon other things; the gas itself we see not.

Animals can indeed move about and utter their cries; and in this way we learn of their nature and their instincts what no mere dissection and chemical analysis could teach us.

And when we come to man, we find a still higher and wider field opened to us in the study of his acts. We go deeper than outward appearances. We go deeper even than his uttered expressions, declaring his thoughts and purposes. We learn incomparably more of the man, by an acquaintance with what he does, the manifestations he makes of himself in his works, than we can by any other and all other means combined.

So of God in His works. If He really works in the phenomena of nature, if He is as Spencer says, "that through which all things exist," "that which underlies all appearances," "the Cause, the Unconditioned Reality, without beginning or end;" "the only reality that is eternal and persistent," it seems to me that we have here, in the words of one of the most conspicuous philosophers of our age, one who in most respects is the typical representative of that speculative philosophy which either is, or is supposed to tend towards, Atheism, the thought in all its fulness which David and Paul so long ago tried to teach, the admission of enough to serve as a foundation for some of the further doctrines, that will prepare us to consider, impartially and from a proper point of view, the claims of Christianity to be a Revelation from God, with demands upon obedience and consequences following upon our acceptance or rejection of it that are somewhat tremendous.

The corner stone of Spencer's argument, as I have said, is the law of coördination as a condition of cognition. But I have also indicated another line of argument that leads to the same result.

It is a matter of scientific certainty that the earth is going through a process of change—a series of stages. Now without involving any disputed or doubtful points, we may say that there was once a time when the earth was in a molten or incandescent condition. There was a time when there was no living thing, plant or animal, on its surface. And among living things there has been a progress. The lowest, or at least the lower orders coming first and the highest not until the later stages. But such a series implies stages that were before those that are known

by observation as well as others that will come hereafter. But at the beginning, and in a certain sense *before* the beginning, there must have been a Beginner. And this may well be considered as contributing one element that we are perfectly at liberty to use even on the most strictly scientific—perhaps I may as well say, on the most cautiously skeptical grounds.

And I think we can evolve about all of Spencer's admissions or professions, as we choose to regard them, from this one fact.

Three points arise: Personality, Miracles, and Inspiration.

We have seen that there must have been a time in the past, no matter how far off, when all the atoms and masses of matter in this universe were at rest—"complete equilibrium or rest," to borrow again Herbert Spencer's happy expression of the fact. It was, as he also calls it, in more than one place, a "Universal Death." It has existed once as he thinks and must come again. Nay if the material universe is without a creator and so, eternal, this state of things must have occurred a great many times in the past; more times than anybody can tell; so many in fact that we may call them infinite.

But consider what this state of "Rest," of "Equilibrium," this condition of "Universal Death" implies.

No atom, mass, or molecule in motion or in action anywhere. If matter is inert, no motion or action could begin or emerge from such a condition without an "Outside Agency." A piece of matter not in motion will not begin to move, spontaneously and of itself, will not begin to move at all unless acted upon by something that it is not itself. So, if two or more atoms of any two of the elements, as carbon and oxygen, are in any relation to each other, and yet not acting chemically on each other, they will not begin to act unless something outside and different from themselves acts upon them.

Nor will the distinction between kinetic and potential force avail anything in this emergency. Force kinetic, is force in action, producing motion or change. But force potential is only force not in action; not in existence. We may indeed, for certain theoretical purposes, speak of kinetic and potential force; just as we may speak of motion as either real or potential. Real motion is the motion that exists. But potential motion is not motion at all: while it is merely potential, it is only the motion that may be. So kinetic force is force in reality, force producing motion or change; but potential force is only the negative coördinate. It is the force that is not force at all now; but only a force which may be and come into action hereafter or under other circumstances.

And we can easily show that these philosophers have not been overhasty or inconsiderate in making the admission.

The process of "converting heat, light" &c., into one another is now familiar and no longer in dispute. Thus light and electricity, &c., can be converted—as the expression is—into each other; and either of them into heat. But the heat becomes immediately diffused, *as heat*, by radiation, so that things around the heated

object are raised in temperature, towards an equality with itself. But the heat that is thus diffused can never be gathered back. Let this process go on—it *is* inevitably going on all the while—until there comes to be a uniform temperature of all things, and no one will then be acting on another. The universe and all the *material* objects in it, will have reached the Universal Death of Equilibrium and Rest.

In this state of things there must have been something or somebody, which is an "Outside Agency," and which is not matter. And this something must have been spontaneously active, or self acting, a veritable First Cause—one that can act without being first acted upon. For before all reaction there must be action; and before the activity of any second cause there must have been a First Cause, which is not only distinct but different in its nature from any or all the second causes and mere reactionary agents.

Now it seems to me that we have got our first point pretty well made out—Personality. This "Unknown Cause" must be capable of spontaneous or self-activity. He must have the attribute of personality. He must be a Personal Being.

This line of argumentation has been criticised and objected to as though it implied, and proved the necessity for a cause for the First Cause—a creator for the Creator Himself quite as much as for the material world.

Kant, in the first pair of his world-famous "antinomies," has felt this difficulty. His statements are:

Thesis: The world had a beginning in time and is limited in space.

Anti-thesis: The world had no beginning in time and is not limited in space.

The first of these propositions, the thesis, he proves as I have done. The phenomena or events of the world are a series. And a series with either *no* terms or an *infinite* number of terms is an absurdity. Hence there must have been a first term—a primary condition of affairs. And as every material thing is limited in extent, so the sum or mass of them, however large and numerous they may be, must be finite and limited also.

But this, he argues in his proof, of the Antithesis—this very beginning must have had a Beginner; this first term or condition must have had something before it, or it could not have been in existence itself.

Now it seems to me that both lines of Kant's argument are sound and irrefragable. But there is no antinomy, no contradiction; for the subject, "the world," is used in two entirely different senses in the two propositions. In the one it means the *ordered sequence of visible phenomena*, in their changes; while in the other he includes in the scope of "the world" the invisible First Cause and Creator of the world. He proves that the former must be limited in space and have had a beginning; while its very existence implies the existence of a Being who had no beginning and is not limited in time or space.

This ambiguity in his use of the middle term—the world—*das welt*—Kant, though the shrewdest of the German metaphysicians failed to see ; and hence he thought that there was a real antinomy, a logical contradiction between the propositions, and that consequently the one was as probable as the other, and neither of them could be regarded as affording any proof of the existence of GOD.

John Stuart Mill has devoted a good deal of thought and some objection to this argument. His theory of the origin and nature of knowledge led him to think that the conviction and expectation of causation is only the result of an experience in which we have so constantly seen the uniformity of succession in certain phenomena, that we have become accustomed to expect it everywhere ; but, as he holds, this expectation can be no ground for an ontological argument in favor of the existence of anything that is not immediately cognised.

Now, without pausing to criticise the psychology of this doctrine of causation, I will remark that the objection to the line of argument I have pursued is based on a misapprehension of the very facts on which it is founded. We see *in nature*, an orderly succession of events, and scientific men have reached the generalization which admits of no doubt, and it is not denied or questioned by anybody, namely, that the material universe—all that we can know or see of it, is progressing, by stages which, however slow and irregular, are, nevertheless, consequent upon one another in time, from a condition of greater sensible heat and diffusion, to one of greater condensation. Hence the argument to prove a beginning in time and a Beginner, as given in the last Lecture.

But how about this Beginner? How does this line of argument stand when applied to God Himself? The very first premise and starting point fails. We see in Him nothing like growth and decay, nothing like a *succession* of stages, nothing like the phenomena of time and space, except the fact that He works in them. In everything else we see signs of change—proof of its being an effect, a product of forces and causes. But in what we know of Him, and all we know of Him, we see nothing of the kind—nothing to suggest time or space or change. The axiom is not as Mill states it, “All *things* must have had a cause,” but “all *effects* must have had a cause ;” otherwise they would not be effects. And hence it is, that it is only when we *have seen* an object to be an effect, that it comes to be the basis of an argument in favor of a cause and of a line of causes—second causes—until we come in thought to the First Cause, an uncaused Cause.

And such an One there must be or there is no such relation as cause and effect anywhere. A series or succession of causes without a First Cause is an absurdity—an impossibility.

The disposition to ask for a cause before The Cause—a cause of The First Cause, a creator of The Creator, grows out of a mere habit—a habit which perhaps had its origin and growth as Stuart Mill claims that it had, but which is nevertheless a habit that has no foundation in reason, no ground in the nature of the case, and which is in

fact repugnant, as we have seen, to the fundamental and controlling fact in the case. On all else—on all we see or find around us, is stamped the character of transitoriness. They come, they change, they go, they are of time and in space. And in all that we know of Him there is no sign of change, no indication of a succession even in thought and volition—thought becomes omniscience, and time is eternity—an eternal, ever-during present.

Now the First Cause in a series or succession of causes and effects must be different from all other causes, in that It is *un-caused*; and different from them, moreover, in all that that fact implies. And I think we shall see, in the sequel, that it implies all that is essential to Personality.

As I have several times remarked, the great difficulty with the scientists of the age, is not to admit the existence of the Unseen Noumenon; but it is rather to admit His attributes, and especially, as in a measure implying all the rest—His personality.

I do not find anywhere that these men have precisely defined personality, or stated exactly what they mean by the word when they deny the personality of God.

And yet this is the very gist of the question. All depends upon it. We may indeed affirm or assert a proposition without defining it, or knowing very precisely what it means. But when it comes to denying a proposition, we must either give it a definition or assume one, as indicating *what* we intend to deny.

This may be well seen in the pair of antinomies just cited from Kant. What did he mean by the words "the world" when he affirmed that it had a beginning in time? And what by the word when he affirmed that it could have had no such beginning? Attach *one* meaning to his thesis and we all agree with him in affirming it. Attach *another* to it as used in his antithesis and we agree with him in asserting that also. But change the meanings reciprocally, and we deny both of his propositions and yet maintain no contradictory propositions in the one case any more than in the other.

So let these men tell us what they mean by the word "personality," and quite likely we may agree with them. But this they have not done so far as my reading extends or my memory now serves me.

Let us try then and see if we can find a meaning to the word that will account for this denial of personality in God.

I suppose there will be no question but that intelligence and the power of choice are of the essence of personality in any and all the senses in which the word may be used.

In his "Study of Sociology," (p. 28,) Herbert Spencer, speaking of gravity as the working of God in nature, thinks it cannot be so "because" says he, "*as known by our experience* it [will,] is comparatively irregular." Again in "*the First Principles*," (§ 29,) "As fast as experience proves that certain familiar changes always happen in the same sequence, then begins to fade from the mind the conception of a special *personality* to whose variable will they were before ascribed."

These are suggestive of what we are seeking, and the discovery solves for us the whole problem. When these men deny personality they make "irregularity," "variability," essential characteristics of personality.

And they are right in ascribing these traits to *human* personality—to personality as they see it in the experience of themselves and of their fellow men.

Now man chooses, always, from motives, and with a view to circumstances—or rather his knowledge and view of the circumstances at the time when he chooses.

But man's knowledge is imperfect and defective. No where among men do we find omniscience. If, therefore *man's* purpose, choice, or volition changes, with a change in his knowledge or view of the circumstances and conditions on which the choice ought to depend, we do not regard it as the sign of a blamable weakness in him. We hardly regard such changes as a sufficient ground for the charge of inconsistency. We consider it a sign of practical wisdom rather, an indication of that humility which is the surest sign of wisdom, rather than a manifestation of that stubbornness which seldom fails to accompany folly.

Again man's motives, his feelings change; and sometimes the change is wise and for the better. Niggardliness may give place to generosity; anger to a forgiving, complacent disposition. And for this reason men often change their purposes and their plans, and do not the evil which they had at one time intended to do.

Hence in man, and as manifested in men, personality is "irregular," "variable," "changeable." And in *this* sense no one, I suppose—certainly no one who has attained or made any considerable approach to the highest culture of our age, would think of ascribing personality to God. "He is not man that He should lie; nor the son of man that he should repent."

Let us then suppose a Being of infinite wisdom. There can be no change in His knowledge or view of the circumstances on which choice or purpose should depend; no occasion therefore on this ground to change His will or purpose; or to act with any irregularity; no reason why the phenomena of gravity, as we see them—to take Spencer's illustration—should not be the constant manifestation of His will; the result of His constant acting: so much so as the motions of my pen are the results of my volition while I am writing.

And so, too, if God be perfectly good and holy, there can be no change in His motives or feelings that would induce an unforeseen change of purpose.

[*To be Continued.*]

SHAKESPEARE—No. VIII.

BY THE REV. DR. BOLLES.

SHAKESPEARE'S CONCEPTION OF HUMANITY.

CONSCIENCE.

I PASS on to the consideration of another fundamental axiom of Catholic Theology—*Conscience*—standing as it were behind the *will* and acting upon it as a lever, to direct, control and determine the choice; not an absolute and unerring Judge, in the breast of every man, of what is right and what is wrong; for conscience herself may be perverted and corrupted; but an actual power within us, as all moral writers confess, sitting in judgment upon our actions, and acquitting or condemning us, according as we obey or violate whatever law we feel ourselves bound to be governed by, in the conduct of life. Hence, it is the Vice-gerent of God in the soul, His deputy, His officer, His minister of justice, His oracle of truth, His still small voice “heard through Gain’s silence, and o’er Glory’s din”—another and a Master self within ourselves, “lighting a torch to distant deeds,” making the past present, and the future ominous, ever and anon awakening the soul to strange horrors, as with a peal of thunder, or else in accents “mild as angels use” forever whispering peace.

Listen to the word of God—“There is no peace, saith the Lord, unto the wicked.” Why? Conscience. “The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt.” Why? Conscience. “Among these nations shalt thou find no ease, neither shall the sole of thy foot rest; but the Lord shall give them a trembling heart, and failing of eyes, and sorrow of mind, and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have no assurance of thy life.” Why? Conscience. “The wicked man travaileth with pain all his days; a dreadful sound is in his ears; in prosperity the destroyer shall come upon him. Trouble and anguish shall make him afraid, and they shall prevail against him as a king ready to battle.” Why? Conscience. “The sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword.” Why? Conscience. “They were in great fear where no fear was—an horrible dread!” Why? Conscience. Such is the teaching of all Moral Philosophy and of all Holy Scripture.

But is there anything at all comparable to it in the great Poet of nature? Had he any such understanding of the soul of man, of the human will, of the natural conscience? Let him answer for himself. There go two hardened murderers, hired for their long accustomed villainy to kill the king-making Duke of Clarence. Have they a conscience, or is it really buried “in the Duke of Gloster’s purse?” Listen—

"I'll not meddle with it, it is a dangerous thing, it makes a man a coward ; a man cannot steal, but it accuseth him ; a man cannot swear, but it checks him ; a man cannot lie with his neighbor's wife, but it detects him ; 'Tis a blushing, shame-faced spirit that mutinies in a man's bosom ; it fills one full of obstacles ; it made me once restore a purse of gold, that by chance I found ; it beggars any man that keeps it ; it is turned out of all towns and cities for a dangerous thing ; and every man that means to live well, endeavors to trust to himself and live without it."

So conscience was tampered with—an impious thought to live without it—the crime committed, and then follows the deeper remorse—

"How fain, like Pilate, would I wash my hands,
Of this most grievous guilty murder done."

Yonder is the King, the very man who had instigated the murder of his brother to obtain the crown, just risen from his fitful slumbers ; in visions and dreams all his crimes come before him, and though upon the very eve of battle, they are "more than he can bear." Listen to the agonies of his guilty soul as the poor victim argues with himself and tries to escape from conscience :

"O coward conscience, how dost thou afflict me !
The lights burn blue.—It is now dead midnight.
Cold fearful drops stand on my trembling flesh.
What do I fear ? Myself ? there's none else by ;
Richard loves Richard : that is, I am I.
Is there a murderer here ? No ;—Yes : I am.
Then fly,—What from myself ? Great reason ; Why ?
Lest I revenge. What ? Myself on myself ?
I love myself. Wherefore ? for any good
That I myself have done unto myself ?
O, no ; alas, I rather hate myself,
For hateful deeds committed by myself.
I am a villain ; yet I lie, I am not.
Fool, of thyself speak well ; Fool, do not flatter.
My conscience hath a thousand several tongues,
And every tongue brings in a several tale,
And every tale condemns me for a villain."—*Richard III.*

What an illustration of the horrors of an awakened guilty conscience!—hardened, seared, long slumbering—at length aroused, and that in the case of an individual who had never possessed the ordinary sensibilities of humanity!

In the play of the "Tempest," Alonzo, the cruel King of Naples, and his unfeeling brother Sebastian, and Antonio, the usurping Duke of Milan, are cast by shipwreck upon a desert and enchanted island, and are there brought to repentance for their deeds of infamy to Prospero, the good and rightful sovereign. In conducting the history of their recovery, it would seem as though the Poet must have had on his mind the Scriptural account of Joseph and his unfeeling and jealous brethren, for in the one case as in the other, the very first evidences of contrition are laid in the awakening of *conscience*. "*We are verily guilty concerning our brother,*" was the mutual exclamation of the brothers of Joseph even though Joseph was then supposed to be dead.

And so Alonzo exclaims—

"O, it is monstrous ! Monstrous !
Methought the billows spoke and told me of it ;
The winds did sing it to me ; and the thunder,
That deep and dreadful organ pipe, pronounced
The name of Prospero ; it did bass my trespass.

Therefore my son in the ooze is bedded; and
I'll seek him deeper than e'er plummet sounded,
And with him there lie mudded."

Resolved upon suicide—one of the most undoubted evidences of a guilty conscience.

Only a short distance off stands the faithful old counsellor, Gonzalo, listening to their mutual self accusations, and is alarmed as to what in their desperation they may possibly do—

"All three of them are desperate, their great guilt,
Like poison given to work a great time after,
Now 'gins to bite the spirits."

We might go on with any number of quotations; for of all the plays of Shakespeare there probably is not one, from which something might not be produced, attesting his belief in Conscience, as either "excusing or accusing;" but the death-scene of the rich, ambitious and worldly Cardinal Beaufort, in the second part of Henry VI., has always commanded the special admiration of the critics as one of the most wonderful exhibitions of the great versatility of the Poet. "What sermon," says Bishop Wordsworth, "is to be compared with it?" The German critic Schlegel asks, "Can any Poet be named who has drawn aside the curtain of Eternity at the close of life with such overpowering and awful effect? And yet it is not mere horror with which the mind is filled, but solemn emotion. A blessing and a curse stand side by side; the pious king is an image of the heavenly mercy, which, even in the sinner's last moments, labors to enter his soul."

Moreover, that scene proclaims the ecclesiastical status of the Poet; in those troublous times, that he was not a *Roman* Catholic, but a Catholic without the "Roman," for the Cardinal whose death he paints, has ever been enrolled by the Historians of the Romish Church as one of the canonised saints. I quote the whole. We are in the Cardinal's bed-chamber, at the moment when he is struck with death. The King enters, with Salisbury and Warwick, and going to the bed-side, says—

"How fares my Lord? Speak, Beaufort, to thy Sovereign."

The Cardinal, somewhat bewildered by the thought of the special crime with which he is charged or suspected, the poisoning of the ambitious Duke of Gloster, says—

"If thou be'st death, I'll give thee England's treasure,
Enough to purchase such another Island,
So thou wilt let me live and feel no pain."

King.—"Ah! what a sign it is of evil life,
When death's approach is seen so terrible."

War.—"Beaufort, it is thy Sovereign speaks to thee."

Card.—"Bring me unto my trial when you will.
Died he not in his bed? Where should he die?
Can I make men live, whe'r they will or no?
O, torture me no more, I will confess.
Alive again? then show me where he is;
I'll give a thousand pounds to look upon him—
He hath no eyes, the dust hath blinded them,
Comb down his hair; look! look! it stands upright,
Like lime-twigs set to catch my winged soul;
Give me some drink; and bid the apothecary
Bring me strong poison that I bought of him."

King.—"O, thou eternal mover of the heavens,
Look with a gentle eye upon this wretch !
O! beat away the busy meddling fiend,
That lays strong siege unto this wretch's soul,
And from his bosom purge this black despair."

War.—"See how the pangs of death do make him grin."

Sal.—"Disturb him not, let him pass peaceably."

King.—"Peace to his soul, if God's good pleasure be.
Lord Cardinal, if thou think'st on *heaven's* bliss,
Hold up thy hand, make signal of thy hope—
He dies and makes no sign : O God forgive him."

War.—"So bad a death argues a monstrous life."

King.—"Forbear to judge, for we are sinners all,
Close up his eyes, and draw the curtain close,
And let us all to meditation."

But God be praised, there is a brighter side to the testimony of conscience, illuminating, comforting and even transporting amid the agonies of death. So the Scriptures tell us, that "the good man is satisfied from himself" and "feareth no evil;" that "if our heart condemn us *not*, then have we confidence towards God;" that "a conscience void of offence" is "an armor of righteousness on the right hand and on the left," producing "that peace of God which passeth all understanding."

We have the same great truth embodied in Shakespeare, more or less in all his works—that there is a

"Peace above all earthly dignities,
A still and quiet conscience."

"Thrice is he arm'd that hath his quarrel just
And he but naked though lock'd up in steel,
Whose conscience with injustice is corrupted."

"Innocence shall make
False accusation blush, and tyranny
Tremble at patience."

"There is no terror, Cassius, in your threats,
For I am armed so strong in honesty,
That they pass by me as the idle wind,
Which I respect not."

"Virtue is bold, and goodness never fearful."

"The trust I have is in my innocence,
And therefore am I bold and resolute.
He's truly valiant that can *wisely* suffer ;
The worst that man can breathe, and make his wrongs
His outsides ; wear them like his garment carelessly
And ne'er prefer his injuries to *his heart*
To bring it into danger."

"Holy men, at *their* death, have good inspiration !"

But why this freedom of will, this conscience, this Vice-gerent of Almighty God in every soul? Have they no meaning and no foundation in nature and the necessities of fallen man? Are they nothing but the "bug-bears" and "scare-crows" of ignorance and superstition? On this subject we have the consentient voice, not of Revelation only but of all humanity, in all ages and under all religions. That consentient voice is contained and bound up in the solemn declaration of Holy Scripture that "*every one of us must give account of himself to God.*" In other words, moral obligation, responsibility, accountability, retribution, judgment now and judgment to come.

Listen to Shakespeare. In the second part of King Henry VI. the good King laments the folly of his enemies—

“O God, what mischief work the wicked ones,
Heaping confusion on their own heads thereby!”

In Henry VIII., a bold conspiracy formed against Archbishop Cranmer, is suddenly “nipped in the bud,” constraining the Duke of Suffolk to confess

“I told ye all
When we first put this dangerous stone a rolling
'T would fall upon ourselves.

Macbeth is contemplating the assassination of Duncan—

“If the assassination
Could trammel up the consequence, and catch
With his surcease, success ; that but this blow
Might be the be-all and the end-all here,
Then *here*, upon this bank and shoal of time—
We'd jump the life to come. But in these cases,
We still have judgment here ; that we but teach
Bloody instructions, which being taught, return
To plague the inventor ; this even-handed justice
Commends the ingredients of our poison'd chalice
To our own lips.”

Such is the teaching of Shakespeare as to the retributions of this world ; and then for those who fancy that they can escape the “judgment *here*,” he lifts up the warning voice of “the judgment to come,” in language unsurpassed by any of the prophets of old.

As in the soliloquy of the murderous King—in “Hamlet :”

“In the corrupted currents of this world
Offence's gilded hand may shove *by* justice ;
And oft 'tis seen the wicked prize itself
Buys out the law. But 'tis not so above ;
There is no shuffling, *there* the action lies
In his true nature ; and we ourselves compelled
Even to the teeth and forehead of our faults
To give in evidence.”

Then again just as Hamlet is meditating upon the strange news, in regard to the Ghost of his father :

“Foul deeds will rise,
Though all the earth o'whelm them to men's eyes.”

Most wonderful is the conversation between the good King Henry V. and one of his soldiers. The King is disguised. The conversation turns upon *the future judgment*, and the awful responsibility of the King if his cause be not just :

“The King himself hath a heavy reckoning to make,” says the soldier, “when all those arms, legs and heads chop'd off in a battle, shall join together at the latter day, and cry all—we died at such a place, some swearing, some crying for a surgeon, some upon their wives left poor behind them, some upon their debts they owe, some upon their children rawly left—I am afeared there are few die well, that die in battle ; for how can they charitably dispose of anything, when blood is their argument ? Now if these men do not die well, it will be a black matter for the King that led them to it ; whom to disobey, were against all proportion of subjection.”

To all this the good King listens—a privilege not often afforded to men in power ; and his response must have taxed even the argumentative wit and genius of Shakespeare ; nor can it be doubted that it contains the best argumentative defence of the present and future consequences of war to all concerned, which can be

found on record. For this reason I quote the whole, asking you only to notice its bearings upon a future judgment:

King.—"So, if a son that is by his father sent about merchandise do sinfully
 "miscarry upon the sea, the imputation of his wickedness, by your
 "rule, should be imposed upon his father that sent him; or if a serv-
 "ant under his master's command, transporting a sum of money, be
 "assailed by robbers, and die in many irreconciled iniquities, you may
 "call the business of the master the author of the servant's damna-
 "tion;—But this is not so; the King is not bound to answer the par-
 "ticular ending of his soldiers, the father of his son, nor the master
 "of his servant; for they purpose not their death when they purpose
 "their services. Besides there is no King, be his cause never so
 "spotless, if it comes to the arbitrament of swords, can try it out
 "with all *unspotted* soldiers. Some, peradventure, have on them the
 "guilt of premeditated and contrived murder; some, of beguiling
 "virgins with the broken seals of perjury; some, making the wars
 "their bulwark, that have before gored the gentle bosom of peace
 "with pillage and robbery. Now if these men have defeated the law
 "and outrun native punishment, though they can outstrip men, they
 "have no wings to fly from God. War is *His* beadle; war is *His*
 "vengeance; so that *here* men are punished, for before-breach of the
 "King's laws, in now the King's quarrel; where they feared the
 "death, they have borne life away; and where they would be safe,
 "they perish. Then if they die unprovided, no more is the King
 "guilty of their damnation than he was before guilty of those
 "impieties, for the which they are now visited. Every subject's duty
 "is the King's; but every subject's soul is his own. Therefore
 "should every soldier in the wars, do as every sick man in his bed,
 "*wash every mote out of his conscience*; and dying so, death is to him
 "advantage; or not dying, the time was blessedly lost, wherein such
 "preparation was gained; and in him that escapes, it were not sin to
 "think, that making God so free an offer, He let him outlive that day
 "to see His greatness, and to teach others how they should prepare."

I have quoted the whole of this celebrated conversation between the soldier, Williams, and the good King Henry V, because as an argument upon war and its responsibilities there is nothing like it in any of the speeches of any Statesman, living or dead; and yet, divested of the realities of a future life and the judgment to come, there would be nothing in it but folly, vapor, nonsense, twaddle, sophistry and absurdity.

Moreover how suggestive the advice to the soldier—"every soldier in the wars should do as every sick man in his bed, *wash every mote out of his conscience*." Mark the language. Not the language of the deluded hypocrite—"let me pull out the mote out of thine eye," though undoubtedly suggested by it; but with a difference which Shakespeare alone could have so instantly detected—in the one case "*a mote in the eye*," which could be "pulled out," as the surgeon would extract a cinder—in the other case "*a mote of conscience*," not to be pulled out or extracted by any surgical skill, but "*washed out*" and which can only be "*washed out*" by blood, as Shakespeare knew, not alone from Holy Scripture, but from the old Catholic prayer in the Visitation Office, to which he plainly refers—"Wash it, we pray Thee, in the blood of that Immaculate Lamb which was slain to take away the sins of the world, that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, being purged and done away, it may be presented pure and without spot—(*mote*)—before Thee, through Jesus Christ our Lord."

Now in all these passages and in all the anguish and remorse of the guilty conscience, we recognize the terrors of the judgment to come, in language as plain and overwhelming as anything which can be produced from the Bible itself.

Indeed there is no type or image, or symbol, of Holy Scripture, which the great Poet of nature does not employ, whether it be hell or fire, or the undying worm, or the smoking torment, or the death eternal.

But is there no escape, no refuge, no remedy, no hope, no mercy! As when the guilty Lady Macbeth, so wretched and so miserable, that the doctor exclaims:

“Foul whisperings are abroad, unnatural deeds
Do breed unnatural troubles; Infected minds
To their deaf pillows will discharge their secrets.
More needs she the Divine than the Physician.
God, God forgive us all—look after her.”

Then replies her husband:

“O, cure her of that;
Canst thou not minister to a mind diseased;
Pluck from the memory a rooted sorrow;
Raze out the written troubles of the brain;
And with some sweet oblivious antidote,
Cleanse the stuff’d bosom of that perilous stuff,
Which weighs upon the heart.”

But alas! in this the doctor is powerless, and hence in a voice subdued and almost hopeless, he says:

“Therein the patient
Must minister to himself.”

But how? That is the question of questions—the deepest, the most absorbing, the most momentous which has ever engaged the thoughts of fallen, sinful man.

Nature has her response, speaking out from the depths of human sorrow and anguish, proclaiming the necessity of atonement, sacrifice, repentance—all embodied in all the religions of all the ages.

The Church has her response, fulfilling all the desires, longings, hopes and aspirations of groaning nature and the whole travailing creation—pointing on the one hand to “the Lamb of God which taketh away the sin of the world,” and on the other to repentance—as “the ministry of man to himself”—or the indispensable condition for the reception of mercy, pardon and peace. Shakespeare has his response, echoing and re-echoing the voice of nature and of God. Already we have listened to him pointing to the sacrifice, the Lamb slain, “the death of Him who died for all.”

Now let us listen to him on the subject of *Repentance*. What repentance is in Catholic Theology, we all understand. Not merely sorrow and remorse of conscience, because our sin has brought distress and pain upon ourselves, but sorrow, accompanied with a sense of sin as sin, confession, restoration, forgiveness of others and amendment of life; all these are essential elements to make our “repentance that which needeth not to be repented of.” But what is the teaching of Shakespeare? Most remarkable is the fact that all these essential elements are embraced. In Meas-

ure for Measure, the good Duke, habited as a Friar, goes into the prison to "visit the afflicted," and there meeting the poor fallen Juliet, he says :

"Repent you, fair one, of the sin you carry."

Juliet.—"I do; and bear the shame most patiently."

Duke.—"I'll teach you how you shall arraign your conscience,
And try your penitence, if it be sound
Or hollowly put on."

"Lest you do repent
As that the sin hath brought you to this shame,
Which sorrow is always towards ourselves, not Heaven;
Showing we'd not spare Heaven, as we love it,
But as we stand in fear."

Juliet.—"I do confess it!
I do repent me *as it is an evil*;
And take the shame with joy."

Again in the Tempest, the wicked conspirators are warned of a "lingering perdition" worse than death, without repentance, which is defined to be

"Heart's sorrow
And a clear life ensuing."

Then in the well-known speech of the king, in "Hamlet," all the elements of true repentance are dwelt upon, as constituting the ground of fear and self-reproach, because in that sense, he *cannot repent*—no restoration, no forgiveness of others, no power of prayer, no amendment of life—*all too late*. Then what can exceed in pathos, the address of Hamlet to his mother, warning her to repent, and against all mere pretense and hypocrisy :

"Mother, for love of grace,
Lay not that flattering unction to your soul
That not your trespass, but my madness speaks;
It will but skin and film the ulcerous place,
While rank corruption mining all within,
Infects unseen. Confess yourself to heaven;
Repent what's past; avoid what is to come;
And do not spread the compost on the weeds
To make them ranker."

Then in the second part of King Henry IV., Falstaff is dismissed, and the king confesses his repentance in language which shows at least that he understood the nature of that essential virtue, at the commencement of a better and holier life :

"I know thee not, old man; fall to thy prayers;
How ill white hairs become a fool and jester."

"Presume not that I am the thing I was,
For God doth know, so shall the world perceive,
That I have turned away my former self—
So will I those that kept me company."

Then in Henry V. the good king, after a special prayer for his soldiers, just before the battle of Agincourt, makes confession of his own sins and the sins of his father in compassing the crown; then recites what he had done to prove the sincerity of his repentance; and then in conclusion :

"More will I do—
Though all that I can do is nothing worth,
Since that my penitence comes after all
Imploring pardon."

These last expressions, that our best deeds are nothing worth in meriting salvation, and that even our tears and prayers of penitence require to be washed and pardoned, are so very peculiar to the very highest teachings of Christian Theology as to leave no room for doubt, that the soul of Shakespeare must have been most deeply imbued with the warmest and truest evangelical life and spirit of the Gospel.

Miscellany.

PREACHING FOR THE NEW DAY.

[The following article from the *New York Times* we print in order to show the line of thought which the Rev. Dr. Dix has undertaken to meet in his Lectures given during last Lent. They were suggested directly by this article among others, and it is not to be denied that this crude superficial talk is typical of very much that passes for first-rate literature among us.—*Editor Church Eclectic.*]

THE methods in preaching once effective with the people are not effective to-day in the same degree. A great change has been wrought in the feeling toward religion. The discussion of the question of eternal punishment, a year ago, revealed the fact that a belief quite different from that once held had come to be generally accepted. The reaction from the old excess of statement concerning punishment was accompanied by almost startling revelations of religious drift. The dogmatic belief on other points than that of punishment was found to be essentially changed from what it used to be. The discussion showed that the old theology has no vital hold upon the mass of the people, and that there is great reserve in belief among the thoughtful and educated class. It is not meant that the mass of the people have turned theologians, or that the better educated have become skeptics. It is simply the statement that the people will not listen on Sundays to what they do not believe. This comes partly from what the writer on "Preaching," in the August *Atlantic*, aptly calls "our universal suffrage arrangement of society," which has a voice in religion quite as audible as in the sphere of politics. There are almost no endowments in our religious system, and the clergy are, in a peculiar sense, dependent upon the whims of their people. Whether the inclosure be Protestant or Catholic, the same rule holds good. This strips the minister of the authority and independence which belong to the traditions of really influential preaching, and compels him to give way to public opinion far more than is wholesome for himself or healthy for the best interests of society.

The clergy have themselves to blame for a great part of the mischief already wrought by free-thinking tendencies. They have paid much attention, especially the rationalistic portion of them, to the delicate questions in religion which have been raised by scientific study. The statement of the scientific position

has been better than the arguments used to overthrow it. The seeds of objections to Christianity have been sown thick in the minds of thoughtful members of churches, and of young men entering upon an intellectual career. The issue in religion has been made to depend too much upon the question whether man is descended from the monkey, or whether the first chapters of Genesis are to be taken literally or freely, and far too little upon its answers to the wants of the heart and soul. Subjects which could be safely discussed only by specialists have been haggled over by mere apprentices in theology until few men attach weight to what ministers say on scientific topics. Nothing has been more marked of late among thoughtful people than the growth of scientific infidelity. It is not that the Christian position has been successfully assailed. It is simply that men who did not know what they were doing have given it away. They have attempted to speak authoritatively on subjects which they did not fully comprehend. The crop of free-thinkers has been immensely increased by the indiscretions of both rationalistic and evangelical preachers, and, as for defense, the antiquated weapons of the Roman Catholic clergy and the self-assertions of the Protestant ministry have both been found unequal to the work of reconstructing the Christian belief.

The influence of democracy and the inroads of scientific doubt are not the only but still they are the chief agencies in compelling a careful readjustment of Christianity to the social and moral conditions of our own time. The preaching for the new day cannot proceed upon the old beaten track. The *Atlantic* writer states the point clearly: "Christianity properly changes front from time to time, to meet new forms of evil and error, and its continued existence depends upon this necessary flexibility. What changes of relative emphasis in Christian teaching and practice are required by the new conditions of human life and its environment in our age is an important question, the most vital and momentous, indeed, which can now engage the thought of Americans in connection with religious subjects. This is at once the real issue and the common ground between the conservative and the modern parties in the Christian Church." Neither the enthronement of the masses nor the difficulties raised by science are likely to be greatly modified in the near future, and a large portion of the public has already reached the conclusion that preaching is of no account. There are several things to be taken into account. The belief in the supernatural part of Christianity is visibly lessened; the "Bible, and the Bible only" is no longer "the religion of Protestants;" the old sanctions of morality are somewhat disturbed; whatever is transient, unessential, matter of expedient, conventional, has no favor; and yet, "the great fundamental, permanent, and universal principles and truths of the moral nature and life of man, as they are illustrated in human experience and in the moral aspects of the history of mankind," not less than the working principles of Christianity, are unchanged. Men are as hungry as they ever were for words of truth which God speaks through

apostles and teachers. What is needed to-day more than anything else is the intelligent interpretation of what men think and feel in their daily occupations. What used to be taken for granted, the primary truths of religion once taught in Christian homes, needs to be stated anew, and illustrated and enforced in sermons. The way to new influence over men is to work along the lines of character, to fasten the claims of duty to what is permanent, organic, universal. The preaching of the near future for the educated class, the preaching which is to usher in the morning of the new day, must step entirely out of its old traditions and present the spiritual side of earthly relations. It must be positive in making the most of fundamentals, and yet thoroughly sympathetic toward the disintegration of old beliefs. It will fail if too dogmatic; it will not cut deep into human hearts if not based upon the permanent convictions of mankind. It will first have to deal with the atmosphere of religion. Emphasis will have to be given to that side of Christ's work which wins men's sympathy, which reaches that part of the nature which is neither reason nor conscience, though nearly allied to both, and is best called the spiritual life, and it will be shown that through His humanity, quite as truly as through His death upon the cross, Christ has ministered to human life.

The preachers who are to bring in this new influence are to-day hardly known. *Dr. Morgan Dix has struck the vein again and again, and then lost it in his ritual*; Mr. Frothingham saw what was needed, and has done his part in breaking down the old belief, but was not the man to bring back the glow of new faith to living souls; Mr. Beecher has touched the new style of preaching, but has mostly preferred to skim the surface of current opinion; perhaps Phillips Brooks has come nearer than any other well-known preacher to the presentation of religious truth in a style which wins the hearts of men without giving away the essential principles of Christianity. But even these men are feeling their way along the line of their intuitions, as Wesley once felt it in England, as Channing felt it half a century ago in America. Probably, most of the men who are eager to enter into this new field have hardly yet reached a definite consciousness of the fact in their own minds, or conferred with one another on the subject. The early sun strikes a thousand hill-tops at the same moment, and the hills rejoice, but do not speak; so the conviction is widespread among the foremost religious teachers of this country, though the *Atlantic* writer is among the first to give it a distinct utterance, that the old methods of preaching, not less than the old methods of doing religious work, are entirely inadequate to the new conditions of present life. It is out of the knowledge of what does not produce expected results and out of that insight into life which education can improve but not originate, that men become masters of new situations and lift the line of our common humanity to a higher point. The preachers for the new day are maturing as rapidly as fields are opening to them, but, like the pearl in the oyster, they are not known till they are found, and not even found until they are searched for.

ST. THOMAS AQUINAS AND MEDIÆVAL PHILOSOPHY.

A SHORT while ago his Holiness the Pope issued an encyclical in which he strongly advocated the study of the philosophical works of St. Thomas Aquinas, doctor of the Church and confessor. Who was St. Thomas, and what are the character and tendencies of his writings?

Descended from a noble house (the Counts of Aquino in Sicily,) the saint was born in the year 1227. From his earliest youth his character was marked by piety and intelligence. His philosophical education was begun at the newly-founded University of Naples, and there he entered the Order of St. Dominic, receiving the habit against the wishes of his family in the year 1244, being then only seventeen. Unable to shake his resolution, his parents summoned him home, and he was for a while subject to a cruel, and even deliberately wicked, persecution. At last the Pope was appealed to by his friends, but when Innocent IV. had sent for him he was so convinced of the reality of the young man's vocation that he fully approved of his choice, and the domestic persecution was stayed. St. Thomas now went to Cologne and studied under Albertus Magnus, but so careful was he to avoid ostentation in his studies that he got the reputation of stupidity, and the nickname of the "Dumb Ox." In 1248, however, his talents were generally recognized, for he was appointed to lecture at Cologne, together with Albertus, his master, who had said long before, "We call him the dumb ox, but he will give such a bellow of learning as will be heard all over the world." In 1252, he was sent to teach at Paris; ten years later we find him called to Rome by the Pope (Urban IV.,) who in vain tried to overcome his humility, and oblige him to accept a bishopric, an attempt several times renewed by successive popes. He died in 1274, on the 7th of March, on which day he is commemorated in the Roman martyrology.

Many are the anecdotes told of his piety and learning. His devoutness exceeded all belief—he watched and prayed, and fasted and wept, and seemed almost consumed by the love of God. When he was drawing near the end of his earthly life it is related that one saw him whilst in prayer raised above the ground, and from the crucifix before which he prayed there came a voice saying, "Thou hast written well of Me, Thomas, what reward wilt thou have?" The saint replied, "Lord, none other than Thyself!"

His works, besides the great "*Summa Theologiæ*," comprise the "*Summa contra Gentiles*" (a demonstration of the truth of Catholic theology,) the "*Commentaries on the Sentences*" (of Peter Lombard,) and on many of the works of Aristotle, and minor treatises—*e.g.*, "*De Principio Individuationis*," "*De Naturâ Materiæ*," "*De Fallaciis*." Besides these are many theological and devotional books—*e.g.*, the "*Aurea Catena*," a commentary on the Gospels, drawn from the "ancient doctors and godly fathers;" the treatise on the venerable Sacrament of the Altar, called by Dr. Neale the "loveliest of mediæval treatises."

Thomas was canonized in 1323 by Pope John XXII., and he was ordered to be recognized as a doctor of the Church by Pope Pius V. in 1567. His works, as is well known, were placed in the midst of the fathers of the Council of Trent, along with the Holy Scriptures as a certain guide in all disputed questions, and he is universally known in the Catholic Church by the name of "the angelic doctor."

And what of the philosophy which Pope Leo XIII. recommends Catholic teachers to study?

We all know what sort of reputation "the Scholaries" have got. Bacon and Descartes, Locke and Malebranche, the skeptics of the eighteenth century, and the "orthodox" professors who opposed them, Positivists and the philosophers of common sense, have only words of contempt and ridicule for the philosophy of the mediæval schools. Yet it occupied the best energies of many men of no ordinary ability—St. Anselm of Canterbury, Abelard, William of Champeaux, Peter Lombard, St. Bonaventure, Alexander of Hales, Roger Bacon, Albertus Magnus, Duns Scotus, and William of Ockham, not to speak of others. And it was founded on the writings of the two great thinkers whose fame is not by any means likely to grow dim even in the future—Plato and Aristotle. How was it that it has acquired such a bad name?

In the first place, mediæval philosophy was an attempt to draw a boundary between reason and faith, to show how far an enlightened intelligence might healthfully go in seeking to understand God and His works, and to encourage and aid it in so doing, but at the same time drawing a line beyond which faith remains supreme. Not that Thomas, *e.g.* ever consented to believe that God's truth could ever contradict itself: revelation may be above reason, but can never be against reason; the dogmas of theology do not give the lie to the dogmas of science and philosophy, but only supplement and complete them. Such a view as this was too broad and comprehensive for the one-sided thinkers of the eighteenth century, too favourable to faith for those of the nineteenth century. Narrower and less religious thinkers have been content to bow theology out of court with a sneer, like Bacon, or to declare its absolute incompatibility with science, like the Huxleys of to-day.

In the next place, mediæval philosophy was not merely a utilitarian philosophy. Bacon's notion of philosophy was that of an organism or instrument to minister to man's practical utility—*i. e.*, his bodily conveniences. This is the only kind of mental work likely to commend itself to the "average sensual man;" but a long line of illustrious thinkers, from Plato and Aristotle down to Kant and Hegel, have held that its primary aim is to teach man what he is and wherefore he is, in short (though in so many words they may not have been willing to say it) philosophy is *Ancilla theologie*—the handmaid of theology, the outer court of God's temple.

The third objection is due to the fact that mediæval philosophy was earnest, minute, systematic. It was not pompously eloquent like the feeble platitudinarianisms of Cicero and his sixteenth

and seventeenth century imitators, nor was it superficial and incoherent like the eighteenth century philosophy, whether Christian or skeptical. Locke laughs at the constant use by scholastic writers of terms which he himself could not understand (see Book III., chap. iv., § 8; chap. x., §§ 7-10,) and we often hear now-a-days reproaches cast at "scholastic jargon." But there can be no thinking worth the name without technical terms. A single proposition of Euclid will show this, not to speak of a page in any book on astronomy, chemistry, biology, or law. And modern philosophy is certainly as much to blame as mediæval. In fact, it is not too much to say that the fewer technical names a science possesses the less it is likely to progress. The moral sciences have been notable examples of this.

"If," says a modern writer, no friend to mediævalism, "penetration of thought, comprehensiveness of views, exactness the most minute, an ardour of inquiry the most keen, a patience of pursuit the most unwearied, are among the merits of a philosopher, then may Aquinas dispute even the first place among the candidates for supremacy in speculative science." He it was who systematized and threw into a coherent shape the theological and philosophical thought of his time. Before his time reason had too often led men (*e.g.*, Abelard,) into error, but he erected barriers against heresy by rationalizing theology. The want of the Church to-day is for a man of the same supreme intellect and the same ardent faith who will do for the theology and philosophy of the nineteenth century what St. Thomas did for those of the thirteenth. "But who is sufficient for these things?" The Pope has given a powerful impetus to Catholic philosophy, already revived even in England, which may serve not only for the reform of the Latin Church by substituting sound and accurate thought for the dreams of fanaticism and ignorance, but may also be of immense value in enabling Christians to oppose to the feeble and incoherent metaphysics of modern materialism a systematic Catholic philosophy, thoroughly abreast with the progress of recent thought, honestly recognizing and fully satisfying the legitimate claims of reason, but firmly grounded on the immutable truth which God has committed to His Church.—*Church Review*.

PURITAN INTOLERANCE—A CONTRAST.

THE truth is that there is, perhaps, no example in all history of such generous, not to say merely lenient, treatment of a defeated party on record as that which was meted out to the Puritan ministers in 1662. What are the facts? Simply these: The party whose loudest advocates they were, had, on the plea—in itself only too true—of unconstitutional action on the King's side, levied war against him, and at the same time made that attack on the Church of England for which it had been preparing ever since Elizabeth made the miserable blunder of permitting the "Marian exiles" to return and obtain preferment. They had

judicially murdered the Primate and the King, they had abolished the episcopate and the Prayer Book, making even private use of the latter severely penal, they had expelled no fewer than *seven thousand* Anglican clergymen from their benefices, selling not a few of them into slavery beyond seas, they had desecrated the noblest churches of the land with licentious orgies, and they had thrust a mixed rabble, hundreds of whom had no pretense of any kind of ordination, Presbyterian or the like, and were wholly illiterate besides—though doubtless there was a sprinkling of learned men amongst them—into the benefices which they had violently emptied. When the Church was restored, what vengeance did her rulers take? Did they at once drive out the intruders, and compel them to repay the moneys they had appropriated, besides inflicting other chastisements upon them? Nothing of the sort. What they did was this; They laid down two *minimum* conditions as those which alone need be fulfilled; episcopal ordination for such as were unordained or invalidly ordained, and the use of the Prayer Book in public ministrations; and this, too, it should be recollected, after the Puritans had made themselves so hated civilly and ecclesiastically for their odious tyranny and fanaticism—in the State, by Cromwell's despotism, itself *far more unconstitutional* and autocratic than that of Charles I.; in the Church, by an iron Calvinism which made life a burden everywhere—that the country was crying out for vengeance on them, and would gladly have endorsed almost any measures of persecution which the Bishops might please to draft. It is not easy to see what more favourable terms could conceivably have been offered, unless the English Church were to have abandoned her most fundamental principles in favour of those who had shown themselves her embittered foes, and whose own methods had broken down signally. And when attention is directed to the two thousand who went out, a piece of honesty which, however tardy, we have no mind to depreciate, silence is observed as to the *five thousand* who conformed, and the hundreds, even of the two thousand exodists themselves, who straggled back one by one, and seriously diminished thereby the ultimate total of Puritan confessors. The most curious fact about the whole transaction is that the steadfast rejecters of the Prayer Book were, like Baxter, actually Anglican clergymen who had gone over to sectarianism, and not original sectaries, who were for the most part more tractable.

Imagine a parallel case in the civil sphere, such as a mutiny, like that at the Nore in 1797, to break out in a fleet in the Royal Navy. The mutineers murder the admiral, annul the Articles of War, maroon all the superior officers, expel all but that small remnant of the lieutenants and mates which joins them, put common seamen and even longshore lubbers into command, and set off on a piratical cruise. The Government succeeds in re-establishing its authority, and instead of hanging all the chief mutineers, and flogging the remainder, says to them: "You shall have a free pardon, and all of you who have been chosen as

officers by your companions shall retain your rank and pay, on condition of acknowledging the authority of the Articles of War, and accepting formal commissions made out for you in the Sovereign's name." What ground of complaint could possibly be urged by those who rejected such offers, or by their friends, or by history on their behalf? And what larger terms could any Government, not at its last gasp, offer? What did the chiefs and subordinates of the Commune get in 1871?

We have dwelt on this topic for a very obvious reason. The Restoration under Charles II was, in its ecclesiastical aspect, a markedly High Church revolution. The Caroline Bishops were collectively the most eminent body of High Churchmen known in English history. It is not going too far to say that we do not certainly know of any time since the mission of St. Augustine, when so many really pious and distinguished prelates simultaneously occupied the Sees of the Anglican Church. They had enormous power in their hands at a crisis when every lower motive prompted its use for purposes of revenge, and they scorned to use it so. Contemporaneously, or nearly so, an episcopal persecution of Presbyterians did break out in Scotland, but the Bishops who shared in it were themselves mere political Churchmen, some of them insincere converts from Presbyterianism itself, and none of them High Churchmen in word or work, by even so much as requiring the use of liturgical forms at all from their clergy.

The conclusion, then, which we wish to draw, is that the High Church school, unlike Ultramontanism and unlike Puritanism, is not a persecuting one. The Broad Churchmen have never had quite enough power in their hands in this country to give a clear indication of the way they would use it; but their present attitude is certainly not such as to produce a favourable impression. They are very eloquent in denouncing the treatment of Baxter and of the Wesleys a century later, but none of their leaders has stirred hand or tongue in defence of the Catholic school now. Dean Stanley's section is hostile to Ritualists, because they are the chief defenders of dogmatic Christianity, which the Bishops and the Low Churchmen are ready to throw overboard; and Bishop Frazer, who belongs to a more respectable portion of the school, rivalled Archbishop Thompson in narrow bigotry in the recent debates of the Northern Convocation, and has suffered the hardworking Rector of Miles Platting to be harried by a disaffected faction, in order to compel disobedience to the laws of this Church and Realm.

Consequently, the Broad Church Party is not to be trusted. Its Maurices and Kingsleys are no more, and its tendency is steadily downwards, towards an alliance with the least respectable wing of the Low Churchmen, on a common basis of unbelief, and on the terms of a compact to extrude the creeds—all three, and not the Athanasian alone, as Professor Jowett has incautiously allowed to be seen—on the one hand, and the sacramental and ceremonial system of the Church on the other.

For there is this broad and evident line of demarcation between

the High Church school and its two rivals. Not only does it make no reprisals, no attempt at persecution, but it has set no agency or agitation on foot for altering the Prayer Book, albeit it makes no secret that the Prayer Book contains only just the minimum of what it desires, and ancient Christianity enjoyed. It says, "If you alter at all, we have a right to be considered, and we should like alterations of such a kind." But it is quite content to go on as it is, and would rather keep it unchanged than alter it, even for the better, at the cost of driving out any who are satisfied to use it now. Thus, there is nothing analogous to the plot of the Broad Churchmen against the Athanasian Creed, or of the Liturgical Revision Society against the Baptismal and Confessional element of the Prayer Book; and therefore, there is no more doubt which school is most frankly loyal to the formularies than which is the most tolerant. We urge that one reason for letting us alone is that our growth and strength need never be a menace to others; since, though we certainly believe that they must decrease as we increase, that is merely because we have faith, justified by daily experience, in our power to win converts from them, convincing their intellects and winning their affections; whereas our opponents, seeing no cartel of exchange, have entirely lost faith in their own principles, never expect to make another proselyte, and believe that the only way to prolong their own existence is to destroy ours.—*Church Times*.

CHURCH RESTORATION.

THE rage of church restoration goes on. Tewkesbury Abbey was reopened a few weeks ago, S. Sepulchre's reopened at Christmas, and last week Godalming Church was reopened after an expenditure of 7,000*l.*, as well as New College Chapel, Oxford, after an expenditure of 20,000*l.* *A propos* of the latter event the *Times* made some striking observations which should not be let pass without acknowledgement. Contrasting the way in which our fathers of the eighteenth century dealt with our churches, the writer remarked that the men of those days at least expressed their ideas of religious worship. They closed up open roofs, and they whitewashed the cold stone of Gothic buildings; they filled up arches with galleries, and covered floors with pews. And in so doing they expressed what was in them, whatever we in these more enlightened days may think of it. They were not wanton, or frivolous, or capricious, or even consciously irreverent. Is there as much reality, asks the writer, in your restorations, are they the expression of religious feelings and purposes, or merely of artistic and æsthetic sympathies? There is only one sense in which the challenge can be accepted. There is no doubt that to justify our restorations we must have an ideal of worship. If they are to terminate in art not as a handmaid to religious worship, but as an end in itself, we had better pull down the old buildings than restore them on the old model. The restoration of Catholic

buildings means the restoration of Catholic worship, and we have not the slightest failure of confidence in the belief that in the good Providence of God this is what will follow. Our churches are getting ready for the spirit which is to regain possession of them. Catholic ideas of worship have not yet been generally restored. Dignity and reverence have been victorious all along the line, but the one Divine Service has not yet assumed its place in the general conception of worship. It has yet to be popularized, and this will follow. We are obliged to the *Times* for reminding us of the fact that all these restorations are a poor concern unless we mean to use the buildings restored according to their idea. We are building the sepulchres of Christian worship unless we mean to restore to them Christian worship. The revival of Catholic belief on the subject of worship, and the restoration of the buildings into fitness for Catholic worship, are a mutual illustration, and the future will interpret the parable.—*Church Review*.

POSITION OF THE B. V. MARY.

A MARVELLOUS contrast there is between the position given to our Lady by modern Roman Catholics and the shadowy lineaments of the Blessed Virgin as she is disclosed to us in the sacred writings. We suppose the most extreme Mariolater would admit that his conceptions of her grand prerogatives and saintly perfections are the result of *a priori* reasoning rather than of any actual statements in the New Testament; and the Scripture notices of her are even less to the point in the original than they are in the Vulgate. For instance, the angelic salutation—“*Ave Maria, gratia plena!*” bears a striking resemblance to S. John’s statements concerning the Divine Word—“*Verbum caro factum est et habitavit in nobis . . . plenum gratiæ et veritatis.*” But this parallel disappears in the Greek; for a reference to a Greek Concordance shows that the only other place where the word translated “*gratia plena*” occurs in the New Testament, is Eph. i: 6. In that text it is rendered in our version by the term “accepted,” and is applied to all the faithful. At the same time we do not think that the reasoning by which the status of the Blessed Virgin has been settled to the satisfaction of Catholic minds is at fault. It is inconceivable that God would have selected for the honour of the Divine Maternity anyone that fell short of the highest attainable human holiness, and thus it is natural to think of her as—

“Our fallen nature’s solitary boast.”

Then it must be allowed that thirty years’ daily familiar intercourse with Incarnate Goodness and Truth must have led to a great advance in spiritual wisdom and stature. Lastly, like her Son, she was made perfect through sufferings. Indeed no martyr could possibly have suffered as she did. We do not need a prophet to tell us that a sword pierced through her soul, for we can see that it must have been so. All other saints who have glori-

fied God by their deaths were sustained by the knowledge that He for whom they were dying had triumphed over death and sin, and that their reward was sure. But of all the multitude who gazed upon the Passion, the Blessed Virgin could alone have formed any true idea of its awfulness, and, for anything we know, she may have looked upon it without any anticipation of the glory which the third day was to reveal.

While, then, we may without hesitation admit the Blessed Virgin to be the chief of saints and martyrs, we may also allow that she possessed several notable prerogatives. Thus she had an unquestionable right to the august title of "Mother of God," for her Son was as much the Incarnate Word before, as He was after, His Nativity. It is also clear that even in His human character He was a King. He had been specially promised the Throne of His father David; and of His Kingdom there was to be no end. But if so, there can be no dispute as to the Blessed Virgin's right to the title of "Queen Mother." Again, if by participation in the sacrament of engrafting and in the Divine Mysteries we become "very members incorporate in His Mystical Body," it is manifest that His Mother becomes also our Mother. Lastly, there can be no question that God vouchsafed so to order matters that she should receive even in this world certain tokens of honour in respect of her exalted privileges. Of these, the salutation of S. Elizabeth is a remarkable instance.

Nevertheless the fact remains, first, that our Lord would not suffer His Blessed Mother to interfere in any respect with His proper work. Even if in His address to her at the marriage at Cana, the word "Lady" be substituted for "Woman," the fact remains that He declined to be dictated to; and on another memorable occasion He expressly declared that her earthly relationship to Him went for nothing—"Whosoever shall do the will of My Father which is in Heaven, the same is My brother, and sister, and mother!"—*Ch. Times*.

COURT OF FINAL APPEAL.

A CORRESPONDENT of the *Ch. Review* thus gives its history: "In 1532, by the first of the statutes for the restraint of appeals (24 Hen. VIII., c. xii,) the final appeal was to the Archbishop's Court (except in any cause touching the king, when the final appeal was to the Upper House of Convocation.)

But in the very next year the Final Appeal Court, in the words of Mr. Fuller, "underwent a disastrous change." In this year a second statute for restraint of appeals was passed (25 Hen. VIII., c. 19,) by which it was enacted that "for lack of justice in any of the courts of the archbishops of this realm an appeal should lie to the king in Chancery, and that upon every such appeal the Crown should appoint delegates to hear, define, and determine the cause."

"This court," says Blackstone, quoted by Mr. Fuller, "was the

great court of appeal in all ecclesiastical causes—viz : that of the delegates, *judices delegati*, who were appointed by the king's commission under his great seal, and issuing out of Chancery, to represent his royal person and hear all appeals made to him. This commission was usually filled with lords spiritual and temporal, judges of the courts of Westminster, and doctors of the civil law."

Mr. Fuller adds : " For seventy years after the erection of this court the names of only spiritual persons are found ; and from 1604 to 1639 only in one commission out of forty does the lay element appear. From that time it became a mixed court, properly so called, combining the spiritual and temporal elements."—Fuller's "Court of Final Appeal," p. 25, London, 1865.

In 1859 a Bill was brought in by Bishop Blomfield, commonly called the "Matters of Doctrine Bill," in which that able prelate made a vigorous effort to secure a more suitable court of final appeal than the Judicial Committee of the Privy Council, which had succeeded the Court of Delegates in 1832. On that occasion the Marquess of Lansdowne, who opposed the Bishop's Bill, said : "I must remind the House that the Court of Delegates was constituted not of ecclesiastics only, but some ecclesiastics and some civilians. When questions of fact had to be decided, no decree was pronounced without the consent of common law judges."—"Fuller," p. 133.

It seems from all this that whatever the Reformers intended to give us (and that, as appears from the *Reformatio Legum*, would have been a purely spiritual Court of Final Appeal,) yet as a matter of fact they gave us, or accepted from the Crown, a mixed court, and not one "consisting of Bishops only."

I heartily wish the E. C. U. would reprint the speech of Bishop Blomfield on the occasion above mentioned, in which the objections to the Judicial Committee of Privy Council as the final appeal court are set forth in the most emphatic way.

THE CLEWER APPEAL.

THE unanimous decision of the House of Lords against the intolerance and uncharity—as Lord Selborne more than hinted—of the Persecution Company in their attack on the Bishop of Oxford leaves nothing more to be desired on that score, nor can any reasonable fault be found with the leading articles of the press about it. The *Standard* gives but cold comfort to the Persecution Company, while the *Times* veers round at once and curses the Puritan spirit which it blessed when it seemed in the ascendant. As the company is known to be on its last legs financially, this stroke of ill fortune will probably make it unable to attempt any more costly cases. The expenses of this appeal, both sides of which the shareholders have now to pay from the very beginning, will be heavy, and we are glad of it ; for they who take the civil sword in spiritual things ought to perish by it.

If the bishops will now act towards the Ritualists as they act towards the Puritan party—that is, be tolerant—a prosecution for anything connected with public worship can be but a rare event in future, for everyone knows that all the present cases are but lies and evasions, even of the P. W. R. Act, and that not one single genuine case of an aggrieved parish has ever proceeded against its parson for ritual since that ill-omened statute was unconstitutionally passed in 1874.

On the other hand, it is surely to be desired that some ritual extravagances should be toned down, and some Services be made intelligible and acceptable to ordinary loyal Church people. It is very easy to maintain “the six points” and at the same time to let every Churchman see, or hear, or understand everything sung, said, or done in a Church Service. Perhaps nothing has more exasperated the ordinary Protestant with a High Celebration, as we sometimes see it, than the fact that, though it professes to be in English, it certainly is not in a tongue “understood of the people.”

If some of our Ritualistic brethren will consider this—provide Services for half-instructed, but well-meaning “Protestant” Churchmen, and keep their Services out of the newspapers—things would go on much better. With the exception, perhaps, of the Bishop of Gloucester and Bristol, our bishops show no disposition to interfere with a priest and congregation who are united in these matters, and a just consideration for the difficult position which their lordships occupy would suggest to the clergy of Ritualistic churches the wisdom of keeping on good terms with their superiors, and of actively supporting them in the many good works which Churchmen of all schools can work at together, and on which there is much more agreement than is generally supposed. The Clewer judgment teaches men that conscience cannot be regulated by brute force.—*Ch. Review.*

WHAT WE WANT.

SUCH a jeremiad as issued from the court of Lord Penzance was surely never before heard on an English ecclesiastical bench. And no wonder. He is utterly uncertain as to his own identity. He could not in his character as a judge answer the two questions: Who made you? and, What is your name? Topsy’s answer would not suit. He “grow’d” not. The Church certainly did not make him. There was nothing out of which he could grow, and the Archbishops appointed him after a fashion in which no other dean was created and made. Man did not make him, for man cannot create an official member of the Body of Christ. Lord Beaconsfield stamped with his foot on the floor of the House of Commons and a cloudy form arose which afterwards took the form of a Dean of Arches, and hovered for months afterwards between Lambeth and Westminster, uncertain how or where or on what to sit. His actions have been blunders,

his judgments puzzles, and his last appeal to counsel the wail of feeble bewilderment: What *do* you want?

This is but an echo of a cry which has of late been frequently raised against the party known as extreme High Churchmen. The organ of the section, invidiously called *safe* men, who generally act as if they thought that Church principles partook very much of the nature of abstractions, not only accuse the other section as law-breakers, but taunt them with not being able to say when they will obey. What *do* you want? You set lightly by archdeacons, bishops you disobey, the judge of the Archbishops' court you mock at, and the Privy Council you repudiate. There must be an appeal somewhere. What *do* you want? We might very fairly say that when a patient is sick it hardly lies with him to say what medicine he wants. Most of us have seen a petulant nurse shake a poor child whom she had not wit enough to satisfy, and apostrophize him from the depth of her feebleness: "You naughty boy, what *do* you want?" after she has given him everything which he could not want, and failed to see that she ought to consult his mother. But we have pretty clear ideas of what we do want. We complain of pain from the intrusion of the secular into the spiritual, and the doctors in Church and State ought to know a remedy for that. We complain that the State nurse has given us an ugly toy which she calls a pretty Dean of the Arches, and we don't want it. We know what our mother has said we want, and what we ought to have. We know what the blessed Reformers gave us, and that worked well. They provided that causes ecclesiastical began in the archdeacons' court, proceeded to the Bishops' and thence to the archbishops', where they were intended to end. If, however, it were alleged that they could not stop there, a court of delegates was to be formed *consisting of Bishops only*. If they saw fit, the case was sent back to the archbishops' court, or if a very grave matter to a provincial synod. There the matter absolutely ended. Thus the Church interpreted her own laws, the State properly taking care that her own laws were fully and fairly carried out. "Speaking off-hand," as Mr. Jeune cautiously said, this is what we want. To get to it is easy to say. P. W. R. A. must be absolutely repealed. Then we must cut away backwards till we get to the condition in which the Church was theoretically left after the Act of Submission. The principles there laid down—barring the dishonest omission of the words on which the clergy submitted—are sound; and if honestly worked out would put us in the position in which the Established Kirk is now and ever has been.

How to conduct a synodical trial is simply a matter of detail which with our rich store of examples need occasion no difficulty, but one point ought to be kept in mind. The decision of a synod is the bishop's decision. It is usually of course in harmony with the majority, and only for very grave reason could it content the minority. The Church is very jealous of the bishop's authority, but she is exceedingly cautious that it should be exercised with the utmost solemnity, and as she insists on the co-

operation of the presbytery in ordination, so she relies on the moral and spiritual effect of his speaking *ex cathedra* surrounded by his priests and declaring her will and mind under the highest sanctions of religion. This is what we want.—*Ch. Review*.

THE ORNAMENTS RUBRIC.

NOW that there is a little breathing time to consider this matter after the attempt to hurry a decision through the Conventions, happily defeated by the resolution and firmness of the northern priests, would it not be well to go over again a thrice-told tale and look at first principles?

What are these terrible vestments about which there is such a hullabaloo, and which terrify such a number of persons, like a turnip and white sheet frighten little children on a dark night? What are these vestments which even a first-class man, who has written a book on the interpretation of Scripture, calls sacrificial vestments? Their origin is perfectly simple. They are (as every bishop in Christendom and every priest also ought to know,) merely the reproduction of the ordinary costume which our Lord and the Apostles wore in the first century—the dress of the Syrian peasant, not unlike the costume of the modern Arab sheik for state occasions—*i. e.*, a long white linen tunic for the Arab or *cheiton*, reaching to the ankles, and the outer and more ornamented cloak or *bornouse*. It is the common dress of Western Asia in all ages. Christian tradition has simply fixed its form and crystallized the cloak into the vesica shape.

This accounts for alb and chasuble. Both are mentioned in the New Testament, both in all probability were used by our Lord and His Apostles. There is nothing specially sacrificial about them. The chasuble is not particularly like the Jewish priest's robe, nor was it derived from it. If the wearing of a chasuble and alb be a crime, then the Apostles are accused of it. Which shall we follow, Lord Penzance or the Apostolic College? The Apostles wore chasubles, Lord Penzance forbids them. S. Paul and S. John would be in danger of gaol if they were living among us, for they certainly were guilty in this matter. S. Paul even refers to his phailone, or chasuble, at Troas.

But there is a graver matter beyond. The Church of England teaches in Article XV. that "Christ in the truth of our nature was made like unto us in all things, sin only except: from which He was clearly void, both in His flesh and in His spirit." But our Lord and Saviour wore a chasuble, and mingled (almost to a certainty,) water with wine in the institution of the Holy Eucharist. But Lord Penzance and the Church Associationists consider wearing a chasuble and mixing water with wine at the Sacrament a crime. Therefore they inferentially impugn the impeccability and Divinity of Christ. The Rockites are making a great step (if they are logical,) towards Arianism, and here we have another instance of the truth of the theory that all modern heresies tend

towards the original heresy of Arius. The Unitarians are the only consistent anti-ritualists in England.

This accounts for the alb and chasuble; how about the others? The maniple is probably the napkin on the minister's arm, the amice a mere arrangement of cleanliness suited to a hot climate; the stole, the only priestly vestment of all, strange to say is the one to which no one objects. All the symbolism was probably an afterthought, useful and edifying indeed, but still of no historical value. It is astounding, in the face of the fact that in thousands of non-Roman churches—Orthodox, Greek, Russian, Armenian, Coptic—the vestments are used, to hear men who have taken high degrees in their universities talk of them as Roman.

—*Ch. Review.*

Correspondence.

REMINISCENCES OF ROME.—VII.

OF all the quarters of the Campus Martius, none is invested with a deeper or more enduring interest than that which lies along the Tiber almost under the shadow of the Capitoline. Here Augustus built and consecrated to the memory of his beloved Marcellus a vast and magnificent theatre which Julius Cæsar had begun. It is majestic and impressive in its ruins; what must it have been when its builders left it finished and complete for thirty thousand Romans at a time to throng its corridors or fill its benches? Even now the grim and battered surface of its eastern wall, which meets your gaze as you pass through one of the most crowded and dilapidated quarters in Rome, seems to mock at Time and bid defiance to his assaults. You feel sure, as you study it, that he would have been powerless against such herculean work, unless the same human power that reared it had allied itself with the universal enemy to ruin it. Yet their united strength has only partially succeeded, and what they could not make away with they have left, partly for human uses, and partly to teach the vanity of worldly ambitions and of earthly hopes. The famous lines of Virgil have awakened a mournful sympathy with the name of Marcellus and all its memorials:

“Heu, miserande puer! si qua fata aspera rumpas,
Tu Marcellus eris.”

Unbidden they rush upon the mind at the sight of this stupendous relic. What Achilles had in Homer, what Alexander longed for at the hero's tomb, Marcellus had—a poet to perpetuate his fame and awaken tender sorrow at his fate. One forgets, in presence of this great ruin of a mighty past, the genius and skill that reared it, the beauty of its architecture, the vastness of its extent and the symmetry of its proportions, the purposes to which it was devoted, in the recollection that it was founded in tears for the

loved and lost, and reared to perpetuate the memory of a Cæsar whose virtues had established his claim to be universally lamented.

"Sunt lacrimæ rerum, et mentem mortalia tangunt."

Only two stories remain of the three which composed its exterior, and perhaps two out of the twelve hundred feet which its outer circumference embraced are exposed to view in the Piazza Montanara. Connected with it was a magnificent portico, which Augustus named after his sister Octavia, the mother of Marcellus, of which a curious relic exists, showing how the spoils of ancient buildings have been incorporated into the churches in Rome. In the basilica of San Lorenzo stands an ancient column with the figure of a frog carved in the volutes of its Ionic capital. Pliny gives its history. Two wealthy Lacedæmonian artists, named Sauros and Batrakos, built temples to Jupiter and Juno, which were enclosed in the Portico of Octavia. The recompence which they asked was to have their names inscribed on them. "*Quâ negatâ, hoc tamen alio modo usurpâsse. Sunt etiamnum in columnarum spiris nominum eorum argumenta, lacerta atque rana.*"¹ Where is the twin column with the lizard? Buried, perhaps somewhere around under these squalid streets, or incorporated in the walls of a church or monastery. But if the worthy and liberal Lizard and Frog were ambitious for fame, there is nothing to find fault with in that which they have gained through their queer names, and the refusal of the Aediles to permit them to be inscribed on the pediment of their temples.

In the reign of Titus, a terrible fire—a visitation to which the great city seems to have been especially subject—raged through this quarter destroying the Portico, which was restored however by Septimius Severus and Caracalla. It was magnificent in its proportions and adornments, being surrounded by a double row of columns, 270 in number, and beautified with masterpieces of sculpture, embracing the Macedonian spoils, of which the Venus de Medici is reputed to be one. All that survives of it is a single arch which serves as a modern thoroughfare crossing a narrow, dirty street, once the covered area of the Portico. On one side embedded in brick-work are a pair of marble columns with a considerable portion of a pediment, on the architrave of which the original inscription of Septimius Severus and Caracalla, recording the restoration, is still perfectly legible. Time has spared this sole surviving monument of Octavia in pity for her maternal grief, and the bitter disappointment of her hope of being the mother of an emperor of Rome.

It is a marvel that the theatre itself survives, so strange and destructive are the uses to which it has been devoted. In the Middle Ages it was turned into a fortress like the Colosseum and the great Tombs. It made a famous enclosure—that vast and lofty circle of travertino—in which an army could find shelter, and the lords and ladies of the Pierleoni and the Savelli held high revel in its corridors and courts, while mailed knights and men-

¹Plin., Nat. Hist., 36, c. v.

at-arms sallied forth to harry the fields and plunder and oppress the people. Oh! what times those must have been when this fair city was held in terror and reduced to misery by these marauders and murderers, who had turned into impregnable strongholds the noblest works of citizens and emperors, dividing it between themselves, and razing, burning and turning into lime all that they did not want! Yet through all this the Church of God survived, and the Holy Faith was preserved as from the very gates of hell. In the 14th century, the Massimi, descendants, as they claim, of Fabius Maximus, gained possession of it, and the interior having become filled with ruins to the second story, they built upon this, as on a Nineveh mound, a palace, which now caps the edifice. Afterwards the Orsini got possession of it, and set up the two huge dancing bears, their armorial insignia, to guard the entrance, and testify to their ownership. A marble tablet on the inner wall bears an inscription in Italian, quaintly describing the different uses of the building; for the assemblages and amusements of the people; then for war and bloodshed; now for a quiet habitation devoted to domestic peace and to friendship. The cavernous recesses under the arches on a level with the ground are devoted to shops of various kinds, in one of which, a wine-shop, the peasants from the country are wont to congregate, and make delightful groups for artists in search of subjects, with their gaiters and steeple-crowned hats bedecked with ribbons, and guns beside them, looking like veritable banditti. Dark and dismal are these dens, with no light but that which finds its way in from the front, and shut in behind by the ruins which have filled up the interior. In the palace on the top, from which a magnificent view of the city and the campagna and the course of the Tiber may be had, lived the illustrious Niebuhr when Prussian ambassador, elaborating that taking mythical theory of the origin of Roman history which Parker and the archæologists have done so much to overthrow.

Wandering about this region with its classic memories, one lights on a very prosaic scene—the Roman Fish-market. Here are ancient marble slabs supported on stumps of columns and capitals of precious workmanship, on which the wares of the fish-mongers are spread out for sale. They sprawl over ancient inscriptions as if the treasures of the past had no value except to serve for the every-day uses of the present. The fishermen have their church—S. Angelo in Pescheria—built on the ruins of the Portico of Octavia, with many of its columns incorporated in its walls. This is the church in which Gregory XIII., moved by zeal for the conversion of the Jews shut up in the neighboring Ghetto, decreed that they should be preached to on their sabbath day. Evelyn, who went everywhere and saw everything that was to be seen, tells how this preaching was listened to:

“1645, January 7th, a sermon was preached to the Jews at Ponte Sisto, who are constrained to sit till the hour is done; but it is with such malice in their countenances, spitting, humming, coughing and motion, that it is almost impossible they should hear a word from the preacher. A conversion is very rare.”

The history of the treatment of the Jews by the Roman Pontiffs is one which they may well desire to be expunged from their annals. They were living on the west side of the Tiber, in the Trastevere, fenced in by a wall which divided them from their Christian neighbours, when Paul IV., a Caraffa of Naples, who reigned in the middle of the 16th century, expelled them from their homes and transported them to the opposite aide of the river, shutting them up in a space where only one-fifth of their number could be properly accommodated. This is the famous Ghetto, a place of narrow, filthy lanes, of lofty, gloomy houses, whose inmates can whisper to each other across the street, which is over-flowed at every rise of the Tiber. It was inclosed by a lofty wall with two gates, within which every Jew was obliged to seclude himself at nightfall, and guards were stationed at the gates to prevent any egress. When the Tiber overflowed, and their streets were turned into canals, and their ground-floors into cisterns, they would beg to be let out, but in vain. The degradation and poverty of a people in such a condition may be easily imagined. But it is said that the outward appearance of the Ghetto and its miserable inhabitants gave no clue to what might be found in their inner chambers. Skill in deceiving must have been one of the inevitable lessons of their oppression, and the junk shop or old clothes stall on the street was the vestibule to a hidden store-house of the richest stuffs and most precious gems. Shut up in their prison walls, the sons of Israel throve as did their fathers in Egypt, for in spite of filth, narrow streets, and pent-up houses, shut out from the blessed light and air, the "Ghetto of the Hebrews" is the most salubrious spot in Rome. The general law seems to have been reversed in their favour, and while the Popes have been driven from the Lateran and the nobles from their magnificent villas by the deadly malaria, the Ghetto is exempt from it.

Another Paul, the second of that name, reigned from 1464 to 1471, and he introduced the Carnival, one of the principal amusements of which was the races which the poor Jews were forced to run naked through the Corso. Imagine the indignities and torments which the miserable victims must have endured "to make a Roman holiday," and to prepare the minds of Catholics to keep Lent devoutly. This beastly and barbarous custom was kept up as late as 1645, for on February 28th, of that year, Evelyn saw in the Carnival races "naked men, old and young, and boys." But a subsequent Pope, more merciful or more decent than his predecessors, commuted this disgraceful practice into an annual tribute of 1,130 Roman scudi, the 30 being added to remind them of Judas' sin. The day before the opening of the Carnival, their chiefs went in solemn procession to the Capitol, carrying this tribute, which the Governor of Rome received in state. Their leader read an address lauding the clemency and beneficence of the Pope, and craving permission to live in Rome for another year, to which the Governor replied in a formal oration. The tribute was expended on the expenses of the Carnival, and especi-

ally on the trappings of the horses that raced in place of the Jews, and on the prizes for the winners. All Israelites were required to wear yellow caps, a Cardinal, it is said, having once mistaken one of them for a brother cardinal because he wore a red cap, and having saluted him accordingly. Opposite the gate of the Ghetto in the Fish Market is a small church called the Divine Pity, on the front of which is a fresco painting of the Crucifixion, and the inscription in Latin and Hebrew, so that those issuing from the gate cannot fail to read and understand it: "I have spread out My hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; a people that provoketh Me to anger continually to My face;" of which it is difficult to say whether it is more applicable to the inhabitants of the Ghetto than to those of the Vatican.

Every year one Jew at least is supposed to be converted and baptized at Rome. This recalls a curious entry made by John Evelyn under date of 25th of February, 1645, which reveals a remarkable difference in the practice of the Church of Rome in the time of Innocent X. and that of Leo XIII.: "I was invited by a Dominican Friar, whom we usually heard preach to a number of Jews, to be god-father to a converted Turk and Jew. The ceremony was performed in the church of Santa Maria sopra la Minerva, near the Capitol. They were clad in white; then, exorcised at their entering the church with abundance of ceremonies, and, when led into the choir, were baptized by a Bishop *in pontificalibus*. The Turk lived afterwards in Rome, sold hot waters, and would bring us presents when he met us, kneeling and kissing the hem of our cloaks; but the Jew was believed to be a counterfeiter." Mendelssohn gives this curious description of the baptism on Easter Eve, 1831: "Early on Saturday, in the baptistry of the Lateran, Heathens, Jews and Mohammedans were baptized, all represented by a little child, who screeched the whole time."

It is almost needless to add that Victor Emmanuel signalized the establishment of his government in Rome, by liberating the Jews from the burdens and insults which they had endured for so many ages.

M. V. R.

THE PROCESSION OF THE SPIRIT.

DEAR SIR: I feel that I ought to notice the letter of E. H., but I will do so as briefly as possible. I hope it will not appear discourteous to him, if I put what I have to say in as definite a manner as possible.

When we say that the Son has all which the Father has, we mean substantially, because He is consubstantial and coequal with the Father.

What belongs to Personality in the Eternal Trinity is relative, and the relationships thus arising are proper to the Several Persons while the substance—the Act of Divine Life—is one.

If the Act were modified by Relationship, then the three Divine Persons would be modifications of the Eternal Godhead, which

was the very idea to which I raised an objection in my last letter. The letter of E. H. involves this idea. It implies that the substance of the Son and of the Holy Ghost may indeed be derived from the substance of the Father, but becomes somewhat distinguishable from it. It implies that the substance of the Godhead is somewhat different as it exists in the Father, from what it is as it exists when generated in the Person of the Son, and further proceeding in the Person of the Holy Ghost. This cannot be. The substance is one. The Act of Divine Life is indivisible. Such as the Father is, such is the Son, and such is the Holy Ghost.

The Act of the Divine Life being eternal does not issue in somewhat different from its origin as the temporal actions of finite and created beings. The Three Persons abide in one another indivisibly. They are substantially one.

An act however must have an origin and an issue. Otherwise it would be a dead formality, the semblance of an act. And hence, although in the Godhead, the origin and the issue coincide, being eternal, infinite, and therefore consubstantial and one, nevertheless the relation of these Three Persons, one to the other, in this Divine Substance, needs to be distinguished.

If there were only One Person in the Divine Substance, He would be the Almighty Agent of Eternal Nothing. Such is the God of the so-called Unitarian.

If the Divine Substance changed by the development of fresh Personalities from the One in whom it originally dwelt, we should have the Unitarianism of Sabellius.

If the Substance ceased to be truly Divine, so that the Persons, although seeming to us like to the Eternal Father, ceased to be actually one with Him, consubstantial, homoûsian, then we should have a form of Arianism.

This Act of Divine Life, thus abiding, self-contained, never breaking from its own infinite unity, is known by us as the Father, when we consider it as self-originate, as the Son and the Holy Ghost, when we consider it as originated by generation or spiration.

All that any one of the Three Persons has, belongs equally to the other. All the being of the Father is communicated to the Son by generation. All that being which is common to the Father and the Son is communicated to the Holy Ghost by spiration.

If these three Persons existed in the Divine Substance without distinction of relationship, as giving or receiving this Substance, then there would be three Fathers, or three Sons, or three Holy Ghosts.

But the Son is not begotten of the Substance of the Father in such manner that in order to fulfil the law of substantial community of life, it should be possible to say that He is begotten of His own Substance. He is begotten of the Substance of the Father, but so as to abide in the Substance of the Father. It is no new Substance which is begotten. The Substance begotten is one with that which begets, but by the Eternal Generation a relationship springs up within it, as the Eternal Issue of its interior active life.

The same Substance without any change or addition is the Substance of the Holy Ghost. A further relationship is thus originated, because the Act of Divine Life does not die in the generation of the Son, but is a living, processional Act.

If there were no Holy Ghost proceeding from the Son, then the Divine Act would come to an end, exhaust itself in the generation of the Son and be fruitless.

This Procession however is not a vague procession, so that the Godhead shall flow on interminably in an indefinite number of Persons. It flows, if one may so speak, back to the Father. The Holy Ghost is the Bond of the Divine Unity. No Fourth Person is possible within the Divine Substance.

Now if the Holy Ghost proceeded only from the Father, He would have a relation to the Act of the Consubstantial Life in which the Son would have no share. The Act of His Procession would be a distinct Act from that of the generation of the Son. But by the generation, the Divine Substance is wholly given to the Son, and therefore nothing can proceed from that Substance anterior to its communication to the Son, or collaterally with His own generation. In that sense the Procession of the Holy Ghost would be either a subtraction from the Divine Substance communicated to the Son, or else an inferior emanation, external to the Divine Substance, and consequently the Holy Ghost would not be God.

The Son is not a Father to Himself, but the whole Act wherein His generation consists belongs to Him. The Divine Persons are not external to their Act of Life as we are to our actions, and to our life. We *have* the life whereby we live. They *are* the life wherein they live. They have the life seed as our Lord said "in Himself," and they are not three living beings, but One Living Being, not three Almighty's, but One Almighty.

So the Holy Ghost does not proceed from Himself, but He proceeds from that Substance which is Himself. The Complete Act of Spiration whereby God is a spirit exists in the Father, issues in the generation of the Son, and remains self-contained and unbroken in the Procession of the Holy Ghost.

No relationship can exist with reference to this Divine Substance in which any one of the Three Divine Persons is not concerned. The Son is begotten in the Unity of the Holy Ghost. The Holy Ghost proceeds from the Father and the Son.

Hence the "common spiration" of the Father and the Son is active, and the Divine Life is found in the Holy Ghost by passive spiration. If there were a collateral spiration from the Father, in which the Son did not share, there would be a rending of the Substance of the Godhead, and not merely a distinction of Persons.

I must ask your pardon for thus traversing the ground anew. I hope I have not spoken irreverently in saying what must be, in a matter that so far transcends all human logic. My endeavour has been to speak as briefly as possible, and I hope I have said nothing at variance with the received tradition of the undivided Church.

God has given us certain elements of revealed Truth, from which we may reason, and up to which we may reason. To reason without revelation is the rationalism of blind infidelity which cannot ever possibly lead to truth. Since God has given us revelation in human words, we owe it to revelation that we should reason as to the meaning of those words. Otherwise revealed truth would be intellectually profitless. When we speak of certain conclusions as being necessary, we mean that they are necessitated by the revelation which God has given to us as rational recipients.

I will only say with reference to the other point which E. H. speaks of as a sentiment, that I adduced the Trinitarian basis of human society as being an analogical indication of the Triune Being of God in whose image man was created not only as an individual, but as a race. I should not have called an argument from analogy sentimental whether it were true or false, but that is only a matter of expression and taste.

I am yours very truly,

R. M. BENSON.

Cowley S. Johns', Oxford, Eng., March 15, 1880.

UNIVERSALISM IN THE CHURCH.

EDITOR OF THE CHURCH ECLECTIC: Although I saw the remarks of your correspondent "F. W. S.," in the March number, I was too busily engaged at the time to make reply. Since then, my friend, the Rev. G. J. Low, (author of "What shall the end be,") to some extent rendered an immediate answer unnecessary, for he admits that if the Bishop of Lincoln gives the decision of the Fifth Council correctly, the Church *has* spoken authoritatively against the Restorationists. F. W. S. asks "*where* in the acts of the Council or in *what terms* it uttered a decision on the subject?" In note B appended to Bishop Wordsworth's "Sermons on the Duration and Degrees of Future Punishment," ("on certain passages in the writings of S. Gregory, Bishop of Nyssa in Cappadocia, A. D. 372, on the finality of future punishment,") the learned writer gives as authority, "Concilia Labbe tom v. p. 783, ed. Paris 1671," (not 1661 as Mr. Low has it,) for his statement, that the Fifth General Council "censured and condemned" the errors of Origen and others in teaching "*that there will be an end of that punishment which will be everlasting* (τέλος τῆς ἀτελευτήτου κολάσεως;) an opinion which is an encouragement to all sin and to destruction, (παράκλησις πρὸς ἁμαρτίαν πᾶσαν καὶ ἀπώλειαν.)" And the Bishop adds emphatically: "Such was the language of the Church in that General Council." There can be no question, I think, that the Church generally, ever since, has understood and believed, that this, and other opinions of Origen, were condemned. And though the original acts themselves may have disappeared, we are not left in any doubt as to what the errors of Origen were, the Latin translation, the 11th Anathema, the declarations of the Sixth Council, the proceedings of the

Second of Nice, and other documents of the time, placing us in possession of their nature, and the extent to which the Church deemed them objectionable. Mosheim¹ admits the condemnation of the "doctrines" of Origen by the Fifth Council, and expressly states "the Emperor gained his point;" indeed, all writers on ecclesiastical history whose works are ordinarily obtainable, seem to agree upon this matter.² But there has been *more* than universal tacit acceptance of the decision. The *public teaching* of the Church, down through the centuries, has ever been, as we all know, in perfect accordance therewith. Undoubtedly, in ruder times, the scriptural imagery vividly depicting "the wrath to come" *has* been wrested literally; and this has been indulged in to an extent which would lead one to imagine the "wrath" was, in some instances, *all the Gospel presented*; and it is also true that the practice still lingers among "the unlettered and barbarous revival preachers" of our day; but *the fact* still remains, that the Church has, "always and ever," taught that the persistently wicked and impenitent in this life, are but fitting themselves for *permanent* estrangement from their God hereafter. Can it be possible that all this time the whole Christian world has been mistaken? Mr. Low would evidently have us think so—that "age-long" should have taken the place of never-ending; and his first "strong point" is, that the action, or want of action of the Church, gives him the liberty of advocating such a view, by having left it "an open question." Can this position be successfully maintained? Persons like Mr. Low and myself are not favorably circumstanced for pronouncing satisfactorily upon this matter. We have not easy and convenient access to the necessary sources of information. My object in calling attention to the pamphlet at all was—not to engage in wordy warfare with its author—but to have the question decided by some of our leading teachers; men of profounder learning, larger opportunities, and infinitely greater weight than either of us.

But Mr. Low has a second "strong point." He asserts that the Church of England when revising her articles, deliberately rejected one which would have committed her to the doctrine of a never-ending misery; and that thereby she, as well as the Fifth General Council, and some of the early Fathers, intended to leave it "an open question." In regard to the action of our Anglican mother, so comparatively recent was her revision, that there ought to be but little difficulty experienced in establishing both the fact and *her intention*.

When we hear it so frequently stated that "Universalism is leavening the Church," is it not time to ask that the grounds of such a belief should be thoroughly sifted and their fallacy exposed? Dr. Chapin, one of the principal luminaries of the sect,

¹Mosheim. Ecc. Hist. Vol. I. McLaine's translation, page 427.

²See Definitions of Faith and Canons of Discipline of the Six Ecumenical Councils. Rev. W. A. Hammond, page 128, New York ed. 1844; Hook's Church Dictionary, London, 1854; and Waddington's Hist. of the Church from the earliest ages, page 164. N. Y. reprint, 1834.

plaintively predicts the likelihood of the early decay and death of his denomination; and the secular journal which reports his utterances agrees with him that its longer existence as a distinct body is scarcely necessary, seeing the Church has become so tolerant and comprehensive! Toleration and comprehensiveness *are* certainly features of the Church; and there are, I know, some men in the sect referred to, who dream not of repudiating any of "the articles of the Christian faith as contained in the Apostles' Creed," who assuredly believe in a judgment to come, and a misery in the future life consequent on unrighteous living here; but who entertain an "opinion," or "hope," that there will be a limit to the punishment, and a restoration of the wrong-doer, "sometime." Such men might, and perhaps do, come into the Church—forming part of our laity—and may daily join in the Litany deprecating audibly "everlasting damnation," viewing the expression as but a Scriptural rendering of "age-long condemnation;" and I scarcely see how such persons could in any way be harrassed—much less disciplined. But there are Universalists *and* Universalists. To be sure, my knowledge of those calling themselves by the name, does not extend beyond those living in country places; but I find that they almost all adhere to the teachings of Ballou and the other early founders of their denomination. With them God punishes for transgression, (if at all,) only in this life. Religiously, they are of a "baser sort," by far. The teaching in their case bears its legitimate fruit. As a rule, they treat contemptuously the hallowed observance of the Lord's day; care little or nothing about the assembling of themselves together; contribute not of their means to spread abroad a knowledge of the Gospel; are not given in public or in private to regular recognition of a God demanding worship and service; and for the most part, too, themselves and their children are outside the Christian covenant—unbaptized. The Church, her sacraments, supplication, praise, thanksgiving, they hold in light esteem; and the doctrines embodied in creeds, (that of the Apostles included,) do they as little regard. For, almost always, their heretical vagaries are not by any means limited to a profession of belief in the so-called "cardinal doctrine" of the sect. And in all this, (when one thinks about it,) are they consistent enough. Believing, as they say they do, that there are no "perishing sinners," that there can be no such thing as a "lost soul"—that there is no judgment of "quick and dead"—that all will ultimately be well with them, the preaching of flight from a retribution impending, is to their minds veritable foolishness, and the imperative necessity for a life of God-service here, but an old-time superstition. I leave it to others to determine the degree of elasticity which would be acquired in a Church "comprehensive" enough to embrace all this; and also to decide upon the value and probable likelihood of the continuance of that Church, when it had at length succeeded in accommodating itself to the comfortable condonation of such peculiarities.

JOHN MUIR, M. D.

Pierrepont Manor, N. Y., 7th April, 1880.

THE FILIOQUE AND THE NICENE CREED.

EDITOR ECLECTIC: In your April number the Rev. Dr. Hopkins has given in full the preamble and resolution adopted (with but a very few dissenting votes,) by the House of Deputies at the Last General Convention after a free and animated discussion; which preamble referred, among other things, to the declaration of the Lambeth Conference of 1867, and also to the fact that the whole House of Bishops of this Church, at the General Convention of 1868, formally resolved that they "cordially united in the language and spirit" of such declaration of the Lambeth Conference; and the resolution so adopted by the House of Deputies requested the "House of Bishops, by a Commission of learned Divines, or otherwise, to provide for the setting forth of an *accurate and authentic version*," &c. [See Journal of the House of Deputies, 1877, pp. 116-17, and 197.—April ECLECTIC, p. 78.]

Dr. Hopkins, in his communication, also refers to the further fact that the preamble and resolution, on reaching the House of Bishops were "referred to the Committee on Canons, to consider and report at the next meeting of the House of Bishops." [See Journal House of Bishops, 1877, pp. 341-2.]

You are aware, Mr. Editor, that this addition to the Creed was first inserted by the third (*Provincial*) Council of Toledo, A. D. 598, and that it was afterwards adopted by the entire Latin Church, in which organization Ecumenical law and Ecumenical definitions are not permitted to stand in the way of Roman philosophy, even in matters of "the Faith once for all delivered to the Saints."

But, with true Catholics, *philosophy* cannot be allowed to prevail against the very words of our Saviour Himself, the meaning of which has been defined by three Undisputed General Councils, to whose voice we are all bound to submit: "But when the Comforter is come, whom *I will send* unto you *from the Father*, even the Spirit of Truth, *which proceedeth from the Father*, He shall testify of Me." (S. John, xv: 26.) Those who presume to justify the addition "and the Son" to these words of the Lord, in which *He* declares the procession to be "from the Father," wander about in the winding paths of mystic philosophy, and, (by confusion of the eternal procession with the temporal mission,) finding a sense in which, according to their opinion, the Holy Spirit proceeds from the Son as well as "from the Father," they gravely inform us that, in that particular sense, the procession is from both "the Father and the Son," and hence that the addition of "*Filioque*" to the Creed is expressive of a true doctrine and therefore justifiable. This is not only being "wise above what is written," but is also a *non sequitur*.

From his communication in your April issue, Dr. Ewer seems to be infected with this philosophy, and he informs your readers that "the writings" "were condemned" in which the denial was contained "that the Holy Ghost receiveth his *essence* from the

Son, because the Scripture saith He proceedeth from the Father." This is begging the question. The mere *opinion* of *individuals* in regard to the "essence" of the Holy Ghost, even if abstractly correct as based upon sound principles of deductive *reasoning*, cannot be permitted for one moment to mutilate or modify a dogmatic Article of the Faith, pronounced by the Church Catholic. If one class of individuals, or one branch of the Church, or even any portion of the Church, less than that representing the authority of the whole, may overlay the Faith as decreed by the Church Universal, [as Rome has not hesitated to do over and over again,] then another class may detract from and mutilate the same, in defiance of authority and of law.

But, in this connection, I must be permitted to assert my conviction that no "writings" have been "condemned" by any adequate authority, in which it is asserted that the procession of the Holy Ghost is "from the Father," as our Lord declares, without the "and-the-Son" addition; nor have any "writings" been "condemned" by any competent authority, which deny the rightfulness or lawfulness of the "Filioque" addition to the Creed.

The Church is the keeper of the Faith,—not mere individuals, nor yet branches of the Church. "The Church hath authority in Controversies of Faith;" and the two Undisputed General Councils of first Constantinople and Chalcedon, if not that of Ephesus also, set forth the Creed which specially declares that the Holy Ghost "proceedeth from the Father," not adding one word to what our Lord Himself declared in regard to the procession, and thus authoritatively defining and limiting the Faith in this particular. Not only so, but the Council of Chalcedon decreed that it should "be unlawful to produce, or write, or compose, or devise, or teach *any other Creed*; but those who *presume* to compose, or propound, or teach, or *deliver any other Creed*, . . . or any heresy whatever, if they be Bishops or Clergymen, shall be deposed, Bishops from the Episcopate, and Clergymen from the Clergy; and, if they be monks or laymen, they shall be *anathematized*."

Now, no sound Churchman can doubt that these Ecumenical Councils "assembled with the HOLY GHOST;" nor that their definitions touching the Faith, as also all their decrees not of a local and temporary nature, are binding upon the Church throughout the world, and cannot be repealed or modified by any action less than that of Ecumenical force. No Provincial Council, no National Church, nor indeed, any authority less than that of the Church Catholic, can repeal or modify any such definitions or decrees.

How, then, *dare* the Church of Rome, or any other National or Provincial Church, and especially how *dare* mere individuals professing to be *Catholic* Churchmen, thus tamper with the Catholic Faith, and violate Catholic law, as is done in the matter of this Symbol?

This interpolation of "*Filioque*" is not the only tampering with the Creed that merits condemnation. As the symbol is printed in

our Book of Common Prayer, it contains no less than eight or ten alterations from the original, some of but little consequence, perhaps, but some of serious moment. In addition to the "*Filioque*" interpolation, I will specify only three. "*We* believe" of the original is changed to "*I* believe;" thus substituting individualism of belief for the *unity* of the Faith. The words "was incarnate *of* the Holy Ghost *and* Mary the Virgin" are made to read "was incarnate *by* the Holy Ghost *of* the Virgin Mary;" thus in a measure weakening the statement of the incarnation as contained in the original. And the word "Holy" is omitted before the words "Catholic and Apostolic Church."

Thus viewing the matter, Mr. Editor, I, for one, must be permitted to hope that "the movement for the revision of the Nicene Creed" (*the spurious one*) has *not* "been abandoned," and that *it never will* be until "this Church" shall have secured and set forth as her own "an accurate and authentic version, in the English language, of the Creed and other acts of the Undisputed General Councils concerning the Faith proclaimed as the standards of orthodox belief for the whole Church."

S. CORNING JUDD.

OUR RELATIONS TO CATHOLIC REFORM IN FRANCE.

MY DEAR MR. EDITOR: I notice in the April ECLECTIC a letter of the Rev. W. C. Langdon on the relation of the Anglo-American Episcopate to Catholic Reform in France, in which he refers to me. Only this leads me to say a word in reference to the letter.

The slip of the pen, by which Hyacinthe's work is called part of our foreign missionary operations, is hardly to be dealt with *en grand sérieux*.

Mr. Langdon's work did not and Dr. Nevin's does not come under this head.

The Bishop of Western New York will speak for himself, if he thinks best. I can only say that if Mr. Langdon and some others had heard Bishop Coxe's irresistible eloquence and unanswerable argument at Farnham Castle before the meeting of the Anglo-Continental Society at which Bishop Herzog and Hyacinthe were both present; he would have seen the sympathy of the American Bishops, and would not so entirely have misconceived the ground on which we claim that the oversight of our Catholic Episcopate ought to be given to the Père's work in Paris.

My letter to the Scotch Primus stated that at Lambeth the American Bishops present knew and approved of the work of Père Hyacinthe in Paris; of the resolution adopted by the Conference in reference to offers of help to churches striving to reform themselves on the model of the Primitive Church; and my belief that all our Bishops approved of the action begun by the Primus of Scotland and continued by the Bishop of Edinburgh. My last

consultation with the venerable Bishop of Maryland, to whom Mr. Langdon refers, enables me to say positively that he warmly approved of it.

But Dr. Langdon's difficulty is a case of anachronism and of misconception: 1880 is a good way removed from 1859; and things have moved. Even the last six years have brought about a mighty change.

Besides this, what Dr. Langdon was to do in dealing with Roman Catholics or Catholics wanting not to be Roman, is a very different question from what the Episcopate is to do towards a Priest of the Church of France seeking to reform that Church from within and to restore her lost liberty.

I should not like to express the disappointment which some of us felt at the lapse into insularity of so many English Bishops when they went out of the Conference into convention; the Archbishop of Canterbury being about the only and honorable exception; and I think if Dr. Langdon will wait until he knows what the Joint Committee on Ecclesiastical Relations have done, he will find that they have spoken with no uncertain sound.

But I chiefly desire to say, 1st, that Dr. Langdon, having indirectly read the grounds of justification for the action, as stated, by the Primus of Scotland in his first letter to M. Loyson, by Dr. Nevin in the *Foreign Church Chronicle*, and in the *Guardian*, and by the Bishop of Edinburgh in his Preface to the "Conferences," ought not to assign to the Bishops who have spoken motives other than they have avowed: and 2d, with great respect for Dr. Langdon's familiarity with the reform movement in Europe and grateful recollections of his admirable papers on the philosophy of religious reforms, it seems possible that the men who are on the spot *now*—Dr. Nevin, Mr. Morgan, Bishop Cotterill, Mr. White and M. Loyson himself—are the better judges of what will help in the uphill work of the French restoration.

WM. CROSWELL DOANE.

Church Work.

WATCH-NIGHT SERVICES IN LONDON.

THE *Times* of January 1, 1880, gives the following account of these functions, in which the Dissenting element appears as the most prominent and most interesting to the public. They are expressly informed of a wonderful fact—that in one Dissenting chapel the people joined heartily in hymn-singing! The Church kept no vigil or watch on that night, or any other night within the octave of Christmas. We should be glad to know how many Catholics who kept this "Watch-Night" were at early Celebration on the feast of the Circumcision?—"Last night the custom of

holding a religious service during the concluding hours of the old year was generally observed in the metropolitan churches and chapels, and, notwithstanding the unfavourable weather, the congregations were large. Between 10 and 11 o'clock last night the streets were full of orderly crowds of people going to church or chapel, and church-bells were to be heard ringing in the midnight worshippers in every direction. There were large congregations at Mr. Spurgeon's Tabernacle and the Rev. Newman Hall's church in the Westminster-road. An orchestral service was held at Archdeacon Dunbar's church, Tavistock-place, and among other places specially noteworthy were the Rev. H. R. Haweis's church, Marylebone; St. Philip's, Regent street, where Dr. Stanley Leathes was the preacher; St. Stephen's, South Kensington; and St. Philip's, Kennington road. The services, as usual, were very solemn and the addresses delivered most impressive. Probably in few Nonconformist places of worship were the religious services commemorative of the close of the old year more numerous attended or more earnestly followed than in Fetterlane Congregational Chapel, one of the oldest chapels belonging to the Congregation in London. Long before the hour fixed for the commencement of the "Watch-Night" Service there was a very large gathering of the members of the Congregation and others, including not a few children, who joined heartily in the hymn-singing. The devotional exercises, which were appropriate to the solemn occasion, and consisted of prayers, reading portions of the sacred Scriptures, and the singing of hymns, were conducted by the pastor, the Rev. James Belsher, who afterwards preached, selecting for his subject the words "Ready to Depart," in which he descanted on the goodness and mercy of the Creator to fallen humanity, and His omnipotence and willingness to save all repentant sinners. Special reference was made to the many dire calamities with which the nation had been recently visited, and the lessons the Rev. preacher impressed on his numerous auditory was at all times to be in such a state of preparation as to be ready when the dread summons came, whether suddenly or otherwise. Yesterday the termination of the year was celebrated in the Roman Catholic churches of the metropolis by a special Service of thanksgiving. It consisted of the chanting of the *Te Deum*, followed by solemn Benediction. In St. George's Cathedral, Southwark, the rendering of the magnificent Hymn of Praise was especially effective. To-day in the Catholic churches the birth of the new year will be solemnized by services of peculiar impressiveness. The new year was ushered in with the usual demonstration at the Tron Church, Edinburgh, where a large number of people assembled and cheered as the clock struck 12. They then dispersed, and followed the old custom of visiting friends and drinking to each other's health. For the first time a special Service was held in St. Giles's Cathedral, and was largely attended."

"PAROCHIAL ELECTIONS."

THIS annual farce—a very broad one—was enacted generally in our Parishes on Easter Monday; resulting, as usual, in fasting for another year upon the back of each that "Old Man of the Sea," the "Vestry." Here, however, the resemblance of their case to that of Sindbad ceases. For he presently got rid of his burden by a summary process; but they must bear theirs indefinitely.

In some large parishes in towns and cities many, if not most, of the "voters" participated in the elections; but there is too good reason to believe that in *the great majority* of instances a very small proportion of them took part, while in a large number of cases only the Vestry met, voted themselves out, and then—voted themselves in again. In almost all cases where a change is needed, and even where it is demanded by general sentiment in the parish, it is rendered practically impossible, either by the apathy of the voters or by the "management" of the Vestrymen.

Thus, in a certain parish it was generally felt that a bad element in the vestry should be eliminated. It was much discussed and seemed to be agreed upon. But on Easter Monday one solitary voter beside the vestrymen was present. Of course the Vestry had it all their own way, as usual, and were every one re-elected. *Ex uno disce omnes.*

Would that these parochial elections were only a farce and nothing more! There is too much of reality in them—they have even a tragic side. These close corporations, the Vestries, are a chief source of secularism, and of clerical woes, among us. In the majority of our Dioceses they are not required to be composed of devout Communicants, as they should be; and in several they need not even be baptized. Yet they not only manage, and in many cases mismanage, the temporalities; but by being allowed to elect the Rectors of Parishes and to send their own representatives to Diocesan Synods, they actually invade the *Spiritual* domain. Is it any wonder that confusion results from this anomalous state of things, and that a sort of torpor has settled down hopelessly upon our people?

Then, consider the national "mania" for speedy organization; which has so deeply affected the Church that our people have come practically to believe, that immediate parochial organization is the indispensable requisite to salvation. Hence a mission has hardly begun to show signs of growth before it must organize itself, forsooth, into a Parish, by electing a Vestry and Wardens; in order that it may enjoy the unspeakable privilege of "union with the Diocesan Convention." Any number of men who may or may not at some time in their lives have been baptized, whatever be their present spiritual state, voluntarily associate themselves; and by an easy process, varying in various Dioceses, are not only permitted but encouraged to become "Parishes." The evils that ensue are too familiar to be detailed here. In too many cases they are briefly summed in the terse statement of a distin-

guished living clergyman who was asked for information concerning a certain parish then vacant ;—"Notoriously ungodly men rule the Vestry, and no faithful clergyman can live there in peace."

We have a simple remedy at hand—let it be applied : (1.) Require *only Communicants in good standing* to be Vestrymen ; and confine the powers of Vestries *exclusively to temporalities*. (2.) If there be not enough male Communicants in good standing in a Mission to form the "organization," *let it wait till there are* ; and meanwhile leave its temporalities under Episcopal or Diocesan control. (3.) A Cure being vacated, let *all the registered voters*, including the Vestrymen, elect a Pastor ; and give to the Bishop a confirming power over their choice.

DIOCESAN.

THE Missionary Bishop of Colorado issued in March a general Circular relating to the needs and possibilities pressing upon him, and asking aid. A mighty tide of immigration is flowing into his vast jurisdiction, and the growth of some of the towns is suggestive of Aladdin's Lamp. Denver, the Capital town, has gained in one year more than 10,000 additional population. Numerous other towns and villages which he mentions have grown in like proportion. The Domestic Committee of Missions have granted him a new appropriation of \$5,000, but only for one object ; while numerous others are unprovided for. For his important Schools at Denver, he asks \$3,000 each. For his Cathedral, which he regards "as a great Missionary undertaking, second to none other in importance," and which he believes "will give a new impulse to Christian giving and to Mission work," he asks \$5,000. For such great and far-reaching enterprises these requests are both reasonable and moderate. Many a wealthy layman could easily give them out of his own purse ; many a rich congregation could give them more easily. Surely this laborious Bishop will not have to labour long without the needed means.

PAROCHIAL.

A BATCH of parochial Church Papers came to us lately. These are mostly sound in tone, and all indicative of life and earnestness in their several parishes. There is *The Anglo-Catholic*, printed in Detroit, a well gotten up and outspoken sheet ; *The Lenten Messenger*, of Colorado Springs, Col. ; *S. Luke's Parish Record*, of Catskill, Diocese of Albany, a full and excellent publication. *The S. John's Church Record*, York, (Diocese of Central Pennsylvania,) where the Rev. Dr. H. W. Spalding is Rector, tells of a well ordered and active parish, with various societies for aid in Church work, local and missionary, and its Reading Room for the leisure hours of its young men.

The Monthly Chronicle, published by the Young Men's Guild of Christ Church, Binghamton, N. Y., notwithstanding the fanciful tint of its paper, is really what its name implies, as indeed are all of these publications, and gives all needed information about services, hours of the Clergy and parochial affairs, with many useful hints and various bits of good reading.

The Parish Mission, of S. Clement's Church, N. Y., has for its object "to minister to the sick, the destitute and the dying; to aid widowed mothers with young children; to invite those neglecting public worship to attend church and send their children to Sunday School; and in general to do good to bodies and souls. Receipts in money the year past, \$3,881.76; expenses, \$3,626.23, leaving balance of \$255.53. There is a "Mission House" in charge of a "Sister." Bible classes for men and women, and classes for Industry and also for Social Recreation exist in connection with the Mission.

The Sea-Side Cottage was opened in the Summer of 1878, in a rented house at Asbury Park, N. J., with excellent results. Last Summer, seventy-five persons in all, women and children, enjoyed there the benefits of sea air and bathing. \$779 were contributed for its support. Its expenses were \$650.84, leaving balance of \$126.16. The Cottage was thus maintained for seventy-nine days at a daily cost of \$8.23½, for a family of fourteen persons, being about sixty cents a day each:—a cheap experiment with large results in the health, happiness and spiritual comfort brought to many families.

Christ Church Chapel, Pine street, below 20th, Philadelphia, presents a good record of good work done the past year, under the lead of its most efficient Priests, Messrs. Hodge and Percival. It has a compact organization, not "parochial" simply, but for pastoral and lay working. It is only a Chapel of an old and strong parish, nevertheless the Rev. G. W. Hodge has successfully shown that souls may be reached and saved, and abundant good work done, and *far better done*, without the aid, or rather interference, of that cumbrous and curious "organization" so dear to the heart of the average Churchman—"the Parish," as now for a long time constituted.

The Chapel receives no pecuniary aid whatever from the Parish corporation, its sittings are wholly free and unappropriated, it is open at all hours of the day for private devotion; and is supported entirely by the Offertory, the proceeds of which amounted during the past year to \$5,630; certainly a liberal sum for a congregation of a few hundreds of people. Can any one point out a "pewed" church anywhere that has done as well in proportion to its ability?

For work the members of this Congregation are organized into a Women's Guild, a Men's Guild, and a Choir Guild. This classification is for obvious reasons more desirable than the general "Parish Guild" attempted, with inevitable trouble if not failure, in many Parishes.

The unseemly and partizan persecution of the Chapel, on the

part of the Rector and Vestry of the Mother Church, which has largely attracted public attention for some months, seems at last to have been stayed, through the paternal counsel and action of Bishop Stevens; and it is to be hoped that this good Christian work will now be suffered to go on in peace. †

WISCONSIN.

THE following is a copy of the Canon agreed upon by the "Committee of 14" at its meeting in Milwaukee, April 13th, 1880:

SECTION 1. The Corporation known as the "Trustees of the Funds and Property of the Protestant Episcopal Church in Wisconsin," is hereby declared to be the "Cathedral Corporation of the Diocese of Wisconsin," and is authorized to receive and to hold, according to the terms of the trust, the property now in use for Cathedral purposes, being quarter block 72 in the 1st Ward of the City of Milwaukee, for the use and benefit of the Diocese of Wisconsin, or of any Diocese of the Protestant Episcopal Church, which shall in succession have canonical jurisdiction of the City of Milwaukee, for the purposes of a Bishop's Free Cathedral Church: *Provided*, that no liability incurred by the Diocese by reason of the conveyance of said property as hereinbefore provided, or for its maintenance, shall be paid from any fund of the Diocese not established specifically for that purpose, and such specific fund shall be raised by voluntary offerings, and no assessment upon parishes or missions shall ever be made, for such purposes.

SEC. 2. The Bishop of the Diocese is hereby authorized from time to time to appoint and remove, as he shall think proper, a Pastor of the congregation worshipping in the Cathedral, and such clerical and lay officers as he may think necessary to assist him in the care of the Cathedral property, and in such work as he may designate, not inconsistent with the Constitution and Canons of the Church; and the Bishop may confer such customary ecclesiastical titles upon such officers as he may deem appropriate to the respective duties assigned to them.

SEC. 3. With the Canonical assent of the authorities of the Parish in which the Cathedral is situated, the Bishop shall possess the ecclesiastical jurisdiction and powers now belonging to such Parish Corporation; and the congregation worshipping in the Cathedral shall be subject to the same assessments and other obligations, and be entitled to the same representation, as parishes in union with the Council.

RESOLUTION.

Resolved, That the Bishop be hereby requested to procure any legislation necessary to the purposes of this Canon—including in such legislation a provision that the Bishop of the Diocese shall be *ex-officio* President of the Cathedral Corporation.

THE PAROCHIAL SYSTEM.

WE rejoice that the relation of Rectors and Parishes is meeting with serious attention. So grave are the evils and abuses under which very many of the Clergy are laboring that it is high time that attention were directed to measures of amelioration, relief and *reform*. A correspondence among the Clergy themselves, in various directions, has revealed a large number of those who feel together, and anxiously ask "What can be done?" A state of things is disclosed, in private, which does not (cannot, for obvious reasons,) come out fully before the public eye. Various Church papers, however, have of late been occupied, some of them vigorously, in probing the matter and in presenting various forms of diagnosis of the Parochial disease.

As a contribution to this important discussion a series of "Plain Papers for Parish Priests and People" has been begun by a Committee of leading Clergy, "inquiring into the Practical Working of the Church's Parochial System, and discussing the hindrances which obstruct the labors of the Parish Priest and rob the people of the best results of his Ministry."

At the last General Convention the late Rev. Dr. Rudder, of Pennsylvania, in a manly speech, called attention to the widespread evils arising in the conduct of our Parishes. We emphatically agree with Dr. Rudder's deliberate statement that "in a vast majority of the Parishes of the Church in this country" there is "a state, at least, of unrest, if not of irritation, of trouble." While this grave matter received by no means the attention it deserved, yet a Committee was appointed by the great Council of the Church to report in 1880 "concerning the several functions of Rectors and Wardens and Vestrymen in the control and administration of Parishes, ascertaining the rights and authority of each in the premises, according to the principles and laws of the Church."

In the brief space allowed us we propose to advert to a few out of very many points that press upon our mind most prominently in this widely-connected and extensively-operating subject. And we would offer, also, some suggestions as to *remedies*.

First. We think the American Church has herself, or her political circumstances, to thank for the engrafting upon her system of the anomaly of a *Spiritual Republic*. The perpetual fondness for *voting*, talking, and of asserting the rights of individuals is lamentably prejudicial to the spiritual order of the Church and her King. How to remedy this radical error in the working of the Church idea in this "free" country we confess is not easy. It demands grave, wise, temperate consideration. Perhaps some of the remedies herein proposed in Parochial workings may not be unworthy of consideration in this larger connection. The admission of Laymen to Standing Committees and General Convention should be at least under more restrictions than at present. They should not legislate or pass upon *doctrinal* matters. In the Dio-

ceses of Maryland, Easton and Connecticut, the Laity are not represented upon the Standing Committee. We have never heard of any trouble ensuing.

As helps in the solution of the much-vexed Parochial Question, and as helps towards promoting the peaceful exercise of the rightful prerogatives of the Priesthood, we would briefly suggest :

Second. The more precise, definite laying down of the Rector's prerogatives in general or diocesan Canons. We advocate this merely because of the "present distress." Laymen ought voluntarily to accord to their Rectors the spiritual functions of their sacred office ; but, if they will *not*, then canonical obligation should make the matter specific, definite and sure. For example, the charge of his Sunday school is the indisputable prerogative of every Priest, as much as the right to administer the sacraments, or preach ; yet the Diocese of New Jersey clearly specifies by Canon, among other privileges of the Rector, his right to the management and charge of his Sunday school. There are not wanting Parishes, in different Dioceses, where this exercise of Rectorial prerogative is disputed, boldly resisted, or utterly prevented. If the whole catalogue of Clerical prerogatives could not be given, yet particulars very important and protective might easily be specified. Much irritation, contention and ultimate trouble would thus be prevented.

Third. The revival of DISCIPLINE. The action of last General Convention in making obligatory upon Rectors the repelling from the Holy Communion of persons re-married after unscriptural divorce was a marked step. But much remains to be done in various other directions ; and much needs to be done in *protecting* the Clergy in the faithful, fearless exercise of Discipline.

Fourth. The establishment of a Court of Appeals. The need of this we here merely advert to. The pressingness of this need is more and more recognized, and it seems strange that the accomplishment is so long delayed.

Fifth. Some at least great modification of the present Vestry System. While by no means all Communicants are exemplary, yet a condition requiring all Vestrymen to be chosen from among Communicants would help matters. And the provision made by the Virginia Canon, requiring every Vestryman to subscribe to a solemn promise of conformity to the doctrines and discipline of the Church, and to faithfully execute the office of Vestryman, is a very important safeguard. (*Vide "Churchman,"* March 20th.) This is a large subject in itself, and we must pass on.

Sixth. Important modification of the present operation of the Parochial System in calling or settling of Rectors, and in the mission of the Clergy. As things are, evil occurrences ensue in the filling of vacant Rectorates. It is, moreover, difficult to disabuse the lay mind of the idea that the power to "call" involves also power to "dismiss." If the unqualified placing of the Clergy by the Bishop be not approved, (and it certainly is open to objections,) then let some features be adopted to greatly modify our present Congregational workings. In the Diocese of Springfield

a proposed Canon has been prepared, among whose provisions are some modelled upon the Irish system. We make brief extracts:

1. There shall be a board of appointments, to be elected as hereinafter provided, for the nomination of clergymen for institution to vacant parishes.

2. At each annual convention of the diocese, there shall be elected three presbyters, members of the convention, who with the Bishop, shall constitute the board of appointments of the diocese.

3. When a vacancy in the Rectorship of a self-supporting parish shall occur, the Wardens of the parish shall, within thirty days thereafter, call a meeting of the congregation. At such meeting, the communicants of the parish shall elect three lay men, communicants, to be the nominators of said parish.

4. The board of appointments of the diocese, with the nominators of the vacant parish, shall form a board of nomination, of which the Bishop shall be President ex-officio, having an independent and also a casting vote.

5. The board of nomination thus constituted, shall meet within three months after the occurrence of the vacancy, at such time and place as shall be appointed by the Bishop. Five members of the board, of whom two shall be nominators of the parish, shall constitute a quorum. The board shall be competent to adopt rules and modes of procedure. The board shall nominate to the Bishop for institution to the vacant parish, one clergyman in Priest's orders, and otherwise competent for the cure of souls; and the Bishop, if satisfied of the fitness of the clergyman thus nominated, shall appoint and institute him to the Rectorship.

6. When no nomination shall be made to the Bishop within three months after a vacancy in a parish shall have occurred, the appointment shall lapse to the Bishop. It shall be lawful for the nominators of any vacant parish with the consent of the Vestry of said parish, to signify in writing to the Bishop their desire to leave the nomination to said parish to the Bishop, who thereupon may appoint and institute any duly qualified clergyman whom he may think fit.

Seventh. And last. It must be made much more difficult to turn out or "oust" Rectors. If a canonical provision were made in every Diocese for a pecuniary penalty, or consideration, to be paid by the Parish, there would be much more hesitation in making Parish troubles and quarrels. The *pockets* of "unreasonable" (often ungodly) men should suffer; and many alas! can only be so reached.

Canon XX, of the Diocese of Albany, expressly provides, in settlement of "Differences, &c.," that the Bishop (acting with advice of Clerical members of Standing Committee,) "may require the Rector to resign his Rectorship, and may require the *Church* to pay a sum of money to the Rector."

The evils under which we are laboring at present are distressing, some of them all but disheartening. Secularism, Parochialism, Congregationalism, Individualism and other "isms," are sadly powerful in the "running" of our Parishes. Shall we look in vain to the Bishops to lead into better ways? The Clergy should be able to feel that they can look to their Fathers in God for courageous support when trouble is threatened or comes upon them in their discharge of duty, Church law and order, or discipline.

The Church has long felt the evils and grievous abuses under which she has suffered, although of late some of these have increased. She must arouse and address herself now to action and REFORM.

CLERICUS.

Literary Notes.

The Life and Words of Christ: By Cunningham Geikie, D. D. Two vols. in one. New York: D. Appleton & Co. 8 vo. pp. 1278. 1880.

The present edition of Dr. Geikie's *Life of our Lord and Saviour* is in response to a demand for a cheaper issue than at first in two vols. 4to. It is not, of course, on as good paper or as well printed and illustrated as the larger paged edition: but it is nevertheless set forth in good, readable condition, and will gladden the hearts of many a poor clergyman and student who can afford to purchase this large volume at less than one-fifth of the original price of the larger and handsomely illustrated two volumes. The text is complete, and all the reading matter is intact, together with notes, indexes, &c.

The writer has been highly praised in reviews and elsewhere since the first publication of his work. It deserves much praise, and in several respects rivals the "*Life of Christ*," by the rather brilliant but not altogether sound Canon Farrar. Dr. Geikie has presented the narrative in very attractive form, and he has given the Lord's own words in full, with such comments and explanations as seemed to him to be needed. Of course, we should not like to pledge ourselves to all his interpretations. His foolish and ungenerous aspersions of the doctrine of "*Apostolic Succession*," in a recently published work on the English Reformation, has somewhat weakened the confidence of his special admirers; and in this respect, that is, as regards the Church, we can hardly recommend Geikie as a good and sufficient teacher. Nevertheless, his work as a whole is a noble contribution to a subject, ever of the deepest interest, and ever admitting of the writing anew and afresh upon it.

Apostolical Succession in the Church of Sweden. By the Rev. A. Nicholson, LL.D. Rivingtons, London.

This is the Dr. Nicholson who had the amous controversy with Cardinal Man-

ning on the worship of the "*Sacred Humanity*," some years ago, reprinted in the *ECLECTIC*. He has become a convert to the validity of Swedish Orders, which are also believed in by Archbishop Tait, Bishop Harold Browne, and we think, by the late Bishop Whitehouse. Those who wish to see the argument presented in a very compact form (60 pp.) will find the authorities sufficiently given here by Dr. Nicholson, who has had unusual opportunities for investigating the question given him by Governmental authorities during a considerable residence at Gothenburg, as Consular Chaplain.

Early History of the Athanasian Creed.

The results of some Original Research upon the Subject, with an Appendix containing three Ancient Commentaries, three of which are now printed for the first time. By G. D. W. Ommanéy, M. A. Rivingtons, London.

Some years ago, during the movement to get rid of the Athanasian Creed in England, Mr. Ommanéy put forth a pamphlet in reply to Mr. Foulkes and Dr. Swainson which really bore the chief part in determining the issue of the contest. As often happens, the subject was not done with him when he supposed he had done with the subject, so we have here the results of subsequent thorough researches. The new evidence he has discovered of the very ancient origin of this creed (in the Fifth century,) and its universal acceptance, forms a very interesting and reliable work. One of the best chapters is the history of the "*Canon of Autun*."

All publications of the Rivingtons are sold by Pott, Young & Co., New York.

—We have received from the Rivingtons, London, through Pott, Young & Co., New York, two very interesting books on the "*Ober-Ammergau Passion Play*." The first (with the above title) is by the Rev. Malcolm McColl, being his Letters to the *Times* from that place on the performance of 1870, to which is appended a description of the 18 scenes and *tableaux vivants* in the order in which they take place in the representation. The subjects of these *tableaux* are taken

from the Old Testament and often throw a startling light on the scenes of the Passion, or rather perhaps receive a new and wondrous significance from them. Besides the interesting description of the play and its performers, with sketches of Ober-Ammergau and the traditions of the neighborhood, there is prefixed a valuable Introduction, on the origin and development of Miracle Plays, the *tableaux* of Gospel subjects in the time of S. Chrysostom, the dramas of S. Gregory Nazianzen, the Convent Plays of Charlemagne's time, the early Mystery and Morality Plays of England, which degenerated into buffoonery, and the Miracle Plays of Mediæval Germany, of which the Ober-Ammergau is a survival. We should like to extract this for the ECLECTIC unless we find the forthcoming article in the *Literary Churchman* better.

The other book is by the Rev. Henry N. Oxenham, and gives his own "Recollections" of 1871. To read it seems almost like witnessing the play itself, so full and careful is it of the details. We agree with Mr. Oxenham that the whole thing (which probably *could not* be reproduced elsewhere) must only deepen devotion toward the blessed mystery it represents," as it is said Handel's *Messiah* did much to check the prevalent Unitarianism a hundred years ago.

—"An Old Folk-Lorist" writes in the *Pall Mall Gazette*: "Seeing that according to the proverbial philosophy of our ancestors England this year narrowly escapes the great danger foreshadowed in the old rhyming proverb—

When Our Lady falls in Our Lord's lap,
To England will happen some mishap—

inasmuch as Good Friday falls only one day later than the 25th of March, I determined to see how far the experience of the past confirmed this ominous dictum and so justified the wisdom of our ancestors. My first step was to ascertain how often of late years these two anniversaries had coincided. To my surprise I find, taking Professor De Morgan as my authority, since the accession of George III. (1760,) this has happened only five times, namely, in 1785, 1796, 1842, 1853, and 1864, and that, happily, in none of these years has England been visited by any special mishap.

In Mr. Hazlitt's *Proverbs and Proverbial Philosophy*, I found the following with a difference:

When Easter Day falls on Our Lady's lap,
Then England beware a rap.

Hazlitt quotes as his authority Willis's 'Choice Notes for 1853,' the correspondent who there records the proverb remarking: 'Easter fell on Lady Day in

1459, when Henry VI. was deposed and murdered; in 1638, when the Scotch troubles began; and in 1648-9, when Charles I. was beheaded,' and adds naively, for our comfort: 'It will not happen again till 1991, so I fear we shall have no opportunity of testing its correctness.' Let me add that I have failed to discover any analogous proverb in France or Germany; and further, for the solace of any who may be disposed to think 'there may be something in' this ill-omened conjunction, that it will not occur again until 1921."

—It is understood that Mr. Edgar Vincent, of the Coldstream Guards, has in preparation an edition of the Acts of the Apostles in the Ancient and Modern Greek versions, printed parallel, and with notes pointing the differences in language.

—The cathedral of S. Isaac at S. Petersburg, one of the youngest ecclesiastical edifices of the kind, already presents symptoms of premature decay. The *Globe* says: Twice since it was completed, twenty years ago, the sum of £50,000 has been sunk in propping up the two corners facing the river, which had commenced sinking into the marshy ground, and now the *Novoe Vremya* complains that for the fourth successive year, £15,000 is to be expended in filling in, or otherwise repairing, the cracks made by the frost in the polished marble surface of the building. Inside the cathedral, the same journal assures us, the state of affairs is even worse. The Metropolitan and the clergy are dissatisfied with the extreme darkness and dampness of the structure. The *Novoe Vremya* says that some of the frescoes executed by Douzi have been so completely effaced by the mould gathering upon the surface, that other designs have been executed afresh. However proud Russians may be of their modern cathedral, it is hardly possible for them not to wish that the money spent upon its construction (£4,500,000 sterling) had been devoted to better purposes.

—The article entitled "Science and God" in our last December number credited by the *Evening Post* to the *Fortnightly*, about which so much inquiry has been made, is nothing but a string of excerpts from the Reply of Prof. Tyndall to Virchow's Munich Address, published by him as an Introduction to his "Fragments," and reprinted from "advance sheets" in the *Popular Science Review* for January, 1879. The extracts of course are given in the Professor's own words. They were wrung from him to show that he was not amenable to Virchow's criticisms.

—Dr. Von Döllinger's *First Age of the Church*, translated by Rev. H. N. Oxenham, is the best book we know for describing the condition of primitive Christendom.

—The best and fullest information on the ancient British Church is in Haddan and Stubbs, *Councils and Ecclesiastical Documents*, Vol. I.

—In the great majority of ancient Western churches, the credence is on the south side. But the Eastern Use invariably places the table of prothesis, which answers to the Western credence, at the north, following the analogy of Jewish usage, according to which the slaughter and preparation of the victims for sacrifice was done at the north side of the altar.

—The "Pied Friars" were the Dominicans, so called from their black and white habit. They were more commonly called Black Friars.

—The English form of administering the Holy Eucharist to communicants is made up of two portions, the first half ancient, the second, beginning at the words "Take" and "Drink," introduced in 1552. The old Sarum and other Anglo-Latin rubrics give only the form by which the priest communicates himself, doubtless the same as that he used for the people. It is the same with the first half of our present form. But he was directed to say the *whole* of it before beginning to receive in either kind; and, by analogy, as well as by the plain meaning of our rubric, the actual giving to the people now should be at the words "Take" and "Drink."

—A Mr. Scoones has been making another attempt to translate *Faust* (Trubner & Co.) The following is his version of Margaret's song:

There was a King in Thule,
Was faithful to the grave;
Him, she, who loved him truly,
A goblet dying gave.

Dearer than all he held it,
It graced his every meal;
The tears whene'er he filled it,
Adown his cheek would steal.

When came his dying hour,
His fiefs he reckoned up,
Gave all, his heir to dower;
But not so went the cup.

He sat, with knights attendant,
Carousing royally,
In the banquet-hall resplendent,
Of his castle by the sea.

Up stood the drinker olden,
A last life-draught to drain;
Then hurled the goblet golden
Far downward to the main.

He watched it fall, fill, glimmer,
Sink deep beneath the sea;
His eye grew dim and dimmer,
And never more drank he.

—The *Athenæum* says that the Royal Academy proposes shortly to publish a complete index to the catalogues of Old Masters and other works of Art exhibited in Burlington-gardens from the first until now.

—The cambric chalice veil should be laid on the top of the chalice, the paten over that, then the pall, and then the outer silk veil, with the burse on top of all. The inner chalice veil is disused in the Roman Church, but is primitive.

—In the Roumanoff gallery of the Czar's Winter Palace at St. Petersburg, the attention of the visitor cannot but be attracted by a green curtain on one of the walls, where it conceals a table inscribed with the very curious rules which Catherine the Great caused to be observed at her assemblies. These regulations were as follows:

(1.) Leave your rank outside as well as your hat, and especially your sword. (2.) Leave your right of precedence, your pride, and any similar feeling, outside the door. (3.) Be gay, but do not spoil anything; do not break or gnaw anything. (4.) Sit, stand, walk as you will, without reference to anybody. (5.) Talk moderately and not very loud, so as not to make the ears and heads of others ache. (6.) Argue without anger and without excitement. (7.) Neither sigh nor yawn, nor make anybody dull and heavy. (8.) In all innocent games, whatever one proposes let all join. (9.) Eat whatever is sweet and savoury, but drink with moderation, so that each one may find his legs on leaving the room. (10.) Tell no tales out of school; whatever goes in one ear must come out at the other before leaving the room.

A transgressor against these rules shall, on the testimony of two witnesses, for every offence drink a glass of cold water, not excepting the ladies, and, further, read a page of the "Telemachiad" aloud. [The "Telemachiad" was the work of a very feeble and evidently much-despised poet, named Trediakoffsky.] Whoever breaks any three of these rules during the same evening shall commit six lines of the "Telemachiad" to memory; and whoever offends against the tenth rule shall not again be admitted.

—In Dr. Faa Di Bruno's "Catholic Belief," the following citation is given as a decision of the Fathers of Nicæa: "The Roman Church always had the Primacy." Di Bruno *does not say* that this was adduced by the Roman legates at Chalcedon as part of the Sixth Nicene Canon, and instantly repudiated by the Council as an impudent forgery.

—In the *Record's* review of Dr. Stoughton's "Religion in England under Queen Anne and the Georges," is the following record of a letter written by King George III. to Archbishop Cornwallis, whose family rooms and balls and Sunday parties at Lambeth Palace had caused much scandal:

"My good Lord Prelate,—I could not delay giving you the notification of the grief and concern with which my breast was affected at receiving authentic information that routs have made their way into your palace. At the same time I must signify to you my sentiments on this subject, which hold these levities and vain dissipations as utterly inexpedient, if not unlawful, to pass in a residence for many centuries devoted to Divine studies, religious retirement, and the extensive exercise of charity and benevolence—I add, in a place where so many of your predecessors have led their lives in such sanctity as has thrown lustre on the religion they professed and adorned."

"From the dissatisfaction with which you must perceive I behold these improprieties, not to speak in harsher terms, and on still more pious principles, I trust you will suppress them immediately, so that I may not have occasion to show any further marks of my displeasure, or to interpose in a different manner. May God take your Grace into His Almighty protection. I remain, my Lord Primate, your gracious friend, "G. R."

On this the *Record* sagely observes:

"We need hardly add that the royal 'monition' proved more effectual with the Primate of all the kingdom than many of the 'monitions' of Lord Penzance and the Judicial Committee have lately proved, even when backed by most reverend and right reverend fathers in God."

No doubt; and were good King George to live again, nothing would cause his Majesty more surprise than that an ex-Divorce Court Judge should have anything to do with the Church of England, and that an "Evangelical" newspaper should support such a creature.—*Ch. Review*.

Summaries.

FOREIGN.

—On Sunday last Lord Penzance's "inhibition" was served on Mr. Dale at St. Vedast's, where the St. Alban's scene was re-enacted in the most courteous manner, according to a previous rehearsal between the parties. The *dramatis persone* were: Mr. Dale, Mr. Acland, the "licensed curate," and Mr. Lee, the Bishop's secretary. The reverend gentlemen having read protests at each other, shook hands with each other and Mr. Lee; Mr. Acland withdrew, and Mr. Dale proceeded with Divine Service as usual. The *Times*, in a leading article on the 23d instant on the City charities, holds up to the public censure the conduct of the churchwardens of St. Vedast's in prosecuting their rector out of the charity funds of the parish.—*Ch. Review*, March 25.

—The Rev. Henry Plimley, vicar of Shoreditch, died on the 10th March, 1841, and was succeeded by the Rev. Thomas Simpson Evans, who died on the 30th January, 1880. Mr. Plimley was, for about forty years, vicar of Shoreditch.

—Lord Beaconsfield gave a premonition of his own doom in precipitating the Parliamentary Elections into Holy Week. The Conservatives were beaten all along the line outside of the Metropolis. The high moral line of Mr. Gladstone against "Jingoism" has not been in vain. No inconsiderable element was the opposition of the Ritualistic School to Beaconsfield's ecclesiastical legislation, such as the P. W. R. A. which even the Tory *John Bull* could not approve. The latest news, (if not a *canard*) is that Canon Ryle, just made Dean of Salisbury, is the new Bishop of Liverpool. At any rate we are glad that Liverpool has now become a city.

—Mr. Oakley has published his interesting sermon as a memorial of the late Mr. Evans.

—Respecting Bishop Blomfield's celebrated charge about the surplice in the pulpit, Mr. Oakley says, in a foot-note to page 18:

"Just for the sake of illustration let me mention that while the good Bishop vindicates altars and justifies bowing to the altar (of course on the authority of the Canons of 1640,) he can hardly find words for his impatience and irritation at what he thinks the effeminacy of flowers in church, whereas, our softer and duller generation has compounded for its ignorant dislike of ornaments and gestures, which mean something, by the easy acceptance of a sentiment which sometimes turns an altar into a flower-stall, and a chancel into a greengrocer's shop."

—It is stated in well-informed Roman circles, that the Pope, in accord with Cardinal Nina, the pontifical Secretary of State, on the 20th ult., intimated his resolve not to countenance any special measures which may eventually be taken in France against the Jesuits. The expulsion of the society from that country will be submitted to, but not approved. As regards the other unauthorized congregations, his Holiness agrees that they should conform to the laws of the State in order that they may still continue to exist and be permitted to teach in the schools.

—The following advertisement appears in the *Jewish Chronicle*: "Clergyman required to preach throughout the United Kingdom on the subject of the return of Israel to Palestine. 200*l.* per annum and travelling expenses incurred. Good appearance and eloquence indispensable. Send photo and reference to——, Birmingham."

—The French Government are doing their best to let off the non-authorized congregations as easily as possible, but the Jesuits will be made the scapegoats for the rest. It has been decided to call on the non-authorized congregations to apply for authorization. But the Jesuit congregations will be dissolved; their foreign members will be ordered to leave France, and their schools and noviciates will be closed. It is stated that the work will be so sharply conducted that the members of the Order of Loyola will have ceased to have a corporate existence when the Chamber reassembles in May.

—On Tuesday last, March 23, the House of Lords unanimously dismissed the appeal of the Church Persecution Company against the Bishop of Oxford, with costs, whereon one of the legal representatives of the company remarked in the lobby that now the bishops would be able to rule the Church as they liked—that is, by interpretation, that Messrs. Andrews, Palmer, Concannon, Ormiston, Wainwright, and Company are now judicially removed from being chief governors of the Church of England. We hope that the heavy costs of this suit will ruin the company, and that the bishops will now put their feet on the greatest enemies of their order.—*Ch. Review.*

—Dr. Maclagan, Bishop of Lichfield, refused to confirm four candidates between the ages of twelve and thirteen who were presented to him at a confirmation held in Derby on Monday last, (March 8.) His defence for taking such a course was that they were not *old* enough. Bishop Selwyn, it is said, confirmed some as early as eleven years of age.

—The *Daily Telegraph* says it is understood in Liverpool that the first Bishop of the new See will be Dr. Bickersteth, Dean of Lichfield. We hope so.

—The *John Bull* says: "We are informed that some of the former supporters of Bishop Ashton Oxendon, who was Proctor for the diocese of Canterbury before he went to Montreal as Bishop, are endeavouring to induce him to be put in nomination again.

—Bangor Cathedral will be reopened after restoration on Tuesday, the 11th of May. In the morning the preacher will be the Bishop of Derry, and in the afternoon Dr. Forrest, vicar of S. Jude's, South Kensington; in the evening Archdeacon Griffiths will preach in Welsh.

—The number of the *Literary Churchman* for Friday, April 3, has an interesting leading article on the Ober-Ammergau Passion Play, by the Rev. S. Baring Gould.

—The inhibition from the Court of Lord Penzance was served on the Rev. R. W. Enraght on Sunday morning last, and duly nailed upon the central door of the church, whence it was forthwith removed by a justly "aggrieved" parishioner. As the services are conducted under the authority of the Bishop of the diocese (his requirements having been fulfilled by the vicar before the proceedings were instituted,) and as his Lordship will hold a Confirmation in the church in May, the inhibition is so utterly irregular that the attitude of the parishioners towards it can only be one of determined opposition.—*Church Times.*

—Notwithstanding the elections Holy Week and Easter Services were thronged. The Three Hours service was observed in the Cathedral of London and also by the Bishops of Lichfield and Bedford at their own places, as well as in many country parishes. At S. Paul's, Mr. Randall, of Clifton, gave the addresses. At S. Alban's, the Reproaches were sung, the vicar wearing a black cope. The Easter Communion at S. Paul's were kept up from 7:15 to nearly 2:00 o'clock. At All Saints and S. Andrew's white silk vestments were used, two altar lights burning, and there were as many as *five* celebrations.

At Bournemouth there were over 900 communicants, and so in many other town parishes through the country.

—Good Friday was better observed in London than has been the case for many years, the "Three Hours' Service" being attended by crowds in many churches.

The Services at S. Paul's Cathedral were almost continuous throughout the day. From twelve to three o'clock, says the *Standard*, was occupied with addresses on the "Seven Last Words," the preacher being the Rev. R. Randall, of All Saints, Clifton, near Bristol. At this Service there was a large attendance, almost every seat under the dome being occupied.

The Bishop of Lichfield took the "Three Hours" in his own cathedral, and the *Times* says "that Service is becoming quite common," and adds that in several Northern towns it was used by pronounced Evangelicals.

—The Dean of Canterbury presided at a meeting in S. James' Hall, February 26, to protest against the bill for legalizing marriage with a deceased wife's sister. Lord Hatherley, Beresford Hope, Canon Carter, and Hon. C. L. Wood, made speeches.

—A person offers £10,000 to endow a Bishop in North China, to be appointed by the Archbishop of Canterbury.

—The *Ch. Review* says of the situation at Rome: "Despite continually recurring indications of the increasing severity and bitterness of the opposition to Leo XIII., his ideas, wishes, plans, and measures on the part of the still *intransigenti* cardinals and the Jesuits and Jesuitizing portion of the Church, the holy father is gradually gaining strength. It is only according to the necessity of things that such should in time be the case. But the succession of a pontificate of over thirty years of such a Pope as Pius IX. places a reforming Pope in a difficult position. He will, if he lives, overcome this difficulty.

—While the Bishop of Bedford was preaching to a crowded congregation at Stoke Newington about fasting, his remarks visibly affected one woman; she signalled to her son, who was some dozen yards off in the crowd. After much difficulty the lad approached his parent, and a brief conversation having ensued, he attempted to leave the church, but was unable to get out. On being asked by one of the officials why he wanted to leave during the Bishop's sermon, he replied that his mother, remembering she had left a pie baking in the oven at home, had told him to go at once and see after it.

—The large attendance at the special Lenten Services at St. Paul's Cathedral, says the *Literary Churchman*, demonstrates very clearly the advantage of utilizing the elasticity which the Prayer Book permits in the arrangement of extra Services, and which by the Act of Uniformity Amendment Act received afresh but too little recognized sanction. It is impossible to watch the congregation which assembles under the dome on these occasions without realizing that the new "use" has met the needs of men and women of almost every section of society, from the very poorest wayfarers in the streets up to the merchant and banker; and it is a right welcome sight to see them, one after another, coming in to sit side by side in the great free and open church in pleasant fulfilment of the yearning of John Mason Neale's "Songs for the Times," in which he recalled the days when—

"Through the churchyard dew,
By the churchyard yew,
They went, both old and young,
And with one consent in prayer they bent,
And with one consent they sung."

—*Ch. Review.*

—An interesting Church item comes from Cyprus. Under the joint action of the Bishop of Gibraltar and the Society for the Propagation of the Gospel, an

ancient church in Nicosia, dedicated to S. Nicolas, has been secured for the use of the Church of England. It is of transition style, and there is at least a fair probability that it may be the identical "S. Nicolas of the English," which was possessed after their withdrawal from Palestine in 1391 by a small semi-religious Knightly Order of Englishmen called the Order of S. Thomas of Acre. So large a number of churches were destroyed by the Venetians in the process of fortifying the place that there can be no absolute certainty of this church having escaped; but its date agrees with the theory, and if so, then the church was originally built with English money and was long the religious headquarters of an Order founded by the sister and the brother-in-law of Thomas A'Beckett.

—The magnificent Church of St. Augustine, Kilburn, was consecrated on St. Matthias's Day by the Bishop of London. This is now, we believe, the grandest parish church in his lordship's diocese. Three things were specially noted at the consecration: (1.) The reaction in favour of galleries, the clerestory galleries being filled with worshippers, just as may be seen in Catholic churches abroad; (2.) the consecration of a second altar, after the Bishop's frequent refusal to allow this useful arrangement elsewhere; (3.) his distinct allowance of, and joining in, a grand procession which proceeded from the vestries on the north side of the chancel, across the chancel gateway, down the south aisle, and up the centre aisle, chanting Psalm xxiv. We wonder what Lord Penance and the Privy Council—and Mr. Mackonochie—will say to all this! We must also note the fact that in the teeth of the Privy Council judgments his lordship had a hymn sung where it is not prescribed or allowed—viz: in the Communion Office—and that he read several prayers in that church, after its consecration, which were not in the Prayer Book, and which were therefore "illegal." The respected Bishop preached an excellent sermon.—*Ch. Review.*

—"OMISSION IS PROHIBITION" (Privy Council).—Lately two ladies were set apart with imposition of hands by the Bishop of London as deaconesses. The Service was held in the chapel of the London Diocesan Deaconess Institution, Westbourne Park. As the Bishop of London has so little objection to the prosecution of Mr. Mackonochie for ceremonial presumably not authorized by the Prayer Book, we should like to ask him where is his Prayer Book authority for the ordination of deaconesses?—*Scottish Guardian.*

—*The Saturday Review* and the *Spectator* as well as other papers make merry over the defeat of the Church Association in the Clewer case. The House of Lords decides that a Bishop cannot be compelled to commence proceedings against a clergyman under the Church Discipline Act of 1840, any more than under the new P. W. R. A. of 1874. The matter is *discretionary*. So the Bishop of Oxford is sustained in refusing to prosecute Canon Carter. The *Saturday Review* says of this: "The blow which the Church Association has thus brought upon itself is not to be measured by the many thousand pounds which it will wring from its sanguine and sanguinary votaries, nor by the disappointment which it will feel in losing what seemed to be so sure a chance of persecuting men so well hated as the Bishop of Oxford and Canon Carter. The rejection of its appeal is a rout, and not a defeat, as the condemnation of its policy, pronounced by the mouth of the law, will be endorsed by common sense and the general moral sentiment of the country."

The *Spectator* says: "Under these circumstances the duty of the bishops seems to us perfectly clear. They must see equally with other people, that these repeated Ritual prosecutions have become nothing more than a bad joke, but, unlike other people, they have the power of putting an end to them for the future. If, therefore, they neglect to use this power, they will be directly instrumental in bringing the law into ridicule; and this is not a part which the episcopate has any business to play."

But we are sorry to see the following letter from Canon Carter as the *finale* of the matter:

Clewer Rectory, Wednesday in Holy Week.

My dear Lord Bishop:—During the time of uncertainty as to the issue of the case in which your lordship's episcopal rights were at stake, I was hindered, as you are aware, from taking any decisive step, notwithstanding the difficulties of the position in which I have long felt myself placed. This hindrance is now removed, and I lose no time in acquainting your lordship with the intention that I have formed.

While gladly acknowledging your lordship's claim, as my spiritual superior, to interfere in matters affecting the Church Services, and ready, therefore, under ordinary circumstances to show a willing obedience to your decision in such matters, I have been unable consistently to do so in the present instance.

The circumstances involved in the still pending controversy are not of an ordinary kind. Your lordship's decision, at

least upon the main questions at issue, I have thought must needs be in accordance with the late Privy Council judgments. Those judgments, as I believe, proceed upon principles destructive of the true historic position of the Church of England, and as such I could not, even indirectly, accept them.

I have thus been placed in the dilemma of seeming to ignore the rightful exercise of authority or of surrendering a cause to which from sincerest conviction of its truth I had committed myself.

But I cannot allow myself to take advantage of your lordship's forbearance, while continuing to act contrary to your strongly expressed desire, and this in the face of a not undivided parish.

I am therefore constrained, as my only alternative, to take this step, which your lordship is aware has for some time been in my mind—to place my resignation of my cure in your lordship's hands. And this I now do, though it is with sore reluctance that I contemplate the separation from a parish in which for thirty-six years I have laboured, not without many failings, but with the constant purpose to be guided according to what I believe to be the teaching of the Church of England as, in God's good Providence, it has been preserved to us.—I beg to remain, with truest respect, your lordship's faithful and sincerely obliged servant,
T. T. CARTER.

—As to the Easter Elections, the mob still rules at Hatcham. At Bordesley, the man Perkins, (who abstracted the Sacrament) has been turned out as Church Warden and narrowly escaped mobbing at Birmingham. At S. Alban's there was no opposition to Mr. Mackonochie.

—The Archbishop of Tuam entered his ninetieth year on Monday, March 15.

HOME.

We commence in this number the very excellent and timely Lectures of Dr. Dix on the proposed readjustment of Christianity to the supposed new conditions of modern life, which it is just now the affectation of our popular literature to pretend is demanded. We print under the head of *Miscellany* an article from the *New York Times* which sums up as well as any the rather hazy ideas, floating about on this subject, and which indeed furnished the immediate occasion of these lectures. The fallacy that underlies it all is the notion that there is nothing objectively real and fixed in Christianity; that religious truth is merely

the subjective, emotional apprehension of the human mind, and therefore that a "universal suffrage arrangement" is competent to alter and modify, and indeed *prescribe* what is to be received under the name of Christianity. It is really strange that such a conception as this, of *any* truth, should prevail in a "scientific" age. But that it does prevail we cannot dispute. The self-willed, individualizing, sentimental forms of Protestantism have directly brought it about, and made even their preachers doubtful of the objective reality of the so-called "Gospel" which they preach, except as a provisional means in their hands to produce a certain desired state of heart and mind in their hearers. It is this that has made the sensational and successful preachers of Sectarianism teach and practice the doctrines of the Nicolaitans, which the Lord hates. And the trouble is that these lofty *litterateurs* pretend not to be aware of any difference between popular religious rant and the system of the Catholic Church. As in politics and civil legislation, they lump us all together. They practically show their animus against *all* religion by deliberately confounding the worst with the best; or else they show the petty slavery of newspaperdom, which, even in their heightened efforts at philosophical writing, prevents their speaking the truth, from considerations connected with the subscription list—for this is practically what is meant by deference to public opinion and the "universal suffrage arrangement."

But we should imagine that the *coterie* of the *Atlantic Monthly* were the last persons in the world to admire, or be subjected to a "universal suffrage arrangement," whether in literature, politics, or religion. But they must expect their teaching at last to come back to plague the inventors. If we mistake not, some of their own number, (perhaps the same alluded to in the *Times* article,) have written on the "Dangerous Tendencies of American Society." The problem they have to labour upon is, How to preserve civilization without Histori-

cal Christianity? We wish the experiment might be confined to Boston, if it is to be tried at all; but it may be that their intuitional morals and common sense are only serving the purpose of emancipating the people from the stultifying tyranny of their traditional Calvinism (which is about all that is understood by "orthodoxy" in New England,) and thus letting in enough of the Catholic faith to save them from the fate of the cities of the plain. No scientific, or mechanical, or positivist, system of morals and religion, even though upheld by a "universal suffrage arrangement," is going to save civilization in Boston or anywhere else. We do not get rid of Christianity alone: we bring back superstition and fetishism in forms more degrading than ever known before.

Dr. Wilson's articles will be exceedingly useful in the same direction of defending Christianity against modern unbelief. We have never seen the argument for the Personality of the First Cause so well put.

Mr. Kirkus gives us a fresh and forcible argument why the First Prayer Book of Edward VI. should be the rubrical standard of the American Church, rather than any subsequent revision.

One can hardly realize how much there is in Shakespeare on any point of religion, until he sees the scattered rays brought together by some such powerful lens as that of Dr. Bolles. Is there anything in Greek tragedy to surpass the dying scene in Henry VI?

Dr. Van Rensselaer's sketches of Rome vie with Augustus Hare's in interest, and to us are far more intelligible. He gives us many things not to be found in Hare, or any other author that we know.

Father Benson's papers illustrate pretty well the statement, that while the theology of the Greek Church seems to have become petrified after the days of S. John Damascene, the Western Church kept theology alive and made it a real science. We have no special desire to imitate the oriental fixity and spiritual deadness, or to bind Christendom to such

a pattern as Greek Christianity furnishes. Mr. Judd's argument is clear and lawyer-like, and puts the best possible face on the position of the Revisers; but it will be simply impossible to get the whole Anglican Communion to take this step while the witness of the Athanasian Creed remains, and for a Provincial Church like ours to act independently in such a matter would be preposterous. It is something for a *Lambeth Conference*, to say the least. We would rather see an agitation to restore the Athanasian Creed, which was rather *dishonestly* dropped from our book, the very preface to the book itself being witness. But this too, perhaps, we owe to the *laity*, who are overhauled by our *Church work* correspondents in a manner with which we find it hard to sympathize. It may be because in our own experience we have not met with that kind of difficulties. The laity are the "brethren" of Acts xv, and we can only say that in the days of civil absolutism and class privilege, the Church was the only real "democracy."

—We acknowledge the receipt from the "Historical Club," (the Bishop of Iowa and the Rev. Dr. C. R. Hale, of Baltimore,) of a bound volume of the *Fac-Similes of Church Documents* issued by them for the American Church from 1874 to 1879, and privately printed. It is indeed a rare and elegant book. The vignette is a heliotype view of Lambeth Palace Chapel, as it was when Bishops White and Provoost were consecrated there. The list of papers here copied, 56 in number, makes 188 pages. The fine quaint handwriting takes us back to the very days of the Revolution, especially the "Seabury Concordat," and the letters of the Wesleys, Dr. Coke and Bishop White. There is also a very rare pamphlet giving account of the first consecration of a Roman Bishop for this country, which was done by a *single* Bishop, and him a Bishop *in partibus*.

The editors, Bishop Perry and Dr. Hale, have freely given both time and means to this work and made it a success. The only object now in selling some copies or sets of these papers is to

raise the means for publishing other similar documents. The supply is rather small for the demand, but those who wish to obtain copies will apply to the Rev. C. R. Hale, D.D., 239 Maryland Ave., Baltimore.

—Mr. Vick, the famous seedsman of Rochester, is a conspicuous example to our young men of what untiring energy and pluck combined with strict integrity will accomplish. His *Monthly Magazine* is a delight and means of education in every household that loves flowers. A year of this periodical would be a sort of Horticultural Cyclopaedia, and will guide any one that knows nothing of botany. We know by experience that his seeds for either flowers or vegetables may be relied upon.

—The Rev. J. H. Waterbury has put forth a new edition of his *Common Praise Hymnal* adapted to the new Church Hymnal now in use. (Oliver Ditson & Co., Boston.) It is, of course, cheaper than any other, (30 cents in cloth,) and suitable for congregational use. This edition has several pages of new matter and new tunes, most of the old tunes and chants being already embraced in it.

—We are painfully reminded of the uncertainties of life by the changes in our very moderate subscription list. Within the last year not only the sainted De Koven and Bishops Odenheimer and Whittingham, Drs. Haught, and Drumm, and Steele, and Rudder, Rev. Messrs. Currie and Walker, and laymen like Livingston and Davies, but within a few weeks again we have suffered such losses as Mrs. Jackson, of Hartford, the most estimable wife of the late Dr. Jackson, President of Trinity College, and formerly of Hobart; and now Dr. Osgood, of New York, the man of broad culture and wide sympathies for all that is noble in literature, and art, and theology, and even ecclesiastical polity, from whom we have received the most generous appreciation and kindly suggestion in our own literary work. The *ECLECTIC* brings together to its perusal men of widely divergent schools of thought, perhaps as a foretaste of that Age when all shall see

eye to eye and all shall have appreciation for the side of many sided TRUTH which they saw and loved. Do we churchmen realize "How grows in Paradise our store?" No word from them to us, however, could be better than the words of the Master—"I must work the works of Him that sent me while it is day."

—We regret we did not receive in time for our last the Rev. Albert Zabriskie Gray's most excellent manual of *The Words of the Cross*, being Meditations on the Seven Last Words.

It begins with a scheme for a *Three Hours Service* on Good Friday, preceded by the *Reproaches*, a Service that we are sure cannot but be adopted by all who become acquainted with it. Here is a way in which Good Friday may be truly observed, and impress its awe-inspiring lessons upon our souls.

The addresses on each word are admirably full, suggestive, and comprehensive, besides being powerful helps to devotion.

—Dr. Rylance's *Lectures on Social Questions*, (T. Whittaker, N. Y.,) appears to be a sound and correct book enough, if the public can "be induced" to read it. He corrects some of Prof. Fawcett's hasty inferences from New Testament Christianity. But the true solvent is to make our fashionable religion real and practical. To that end people must not be afraid of the Ritual that *humbles* both rich and poor in the house of God, before something that after all is higher than human self-importance.

—The Report of the *Willard Asylum for the Insane*, shows a magnificent work well and thoroughly managed by the accomplished Superintendent, Dr. John B. Chapin. We could hardly have foreseen what the proposal to take the inmates of County houses to a central Institution like this would come to, but the experiment is a grand success. It is a vast colony, so to speak, but Lord Shaftesbury, who knows all about these things says that as many as 2,000 chronic cases can be well cared for under one management. Dr. Chapin has already

about 1500 under him, and he finds, too, plenty of occasion for the exercise of medical skill, and the exhibition of remedies and medical treatment, with sometimes unexpected gratifying success.

The situation on the banks of Seneca Lake is a beautiful one, and becoming every season more accessible. Among the managers we observe Judge Hadley and Dr. Welles, of Waterloo. The chaplain is the Rev. C. W. McNish. There are no services for the insane like those of the Church.

—We suppose it is generally understood, or ought to be, that the proposal talked of in some quarters to remove the General Seminary to another point in New York City has never even been entertained by the Executive Committee of the Trustees. What is more to the purpose is, that a movement is now on foot to raise an endowment of \$250,000 for the Institution—a movement originated at a large meeting of influential laymen at the office of Mr. Winston. These gentlemen are practical enough to see that if the apathy of the Church at large to which this Seminary belongs, allows it to go on consuming its property for want of sufficient income to meet its current expenses, its doors will have to be closed sooner or later. Its net income last year was \$7,625.14, available for salaries and expenses, and yet it has over 100 young men under its care and training. What is wanted now is to endow the Office of Dean and four Professorships, unendowed at present, which will require \$50,000 each. Also to complete the endowment of two Professorships now partially endowed,—\$25,000 each. Also to endow Lectureships, at \$10,000 each, to secure annual courses of Lectures from the ablest minds in the Church. Pledges at six per cent. interest will be received where the principal cannot be paid at once. A good beginning is made in New York, but Churchmen of means in all parts of the country should have a hand in this the most important object that concerns the future welfare and history of the Church.

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No. 3.

CHRISTIANITY AND MODERN THOUGHT.

LENT LECTURES FOR 1880.—No. II.

BY THE REV. DR. DIX.

GENERAL SUBJECT.—*The Proposed Readjustment of Christianity to the Social and Moral Conditions of our time.*

No. 2.—Friday, February 20th.—*What was the state of the world which Christ came to save? and how did He save it?*

“They glorified Him not as God, neither were thankful, but became vain in their imagination, and their foolish heart was darkened. And as they did not like to retain God in their knowledge, God gave them over to a reprobate mind.”—Romans I: 21, 28.

IN my lecture on Friday evening last, the subject of this course of instruction was announced; it was conceded that, in Christianity, as in other systems, readjustments may necessarily be needed, and, from time to time, have been made; nay more, that it appears that some readjustment may be required at the present day. But it was also argued, that the thing to be readjusted is not ours, but the creation and property of Another, and that, whatever we do, we must not lay profane hands on that with which we have no right to meddle. The Religion of Jesus Christ, considered in itself, has not changed. Men may have corrupted and adulterated it; in that case, it needs to be purified of elements foreign to its substance. As we proceed, it may perhaps begin to look as if the readjustment needed were not in the Religion, but in the men who profess it; in their thoughts, modes and principles; wheresoever the Religion touches them, wherever they require help from the Religion. And thus, in consenting to talk and think about readjustment, we may be led far away from the path by which we set out.

This phrase is a simple one; it implies that something goes wrong. Mathematical instruments need adjusting; and astronomical instruments, and watches, and anything that has fine and complicated machinery. It is necessary to readjust, whenever things are out of gear. But where else in God's creation is there so marvellous a work as a man? What machinery so fine, so com-

plicated as that of the human body? What so subtle, so deep, so exquisitely contrived for its purposes, as the human soul and spirit? Must not a system intended to act on this masterpiece of the Creator's Hand, be itself a wonderful and delicate mechanism? And is it strange, considering the instrument and the object to which it is applied, that disturbance or disorder should appear? In that case, there is but one thing to do, if a man will proceed logically; study the original adjustment. What is man? How did Christ's Religion meet man? How did it work along the lines of character? How did it come in contact with him in his daily life? That is the first question. The problem before us is not about setting up a new system, but reviving the power of one which already exists. That problem is rendered easier by the fact, that man, so far as the Religion has to do with him, remains unchanged. The creature is the same to-day that it was when Christ drew near to help it; the same elements, the same functions, the same great wants are here. No new system can be required, unless in the nature of man there has come in the meantime an essential change. Now, then, what are the leading characteristics of Human Nature? I do not say, what were they? as if they had changed: but, what *are* they? For men, take them where and when you choose, are substantially the same, from the beginning of time till the end thereof.

It has been well said, that "in Human Nature, it is the balance, harmony, and coequal development of Sense, Intellect, and Spirit, which constitutes perfection."¹ "Body, Soul, and Spirit," saith the apostle, summing up what man is.² And in man, we find, over and above the physical senses, these three: the Intellectual Sense, the Moral Sense, the Æsthetic Sense. He has an intelligent sense of the true, a moral sense of the good, an æsthetic sense of the beautiful. In him are a Reason, Affections, and an Imagination. He is a thinking creature, a loving creature, a sympathetic creature. And each of these elements implies a law of its own. Thought and reason: these cannot bear aught that contradicts their own constitution; such as the self-contradictory, the irrational, the absurd, the impossible. Affections: these turn naturally, to worthy objects, eschewing what would corrupt them. Imagination: this discerns that subtle somewhat which is called "the Beautiful," and in a healthy state, rejects and abhors what is squalid, sordid, ugly. And progress and decline in man depend on the right, full, and equal development of all those parts which make him what he is. Cultivate any one without the rest, and you get at length a monster, and not a man. Dwarf the intellectual powers, there is left a dull, heavy lout. Dwarf the moral powers, you have an embryo devil. Dwarf the affections, you make man cold, hard, cynical. Dwarf the imagination, life becomes dry, stiff, and gloomy. But develop all that wonderful nature, which God saw and beheld as very good, and you obtain the perfect flower of the terrestrial creation, in a thoughtful, pure, and beautiful life.

¹Lord Lindsay. *Christian Art.*, Vol. II. page 163. ²1 Thess. v: 23.

But how is this nature to be developed? That depends upon another question: is this world all? or is there another? Is the Natural Order the only one? or is there also a Supernatural Sphere? If this world be all, and if man has but this life to lead, then must the goal of development be planted here, somewhere in this world, and it must be understood that his advance is limited by the barrier of death. But if not, if there be a Supernatural Order, it he be the heir of immortality, if God hath given him "a long life, even forever and ever," then, doubtless, the keys of all the mysteries are beyond this world; the progress overpasses that furrow in the ground which we call the grave, and the goals towards which the nature moves are above. The development must be, through things temporal, on towards things eternal. The intellectual nature must look outside this world for the final object of study and contemplation. The moral nature must seek the standard of goodness there. The æsthetic nature must go there to find the ideal of loveliness. Working on and up toward the final mark after the true law of its being is what we call development. Now this world is the threshold to a wider place, and this life the prelude to immortality. Then our growth must be out of this lower and into that larger condition; and the beacons are outside, on that coast whither we are bound. If man be all that we hold him to be, no earthly standards suffice for him. Ever progressive, what rules his mind, and heart, and soul, must be far off; so far off that it seems like looking into the Infinite to see the mark of his vocation. And, therefore, to a real progress, nay to a sound state of intellectual, moral, and spiritual health, three things are demanded:

The Intellect asks a Truth, absolute, infinite, in which to rest as in one's own and by which to test all finite truths;

The Affections demand, as their object a Love, absolute, infinite, to fill the heart and hallow all lesser loves;

The Imagination asks after a supreme ideal beauty, which lovely things here shadow forth, as being the symbol of that absolute perfection.

Thus having analyzed, as fully as is necessary for our purpose, the wondrous complex thing which we ourselves are, let us proceed to the next question, and ask what was the state of the world when Christ came hither, bringing to it His Religion?

Briefly, it was a scene of intellectual, moral, and religious chaos. And this came of the loss of light from above. Whatever men may have known before, they knew nothing then in a clear and certain way. They had lost convictions; they had opinions only; all that men need to their development had vanished away. They saw, distinctly, nothing beyond the range of sense and time. The intellect, lost in its speculations, found no absolute and commanding truth. In morals there was no law which men felt bound to respect and obey. For the æsthetic faculty there was no higher standard than physical and material beauty. The sight of the Eternal Landmarks was hidden, and the world lay in confusion under the pitying eyes of angels and God. Let us rapidly

enumerate some of the items of this portentous scene of disorder. It is an old, old story, that of the degradation of mankind, in the age just preceding the Incarnation. What was religion? A worship of devils, not of God; a vast network of polytheism; the deification of vices, the canonization of animal lust and unregulated passion. Think of that pagan Curia, in which the gods and goddesses were thieves, robbers, adulterers and adulteresses; their abandoned lives the reflex of the sins of the lower world; their hearts full of intrigue, envy, malice; hateful, and hating one another. There was Juno, the jealous wife, and Venus, the voluptuous courtesan. Vulcan, the deformed blacksmith, and Mars, the model of a dare-devil soldier of fortune, and one knows not what troop of dissipated, depraved, disgusting wretches, called by God's name, and worshipped at their several shrines, so bad in general that to be chaste and pure was in that horde a marked distinction. What wonder if the very inner and most characteristic of the pagan rites were hidden from the public eye, hidden because so foul, so monstrous in their sensuality? And such being the religion, what were the morals of that age and what its social condition? They were what such a religion might be expected to produce; what St. Paul describes, in his epistles, what the Christian Fathers have painted, with hands which cautiously drew aside the veil and scarce dared to trace the scene thus disclosed. It is the reign of the strong over the weak; oppression and violence are in their borders; lust, outdoing itself, passes the barrier of nature, and takes monstrous shape. Man, degraded and brutalized, a law unto himself, exercises a wide and general tyranny; what we call women, are slaves; what we call slaves, are chattels and not human beings; even the child is sold by its own parent. And whence comes this total overthrow of religious and moral restraints? We trace it to one cause; the trouble begins in the Mind and Spirit; it travels thence through the members; it blights the household; it poisons the whole state. If Man be not intellect, he is nothing; the Intellect is his God-given instrument to keep him straight, true to God, true to himself. Let us ask what the mind was at in those days? Chaos is everywhere, indeed; yet nowhere more hopeless than in the thoughts of men. All are at sea; there is no creed; no unity in belief; no real belief at all. There are philosophies, theories, guess-work; there are enquirers, single and in groups; and, everywhere, negation. One man says that there is no God at all; another decides that there are many; a third declares his conviction that matter is all, and that there is neither angel nor spirit; there are a dozen explanations of the origin of things; speculation runs wild on every topic that curiosity suggests. As for the soul, no settled belief in its immortality; no convincing argument; a probability at best, confessed by some few minds. Is not this mad confusion of thought the source of confusion elsewhere? If every part and function is disorganized, is it not because the Reason no longer acts its part? To find the source of the abominations of paganism in its social, moral, and religious aspects, we have but to walk

beside the troubled river up to the fountain of intellectual error. That is the cause of what we behold; the finite mind, no longer guided by the Supreme Mind, has lost its guide and safeguard; it sees, if anything at all, phantoms of its own creation; it works madly on, like a machine over which one has lost control; and in society there is no department where the shock of that disordered and eccentric action is not felt.

Such was the state of affairs, when God drew near to help and save; moral and intellectual chaos; its cause, the absence of conviction, confidence, assurance in the mind, as to those subjects on which men need light; the want of a law enforcing and facilitating obedience; its effect, the dismal scene on which it would be dangerous for a pure mind to dwell, lest the mere examination of the facts might work contamination. This is the reign of Private Judgment and Free Speculation on Moral and Religious subjects, and the result is a darkness like that of the midnight, a stench like that of a pest-house, and, among the helpless and the miserable, a weeping, and wailing, and gnashing of teeth.

And now, I call you to observe one thing. When the problem was to set the world right, and bring men to life and light again, it was likely that we should learn, if ever, the best method that can be found to that end. What did God do? What remedy did he apply, to this miserable state of affairs? Did He set afloat in the world a fresh set of opinions? Was the cure to be found in furnishing additional material for the wit to puzzle itself about? Was it a fine philosophical statement, or a rare theory, or a higher range of speculation that men needed? The Saviour of the Human Race, if there was such a Personage: did He come as a Doctor or Professor, to found another Academy, where men should go on arguing about lofty themes; by which free enquiry should be promoted, Experimental Science stimulated, and from which, as from a prolific mother, hundreds of schools should grow, multiplying from age to age, and acting on the opinions and thoughts of men? Had this been the method, it would have sanctioned the existing practice, and prolonged the evils of that day; nor, considering what men are, how inquisitive and restless, how supercilious and self-sufficient, would it ever have bound them together as one, or given to the Reason the Affections, the Imagination, to Thought, Heart, Will, what they need to save them from eternal death. Fear not, tremble not, lest an expedient so vain, an experiment so futile should be the lame and impotent result of the act of Redemption. That is what a man would have done; it was not what God did. God's thoughts are not ours; His ways are not our ways. God is everlasting; we are but for a day. God is Absolute Fact, Objective Truth. And to a world, crazed with speculation, drunk with vapourous imaginations, God gave what it needed most. Into that vast lunatic asylum of fancies, private judgments, hollow masks of dreamland, God sent a Fact; an Objective Reality; something absolutely independent of our thought; not made by it; not in it, nor of it; not to be affected, modified, altered, by it, in any way.

And that fact, that paramount, outside Truth, was not a philosophical proposition, nor wordy phrase, nor poetical sentiment; nothing which we men could tamper with, or read backwards or forwards at will, or make and unmake, or lessen or extend. It was, in short, God Himself, the beginning and the end, the First and the Last, the One in Whom is no variableness, neither shadow of turning; that God manifest in the Flesh, born into this world, among us as Our Brother, living here, and calling men to Himself as the Way, the Truth, the Life. That is the Divine, Eternal Fact, which came to the help of the fickle human fancy, and brings salvation to those unhappy beings, who, having followed fancy and forgotten fact, lay under the shadow of death, in the gall of bitterness and in the bond of iniquity.

Dear brethren, I say it to you in all earnestness and in all solemnity, I state it as the thing perhaps more important than any other for you all to know, and knowing, to hold fast. God's remedy for the wild misery of a world lost in the errors of its own judgments, and going on deeper and deeper into that darkness to which such exercise must lead, was the exhibition among us of what is called Objective Truth; of Truth which *is*, apart from those to whom it is shown; of truth which exists outside of the intellect that seeks it and the heart that desires it; of truth which stands and shall stand, perpetual and unchanging, before the generations of feeble, failing men; as independent of our notions, as is a majestic cliff by the seaside of the light spray, or the lighter vapours that strike its majestic front. To state that Truth, it is indispensable that we use dogma, and dogmatic language; the dogma is not the truth; it is but an intelligible way of telling each other what the truth is. And to that Objective Truth, brought to our eyes, presented to our grasp, in some clear practical way, without blundering, or misunderstanding, or *double-entendre*, or evasion; to that Truth, presented if possible, visibly to the eye, and sensibly to other faculties, but, if not, then in some plain, clear, square, honest, downright statement so that the simple can know what is meant; to that Truth man must surrender; he must embrace, he must love it; in it shall he live; and that Truth shall make him free; free from the law of sin and death; free from tormenting doubts; free from silly notions; free from vain-glorious boastfulness; that Truth, in short, shall save him; and that Truth is God, in Christ, the same yesterday, to-day and forever.

This is the meaning of the Incarnation in its relation to human thought. It brings us personally in contact with the Supernatural World. It plants right here, before our very eyes, the eternal standards of Truth, Love, and Beauty. It restores to the Thought of Man the object which man seeks, outside itself not within. It teaches that thought, its helplessness, the futility of its unaided achievements. It is One firm thing, where all about is loose; one thing that we cannot touch, save as we touch what we also adore. And when man, looking out of himself, and beholding that Sublime Fact, accepts it, and throws himself with ardour into religious devotion to it, he finds his reward. The

highest happiness, the full development are his; the way is clear, here and hereafter. In God Incarnate is the goal of all intellectual effort, the object of final contemplation. In God Incarnate is the pure and holy law, by following which the life becomes a sanctified one. In God Incarnate is the motive which man needs, to do all to God, and for the love of God. In Him is perfect beauty, that high and supreme loveliness, which no good man confounds with sensual and shameful perversions. Mind, heart, will, affections, imagination, each and all are filled in that Eternal fountain; all our fresh springs are in Him; and the life becomes a blessed life, because it has a faith, an object, a solution, with strength and power, with glory and joy. This comes to him who sees that man's true hope lies in using his native powers as a hand to grasp and appropriate that which God shows him outside of himself. That is faith; and faith is at once the beginning of all good in us, regarded as free agents, and the crowning victory that overcometh the world.

One word more. Has then the Private Judgment nothing to do? It has; a worthy and a proper office. It is a verifying faculty; nothing more. When Christ came into this world, the Private Judgment of man had no right to discuss, no power to settle questions such as those of the union of the Godhead and the manhood, the priestly office, the promises, the commands. Think as they might on those and the like themes, thought could not affect them. But men had a right to verify the miracles; to compare what He said of Himself with what was written in their sacred books; to study the effect of His teaching; to satisfy themselves that He did really die on the cross; above all to convince themselves of the fact that He did truly rise from the dead. Such power as a Verifying Faculty, has the Reason of man. But otherwise it is powerless. The Reason cannot, unaided, discover one smallest fact of the Super-rational Order; it cannot demonstrate one such truth; it is no judge of such truth; it can verify the evidence, it cannot by experiment verify the mysteries themselves. It may not measure the counsel of the Almighty; nor adapt, modify, or readjust what is presented to it for acceptance in the name of the Lord.

We may, properly, enquire, were the miracles actually wrought? Did Christ claim to be God? Did He truly rise from the dead? Are the Gospels genuine? Is the history of that great sacerdotal and sacramental system known as the Holy Catholic Church an authentic one? Did Ignatius of Antioch teach Episcopacy? Did Irenaeus and Clement of Jerusalem teach the Real Presence? And are these fair representations of Apostolic thought and practice? Such questions as these man may ask; as a verifier of historic fact, the judgment has its proper and necessary office. But should it leave that work, and return to the old business of disputing, sounding, weighing, approving or disapproving the Sacred Mysteries hidden yet exhibited in Form and Fact, which men saw, heard, and handled first, and which we have received from them, by tradition, to hold and revere;—then does the Private Judgment renew its old madness, it returns to that idle

occupation which made the past that dark realm that it was; it contradicts itself, and as of old commits suicide on its own hope and life. And when, in this age, we hear of readjustments of Religion; if it is meant, that we are to use our reason for that purpose otherwise than as a verifying power, to settle by close historic research, what the Religion was originally, and therefore what it must be now, and ever shall be; if the old claim is to be set up of ability to discuss and investigate what God has revealed, and to subject the Creed of the Catholic Church to rational tests, we must but point to the history of the past and say, "We will have no part nor lot in any such matter." We know how God helped men of old; He helps them in that same way still; and when the Reason, thrusting aside His Hand, assumes the office of critic and judge, and so deals with the Religion of Jesus Christ, it does but renew the blunder of the past, and courts the confusion into which, whenever it so forgets itself, it must inevitably fall.

Thus then I conclude, and leave it to yourselves to consider how simple was the mode of the Redemption of this world: the bringing into the confusions, doubts and perplexities made by unbridled and irresponsible human thought, the facts of a Higher Realm, and giving us that which we can have no power to change or affect, though, alas! we have the power to shut the eyes, and turn the back, and walk without God in a disdainful solitude banned by the curse which pride entails on its unhappy victims.

MISS LONSDALE'S SISTER DORA.

SISTER DORA: A Biography. By MARGARET LONSDALE. London: C. Kegan Paul & Co.

SISTER Dora eminently belongs to the heroic type of womanhood. The natural strength and beauty with which she was endowed, both in body and mind, were animated by a force of character which rendered her well-nigh unconquerable. Such a will as hers, if it unhappily had missed its true aim and consecration to the glory of God, must have been a terrible power for evil. She gives us a glimpse of this dreadful possibility, when once in her indignant sympathy with a much-wronged woman, she exclaims, "I'd have been such a fiend if I'd been ——, and had that man for a husband!" But the consecration was *not* wanting, and the life, through all its conflicts,—life-and-death struggles as the conflicts of such a soul could not fail to be,—passes before us in this memoir like Spenser's legend of the Red Cross knight, not without wounds, defeats, and hurtful loss, yet a grandly heroic course, in which Faith, Hope, and Love perpetually advance to final victory.

Dorothy Pattison's childhood was spent in a Yorkshire moorland village, among the healthy influences of a happy home, early trained in wholesome restraint and wholesome freedom, and in simple self-denying charities.

"The girls were always planning how to save their money to give it away; and they made a rule of carefully mending and re-

making their old clothes in order that they might not have to buy new ones; their mother rightly requiring that they should be neatly and properly dressed. Giving away their dinners and dining themselves on bread and cheese seems to have been an ordinary occurrence.”—(P. 6.)

In this home she lived a happy, uneventful life, until the death of her mother, and continued there, not without aspirations after more active service, but with no premature development of her powers, until, at the age of twenty-nine, she left her father's house, against his wishes, but not without his consent, and became mistress of a village school at Little Woolston, near Bletchley. Here she lived alone in a tiny cottage, keeping no servant, and gained her first experience of some of the roughnesses of life which were afterwards so familiar to her. In this position her devotion to her children, her power of influence, and her personal courage were fully proved; also her aptness for nursing the sick, with whom she used often to spend her nights while engaged in teaching all the day. A severe illness brought her work at Little Woolston to a close, and after her recovery she joined the Sisterhood of the Good Samaritan at Coatham, which had strongly attracted her before she left her home. The Convalescent Home, which was worked by this Sisterhood, was, we believe, the first institution of its kind in this country; and most worthily it led the way in this beneficial work of mercy. Those who have sent patients to this happy House of Recovery, can testify with gratitude to the good influences of the place, its excellent and lasting effects on some who were its inmates. But another house of the Sisterhood, the Cottage Hospital at North Ormesby, established chiefly for the men engaged in the Middlesborough iron works, afforded a still more congenial sort of work to Sister Dora. Here she made her first acquaintance with the class of patients to which her life was to be afterwards devoted. A very small Branch-hospital was opened at Walsall in 1863, and here the first sod was turned to Sister Dora's future work by the devoted labour and patience of Sister Mary of Coatham, whose name is still gratefully remembered among the puddlers and foundry-men of Middlesborough. To Walsall Sister Dora came in 1865, and in this town, with very short intervals, the whole of the rest of her life was spent. What that life was no earthly record can fully tell. We have heard of Golden Deeds, single instances of self-devotion which have made noble names dear to all generations, of the death of Arnold von Winkelreid, of Eleanor's sucking the poison from Edward's wound, and such like brave tales, but in simple truth the life of Sister Dora at Walsall is all one shining chain of golden deeds, of “Victoria-Cross actions,” performed, not upon spasmodic impulse, but with the steady courage of thorough dedication, making her ever “ready both in body and soul.”

“One night she was sent for by a poor man who was much attached to her, and who was dying of what she called ‘black-pox,’ a violent form of small-pox. She went at once, and found him almost in the last extremity. All his relations had fled, and a

neighbour alone was with him. . . . When Sister Dora found that only one small piece of candle was left in the house, she gave the woman some money, begging her to go and buy some means of light, while she stayed with the man. She sat on by his bed, but the woman, who had probably spent the money at the public-house, never returned; and after some little while the dying man raised himself up in bed with a last effort, saying, 'Sister, kiss me before I die.' She took him, all covered as he was with the loathsome disease, into her arms, and kissed him, the candle going out almost as she did so, leaving them in total darkness. He implored her not to leave him while he lived, although he might have known she would never do that. It was then past midnight, and she sat on, for how long she knew not, until he died. Even then she waited, fancying, as she could not see him, that he might be still alive, till in the early dawn she groped her way to the door, and went to find some neighbours."—(P. 52.)

"One night the doctor hastily fetched her to look at a child, who was in the last stage of diphtheria. As a forlorn hope he performed the operation of tracheotomy,—making an incision, that is, in the child's throat, and inserting a tube, in hopes that the choking might be relieved. Sister Dora knelt down, put her mouth to the incision, and deliberately cleared the child's throat of the poisonous mucus which was choking it. The child ultimately recovered, to die of another disease. Sister Dora suffered for three weeks from diphtheritic sore throat, but escaped without further mischief."—(P. 207.)

Could mother's love exceed in self-sacrificing courage? "'We ought to lay down our lives for the brethren,' she said, and she acted upon her convictions," (p. 100.) We can only glance at the story of her six months in the Epidemic Hospital, in 1875, when she willingly offered herself to take charge of the small-pox patients, and remained, alone, to grapple the most terrible forms of disease and death, willing, nay, longing, that this time her offering might be accomplished in deed; but she came forth from that fearful isolation unhurt, and with unexhausted spirits, only with a certain sense of disappointment that she had not been counted worthy to die for the brethren.

The sketch given of her ordinary life in the Hospital, of her labours in the darkest dens of the town, of her work in the Missions held at Walsall in 1873 and in 1876, all are full of the deepest interest, but we can only allude to these to observe how invaluable a servant to her noble purpose she had in that "merry heart," which was, to herself and all around her, "a continual feast." Her buoyant spirits, her unfailing play of humour, had power, like the countenance of Una, to "make a sunshine in the shady place," and contributed, in no small degree, to the irresistible charm which was felt in her presence. Wonderful, indeed, was her ascendancy over the rough characters around her, holding bound "in her strong spell of grace" ruffians who bid defiance to all laws, human and divine. Again and again this marvelous power was exerted, so that we feel little surprise to find that she was re-

garded by many of the poor as something more than woman, and that supernatural powers were ascribed to her. Supernatural, indeed, her work may most truly be called, for in her lived and grew, not unassailed, but triumphant, the faith that can remove mountains. This was the true spell which achieved success in the face of obstacles that seemed insurmountable. Her strength was sustained and her spirit refreshed by continual intercourse with God, and she never touched a wound or administered a remedy without prayer.

"I think," she wrote to a friend, "it will be a sharp pang to us to see what little use we have made of it, what souls we might have turned, what a powerful weapon we had in prayer, and how seldom we wielded it."—(P. 117.)

With no false depreciation of her remarkable gift of personal influence, she deeply felt the dangers which beset the use of that gift. Her own words on this subject are no less golden than any of her heroic deeds:

"When you want to lead any one to Jesus, remember, you must only point, *and take care not to stand in the way yourself*."—(P. 198.)

In the hour of spiritual darkness she had sought and found light in the complete surrender of self in "personal devotion to the Central Figure of the Gospel Narrative," and the intensity of that devotion, as it animated her with ever-increasing fervour, can only be described in the sublime words of Thomas à Kempis:

"Amor modum saepe nescit, sed super omnem modum fervescit. Amor onus non sentit, labores non reputat: plus affectat quam valet; de impossibilitate non causatur, quia cuncta sibi posse et licere arbitratur. Valet igitur ad omnia, et multa implet, ubi non amans deficit, et jacet."—(Imitatio iv: 5.)—*Literary Churchman*.

A CHRISTIAN WOMAN'S TRUE PLACE IN MEDICINE AND SURGERY.

WE have no doubt that some readers will lay down this book with a feeling that Sister Dora was a too strong-minded woman, and that her temperament was rather masculine than feminine. We do not think so, and we have no hesitation in saying that a life spent in practical Christianity, as her's was, must always be an inestimable benefit to the weary world of sin and sickness in which she lived.

Sister Dora represents exactly how far a woman may and ought to go in medical and surgical work without losing her sex's gentleness, and vainly attempting to assume the position and everyday work of man. This must be a failure, because for a woman to act as a man not only implies a contradiction to the order of Divine Providence, but it also necessarily carries with it, to a greater or less extent, the abandonment of woman's own proper sphere and work in everyday life.

Well born according to the flesh, and brought up as a member of a well-known clerical family, Dorothy Wyndlow Pattison "inherited beauty of feature from her mother, and from her father a well-proportioned figure and fine bearing." Her life was spent near Richmond, in Yorkshire, at Little Woolston, Coatham, Lichfield, and Walsall; and from early years she evinced an unmistakable taste for nursing the sick in connection with some regular organization or sisterhood. As years rolled on, however, her independence of character made her more or less uncomfortable under the restraints of a sisterhood called the Good Samaritans, at Coatham, near Redcar, in Yorkshire. Religious difficulties or doubts as to the authenticity and inspiration of the Holy Scriptures, and other questions, troubled her much, and she ultimately broke loose from what, for want of a better term, may be called High Church rules and religious obligations; settled as a sister unattached in title, but really as a first-class lady-superintendent of a hospital for the sick; and so she worked on for years until her death, almost in harness, at Walsall, on Dec. 24th, 1878, in the forty-sixth year of her age.

Her powers of organization are instanced in pages 51, 93, 114, 134, and 224. We give the following extract from pp. 93, &c., showing her day's work:

"Sister Dora used to come down into the wards at half-past six in the morning, make the beds of all the patients who were able to get up, and give them their breakfasts, until half-past seven, when it was time for her own breakfast After her own breakfast she read prayers on the staircase, so that all the patients in the three wards could hear and join. Then came the daily ward work—the washing of breakfast things and of patients, and the dressing of wounds. At half-past ten o'clock there were usually several out-patients, who came regularly to have their wounds poulticed or lanced, or otherwise attended to. The doctor generally appeared about eleven, and went his rounds. At twelve came the patients' dinner, at which Sister Dora attended minutely to every detail, and always carved herself. Then she read prayers in the little general sitting-room, the lady-pupils, if there were any, and the servants only attending. Then followed dinner for the nurses, a very movable feast; sometimes put off for an hour or more, and sometimes omitted altogether as far as Sister Dora herself was concerned, if any visitors whom she was obliged to see, or any accidents came in at that time. Out-patients, who were treated every day, began to arrive at two o'clock, and truly their 'name was legion,' when it was no uncommon event for sixty or a hundred persons to pass through the little rooms in the course of one afternoon. It was a most interesting sight to watch Sister Dora with her out-patients. They had the greatest confidence in her skill, and with good reason. All faces brightened whenever she approached; she generally knew all about them and their circumstances—had perhaps nursed some of the family before as in-patients—and she always had a word of sympathy and advice for each. The doctors got through

their part of the work quickly, for they passed on to her such minor operations and dressings as are entrusted to experienced dressers in large hospitals. The setting of fractures, and even the drawing of teeth, when no surgeon was present, were common operations to her. Her bandaging was so good that a surgeon at Birmingham called upon all his students to admire and to study as a model of excellence the bandaging of a man's head which was her handiwork. The treatment of the out-patients often took between two and three hours, so that the in-patients' tea at five o'clock had sometimes to be prepared by the servants, when neither Sister Dora nor her pupils could be spared. About half-past five or six the nurses had their own tea, but it was rarely that Sister Dora got a quiet meal, for either someone would come tapping at the door saying 'she was wanted,' or the surgery bell would ring, as, indeed, it often did all day long. By eight o'clock wounds had been dressed for the night, and the patients' supper was served. Sister Dora read prayers always, even when, as sometimes happened, her many duties and labours had so delayed her that most of the patients were asleep, for she said, 'The prayers go up for them all the same.' Just before bedtime came her own supper, when she would often be very merry, and would relate her many remarkable experiences with intense fun and drollery. Her keen sense of the ridiculous must have preserved her from much weariness of spirits. This was the time to which the lady-pupils looked forward, and when they expected to enjoy themselves, but they were not unfrequently disappointed. Sister Dora would just look in at the door and say, 'I am going to bed; I don't want any supper to-night.' This often happened on Fridays or during Lent, and how she managed to get through such constant hard work upon the very meagre diet she allowed herself was a marvel. Her life was one long self-sacrifice. 'We ought to give up our lives for the brethren,' she said, and she acted upon her convictions."

There is a great deal in this book about Sister Dora's medical and surgical skill. For surgery, as distinguished from medicine, she seems to have had not only a taste, but also a fitness which was made use of to the utmost, and with what benefit those only know who are aware that the quick observation and gentle patience of a good nurse are as valuable in a hospital as good medical and surgical aid, while the skill of a good surgeon is often wasted by the ignorant thoughtlessness or carelessness of an inefficient nurse.

Proofs of Sister Dora's ability on this point will be found on pages 37, 53, 81, 95, 103, 109, 158, and 165. She was a great friend to the modern theory of conservative surgery, which instead of cutting off an arm or leg tries to save and heal it. One instance of this is given on pp. 53-56 as follows;

"Sister Dora was led to give particular attention to what is called conservative surgery. Her sympathy was aroused for the unfortunate men who came in, often so much crushed and mangled that amputation of one or more limbs was necessary to save their

lives, and who used to remark when told what their fate must be, 'Then you might as well kill me at once if you are going to take off my leg, or arm, or hand, for I don't know what's to become of me or of my wife and children.' A fine, healthy young man was one night brought in with his arm torn and twisted by a machine. The doctor pronounced that nothing could save it, and that he must amputate it at once. The sufferer's groan and expression of despair went to the sister's heart. She scanned the torn limb with her quick, scrutinizing glance, as if she would look through the wound to the state of the circulation below, and then measured with her eye the fine, healthy form before her.

"The man looked from one face to the other for a ray of hope, and seeing the deep pity in her expression he exclaimed, 'Oh, sister! save my arm for me; it's my right arm.' Sister Dora instantly turned to the surgeon, saying, 'I believe I can save this arm if you will let me try.' 'Are you mad?' answered he. 'I tell you it's an impossibility; mortification will set in in a few hours; nothing but amputation can save his life.' She turned quickly to the anxious patient, 'Are you willing for me to try and save your arm, my man?' What would he not have been willing to let the woman do who turned upon him such a winning face, and spoke in tones so strangely sympathetic? He joyfully gave consent. The doctor was as angry as he was ever known to be with Sister Dora, and walked away saying, 'Well, remember it's your arm; if you choose to have the young man's death upon your conscience I shall not interfere, but I wash my hands of him. Don't think I am going to help you.' It was indeed a heavy responsibility for a nurse to take upon herself, but Sister Dora never shrank from a burden which seemed to be cast upon her. It was by no means the first time that she had disagreed with the surgical opinion; often and often had she pleaded hard for delay in the removal of a limb which she ventured to think might by skill and patience be saved. On this occasion her patient's entire confidence in her was sufficient encouragement. She watched and tended 'her arm,' as she called it, almost literally night and day for three weeks. It was a period of terrible suspense and anxiety. 'How I prayed over that arm!' she used to say afterwards.

"At the end of that time she waited till she thought the doctor was in a particularly amiable mood, and then she begged him to come and look at her work. Not with a very good grace he complied. No professional man could possibly like to have his opinion distinctly proved to be wrong by anyone, least of all by a woman working under his own superintendence. But his astonishment overcame his displeasure when he beheld the arm, which she unbandaged and displayed to him, no longer mangled, but straightened, and in a healthy, promising condition. 'Why you have saved it!' he exclaimed, 'and it will be a useful arm to him for many a long year.' Triumph does not at all express Sister Dora's feelings as she heard this verdict, and yet her thankfulness was naturally not unmixed with triumph, and she cried for happiness."

Sister Dora was sensible and strong-minded enough to attend *post-mortem* examinations, and gain some elementary knowledge of anatomy. We find this in pp. 105-107 :

"From the very first establishment of the regular hospital Sister Dora had, with the permission of the surgeons, attended all *post-mortem* examinations, and it was in this way that she acquired her accurate knowledge of the different parts of the human body. When her friend, the old doctor of the hospital, died, his assistant, who was a thoroughly able man, succeeded him. First under this gentleman's superintendence, and subsequently alone, Sister Dora learned to perform the minor operations upon dead subjects, and proved beyond all doubt her manual skill and dexterity. Her delicacy of touch and fine discrimination were constantly made use of by the surgeons to help them in discovering arteries which needed to be secured, and often when they had been searching in vain she would put her sensitive finger on the right spot.

"The anatomy of the eye had a special interest for her. She dissected eyes carefully, and went over to Birmingham to study cases in the Ophthalmic Hospital. Her interest in this special branch of surgery was by no means only theoretical, for at Walsall injuries to the eyes of workmen from flying portions of metal, from sparks, and from small pieces of hot coal, are of common occurrence, and it was often of the utmost importance that such cases should be dealt with promptly and skillfully even before the aid of the surgeon could be procured.

"A story of rather a ghastly adventure, which might easily have had a tragical end, must be related here. She used to tell it herself with such infinite humour that it was almost shorn of its horror. An Irishman had been brought in unconscious from a blow on the head received in a drunken brawl, and after lying in this state for some hours he died. Sister Dora wished to ascertain the nature of the injury he had received, for she was not satisfied that all had been done for him which was possible. She went to the mortuary-house where the body lay, and began to make her investigations. She had barely set to work when she heard loud yells and cries in the street coming nearer and nearer, and she felt certain by the sounds that they proceeded from an Irish mob. She saw in one moment her personal danger, and reflected on what she considered far more important than her own safety, the reputation of the hospital. She could not leave the body to be seen by this rabble in its present state, but calculating that she should just have time to summon help, she shouted to her lady-pupil, who ran at her call, and together they locked the door, almost in the face of the crowd of frantic Irish as they surged into the hospital grounds. Sister Dora in vain tried to complete her operations quickly, but hurry and nervousness for once made her awkward. Meanwhile the crowd outside yelled execrations and threats that they would batter down the door if she did not open it and let them have their 'Pat.'

"It did not for a moment occur to her to quit her post, but she

put her terrified lady-pupil out at a side door, the existence of which the Irish had not discovered, bidding her run for the police. Fortunately the door at which the men were hammering resisted their efforts, and to Sister Dora's intense relief the police arrived quickly on the scene and dispersed the mob. The danger had been a real one, as she perfectly well knew that if the Irish had discovered what she was about they would have torn her to pieces; but still it was the humorous aspect of the adventure which made the liveliest impression on her mind. 'My dear,' she would say in telling such stories, 'if I could not laugh over the things I don't know what I should do.'

Did space permit we might multiply quotations such as these, but what we have given are sufficient to show what sort of woman and what class of nurse Sister Dora really was. She was a valuable handmaid to the surgical art, and her life shows what a woman with ability for healing disease can do in a right and proper and useful way without attempting the woman-doctor, who is at best, but a good nurse spoilt, and who, as to the medical profession, is neither "fish, flesh, fowl, nor good red herring."

We cannot dwell much on Sister Dora's religious views, or rather absence of views. With her the nurse was always first, and the sister second. Had she remained in a regularly organized sisterhood probably her religious opinions would have been more Catholic and her surgical usefulness less developed. We do not think that her religious doubts and difficulties are necessarily evidences of unsoundness. The greatest saints of God have had such, and it is only when men believe nothing and fear nothing that they cease to have feeling or conscience about the future state. Notwithstanding this, however, we read that she drifted downwards from the Catholic platform to "unfeigned astonishment, not unmixed with amusement," as to the Ritualistic movement, and as we read on we find that the sceptical doubts of the Oxford "liberal theology" had so far modified, or rather had so run into a collateral groove, that she went to hear Messrs. Moody and Sankey preach in Birmingham. "She came back full of their praises, and introduced their hymn-book into her wards. The patients led by her learnt to sing the hymns."

Here we see that reaction which could lead a woman of good sense about other things to like and use such dreadful trash and religious quack medicines. Had Moody and Sankey been homœopaths or "bone-setters" she would have despised them with all her heart. During her last illness it was believed by some that she had a leaning to Romanism, and others went so far as to say that she had become a Roman Catholic. At any rate, Monsignor Capel did visit her in her sick chamber, and there is a vital contradiction—which we shall not attempt to solve—between the account of that interview given by the Rev. Frederic Willett, of West Bromwich, on pp. 235, &c., and the account of Monsignor Capel himself in the appendix. Both of these gentlemen wrote after Sister Dora had passed away, and it is abundantly clear that while Mr. Willett and Monsignor Capel contradict each other as

to sundry allegations, they both establish the fact that Sister Dora did not "go over to Rome." Monsignor Capel says:

"In the summer of 1877 Sister Dora called on me, admitted her doubts concerning the Anglican Communion, and expressed her conviction that the Roman was the Catholic Church. I urged the duty of following her conviction. She replied that she could not give up the work at Walsall, which she would have to do were it known that she was a [R] Catholic. We parted, I observing to her that either she would have to give up the work or that the work would give her up. This remark she afterwards repeated to friends."

From this it would appear that Sister Dora really had that condition of mind which sometimes makes a Broad or a Low Churchman jump to Rome at a bound, but we have the Monsignor's own statement that her doubts had passed away when he last saw her, and Miss Lonsdale's biography shows she died in peace and in communion with the Church of England, which she never once deserted. Walsall has good reason to bless her memory. Her works follow her. R. I. P.—*Ch. Review*.

THE PERSONALITY OF GOD AS MANIFESTED IN NATURE AND IN REASON.

BY W. D. WILSON, D. D.

[*Continued.*]

BEFORE all mundane events and before particles of matter, masses, or molecules began to attract each other in the way that we call gravity, cohesion or affinity—(and we have seen that there was "*a before*" to the beginning of such phenomena,) He must have known every possible case that has occurred or can occur, with all the circumstances of the case. And His motives, or purpose in them all must have been the same as now. Why then should not the law of gravity be uniform, invariable, and inevitable? even if the observed phenomena are only the acts of His will—outward manifestations of His Divine Personality?

It seems to me, therefore, that "irregularity" and "variability," are not the essential characteristics or constituents of personality; they are indeed inseparable accompaniments of *human* personality; but they result from the weakness and imperfections of man. I should say that the essential characteristics of personality are intelligence and spontaneity.

One, to be a person, must be intelligent in order that he have some knowledge or imagination at least of the circumstances in reference to which he must choose. And he must be spontaneous, or he cannot be a *first* cause at all—he can act only as he is acted upon and his action is only the resultant of the forces that act

upon him. He is a second cause only, and his action, like that of all the inert and inanimate masses or molecules of mere matter everywhere, is only reaction.

And with these two, as the only indispensable characteristics and constituents of personality, every argument and every consideration that proves or tends to prove the existence of God whether we call Him "the Unknowable," "the Absolute," or whatever else, proves Him to be a Person.

Spencer urges that our choice is not between personality and something lower than personality. He asks, (§ 31,) "Is it not just possible that there is a mode of being as much transcending Intelligence and will as those transcend mechanical motions?" He admits that "we are totally unable to conceive any such higher mode of being."

I freely concede to this philosopher the point here assumed, namely: that our powers of conception, and much more our powers of imagination, are not the test of possibility, for even conception implies some comprehension of the subject conceived of; that must be admitted to be possible, whose existence does not imply a contradiction in terms. I want this distinctly admitted now. I will prove it bye and bye.

But Spencer's question touches bottom, and rests on a fundamental principle in logic; and on the very conditions and laws of possible thought. I know of no coördinate of intelligent but "unintelligent," or of "will" but "necessity"—or the one he here uses, "mechanical." If I am right in this, his question admits of a ready answer. God is either intelligent or unintelligent. He is either spontaneous and voluntary in His actions, or inert and mechanical. He is, in short, either personal or impersonal. There is and can be, in the nature of things, no middle ground—no "higher mode of being" than one or the other of these, for the obvious reason that any other implies a contradiction in terms.

Like darkness and light, silence and sound, the coördination is complete and limited to the two alternatives. Choose one and we reject the other; deny the one and we inevitably affirm the other. And as with personality and impersonality so here. There may be various intermediate degrees of light and of sound just as personality may be more or less limited by ignorance and an "evil nature," so that the denial of personality should not be to the higher and more perfect forms of it, but rather to the lower and those that more nearly approach the necessity of mere mechanical action.

Thus every argument and every consideration which proves or tends to prove the existence of God, proves His personality—personality, in the sense of intelligence and spontaneity of action; and not in the sense of ignorance and fitfulness of feeling.

And in fact in human beings this personality, as we call it, is manifested to us more strikingly by their waywardness, their caprices, their peculiarities and eccentricities, than by the quiet depth of their wisdom and the steady purposes of their upright and manly hearts.

It should be borne in mind however that this view of gravity's being only "a mode of the operations of the Unknowable," is rather Herbert Spencer's than my own.

In fact there are three and but three distinct theories on this subject.

The *first* holds that all masses of matter consist of atoms which are eternal and act on each other in the way which we call affinity, electricity, heat &c. This is pure materialism, and is the view as I understand it of most of the more skeptical or unbelieving scientific men of our day. It is of course inconsistent with the fact of periods of "rest" or "equilibrium," of which we have spoken, in which the atoms do not act on each other at all."

The *second* theory holds that God created the atoms and that they *now act on each other*, each according to the nature He gave it, and by making them different, and giving to the kinds different properties, He made them to be different elements, as the chemists call them; and through the characters and powers thus given He constituted an order and course of nature.

The *third* theory holds that the atoms do not exist as substantial realities at all—this, though really and essentially pantheistic, is really Spencer's view, for he says (§ 63,) "Our conception of matter, reduced to its simplest shape, is that of co-existent positions, [not atoms] that offer resistance." But the resistance itself he has declared to be but one of the modes of the action of "the Unknowable." They are nothing; He is all.

This is however a form of theism that is rather too intense for my liking. I prefer the second view stated above. And hence I can regard all the phenomena of nature as manifesting the will and attributes of God, and consider its laws as His laws, without referring all phenomena immediately to Him.

This point however is of no great importance in its bearing on the subject more immediately in hand—the personality of God.

The chief objection to personality, as we have seen, is the regularity and uniformity of the phenomena of nature, and these as I have tried to show result from the perfection of the Person rather than from the absence of intelligence and will power, which are the very essence of personality. They prove that He is God and not man. Nothing is plainer than that what is here regarded as irregularity is the evidence of weakness and imperfection, and of that only. Man's acts are irregular and man himself is changeful, because he is never *perfectly* informed, and is liable to change in his feelings with regard to anything that may happen to be the object of his thoughts or his plans.

But the phenomena of nature as clearly and as fully indicate intelligence and purpose as the acts of man. We discriminate between the wise man and the idiot by his acts, and we measure and estimate the different degrees of wisdom in men by the same means. He is the wisest man who foresees to the greatest extent all emergencies, and includes some provision for them in his plans. Few accidents occur to him. He is seldom unfortunate. He is successful because he is wise and provident in his plans and stead-

fast in his purposes. In fact just as he approaches towards the perfection of the All-wise, does he rise in our estimation of his wisdom and of his character. If one chooses to say that in this he is rising above personality,—“above intelligence and will,”—I can only say that I think he has chosen a very unfortunate method of expressing what is undoubtedly a truth; and a truth too of which he seems to have something of an idea. In that use of the word personality we might perhaps agree with him in declaring God to be impersonal. But I think it an ill-chosen method and one that will inevitably and most naturally lead to a misconception of the whole subject. This, I think, was one of the great mistakes of the late Theodore Parker.

But why do we ascribe intelligence and purpose to any one of our fellow men? Is it not because their acts are intelligible to us? We see that they have an aim and what they are aiming at. We see that their acts are clearly and naturally tending to the object of their aim. We know what one is aiming at and we are thus able to see why he does so and so—to understand in fact both his aim and his acts. And when we cannot do so we either call him senseless and idiotic, or if that view is precluded, we confess his plans and aims to be beyond our comprehension.

Now, I would ask, is not all our study of nature based on this same assumption in regard to the objects and phenomena of nature? Do we ever find one object that we cannot refer to some class and give it a name, as a rock, a tree, an animal—just as if there had been before all things a Mind that had made and arranged all things in classes? Questions may and often do arise about what the logicians call the *species* of an object; but about the genus never. When we know *that* it is we know *what* it is, so far as some proximate genus is concerned. We can call it real or fancied—we can call it matter or spirit, visible or invisible, solid or tangible, or intangible and shadowy.

But could we thus understand the objects of nature, would they be thus and so, forever intelligible to us if they had not proceeded from the purpose of an Intelligent Being? Would they not rather be like the acts of the senseless and purposeless idiot?

So with any event that may occur in nature, we believe it to be in accordance with law. Some—many—of these laws of nature we know. Others we are in pursuit of. And when we find a fact that does not come under any *known* law, why! we have at once a carcass at which all the eagles of science are gathered together. Hundreds if not thousands are instantly engrossed in study and experiment to find the law thus heralded, but hitherto unknown.

It was the great thought of the life of Agassiz, that species and law are but the expressions of Divine thought and will, and that we through them read the Divine thought, as through the letters and words on the printed or written page we read the thought of the author. And hence when we come to a word that we do not understand, or in nature when we come to a fact that we do not comprehend, we resort at once to the best means at hand to find the thought it was designed to express. And we no more

admit the possibility in the one case than in the other that there can be a word or a fact that has no meaning. And the very thing that scientific men are doing to-day is to decipher as far as possible, the thought of the Creator in the works of creation.

All this only proves the universal and ineradicable instinctive belief that there is under and behind all physical and natural phenomena an unchanging purpose and an infallible intelligence. But purpose and intelligence imply personality in the Being in Whom they reside. Any event or phenomenon without cause, or purpose, or law, that is "irregular" in the sense of these men, would not prove personality in the Author of Nature, but the very absence of intelligence and personal agency. We do not expect to find any such fact or event. We could not be persuaded to believe it if such one ever should occur. If the theory of imposture on the part of those who should attest such an event were for any reason precluded, we should doubtless settle down with the belief that there was some form of false perception or hallucination in the case.

We have examples. Not to speak of indubitable facts which have been generally discredited by all except the few who saw them, there are a large number of those claimed by the persons called Spiritualists, which are so attested as to preclude the charge of intentional falsification on the part of those who claim to have seen them, which, nevertheless, are not received and accepted as facts by the great mass of sensible or of scientific men.

Hence it appears that, whatever we may think or profess in regard to this matter we do assume these elements of personality as underlying all the facts and phenomena of nature, to such an extent that we have made it an axiom, a major premise in all our investigations and all our principles of science. Only we exclude all irregularity and arbitrariness—such as we find in man, and even the possibility of any such abnormal facts or phenomena as would result from the slightest weakness or imperfection, if there were or could be any—in the Divine Author of nature, and such as do occur everywhere to a greater or less extent in the works and doings of man.

We have seen that in the history of the mere outside of the Jewish and Christian Dispensations, there have been three distinct stages in the history of Theism. First, an "unconscious instinctive monotheism." Secondly, a polytheism with more or less of idolatry—fetish and nature worship; then a conscious philosophic monotheism, as in Ancient Greece.

Now, the life of man is, in many respects, analogous to the history of the race. In the early years of the infant we see this instinctive fear, or dread, or awe, in the presence of nature and of natural objects. What would follow if he could be brought up without influence from the opinions of those about him it is impossible to say; but most likely something like what we see in the ages of history.

But, as a matter of fact, the child—if we attempt to teach any theism at all—forms his conception of the Divine Being after a

childish manner. He doubtless supposes God has somewhere a visible form and a local habitation. He supposes Him to be very wise and powerful; and, *if so taught*, he will think Him to be very good and loving as well: so that when he suffers he will feel that God is just in his affliction—just in what He does—and quite possibly he will feel that God is merciful also—punishing him less than he deserves, intending to make him wiser and better by what he suffers. But if not so taught he is likely to feel and say that the ways of God are neither just nor kind; but that they are cruel and revengeful rather.

It is worth noticing that for some reason or another the Hebrew people took the former course, and hence the idea of sin and its desert was at the foundation of their religion and all their culture. Among the Greeks, on the other hand—and in fact among all nations but the Hebrew—the other view prevailed. They had indeed an idea of wrong doing, but with them for the most part it was merely a mistake, or an act that was displeasing to a god who was quite as likely to be wrong as the human being,—and perhaps more so,—who might happen to be the victim of his wrath.

But with the child anthropomorphism is inevitable—inseparable from the state of the mental faculties and the culture of childhood. As one grows up the process of elimination begins. First perhaps he learns that God cannot be visible or have any local place; then that events cannot *appear to Him* to come and go in the order and succession of time as they do to us.

And in this progress *towards* an adequate conception, there is no limit except that which is implied in the extent of our powers of comprehension, and the nature of our culture. We eliminate as we are able, until we get rid of all that seems to us to imply imperfection.

Now the conception of the Divine Being which the child has is unsatisfactory to the adult of refined tastes and scientific philosophic culture. It is “repugnant to his reason,” and he will become an atheist rather than accept it.

And on the other hand the idea which the man of profound philosophic culture has formed, will be so abstract and vague—so far removed from all possibility of imagination, that it can have no moral influence, and is practical atheism to the child.

What then shall be done? I see no third way, but that we must either let our children grow up without any idea of God and a Moral Governor of the Universe—than which I can conceive of nothing worse—or teach them the reverence and fear of God as they can receive it.

This is just what we do in other matters. We command when the child is not able to understand and appreciate the reasons for what we would have him do. But when some instruction must be given and some reason assigned, we are obliged to adapt ourselves to his capacities for understanding.

And this brings us to a law in the use of figurative language that is very important and of very wide application as we shall see more fully by and by; namely, use such figurative expres-

sions as will *produce* as near as possible *the same feelings and lead to the same course of action* as the truth itself would, if the persons were capable of comprehending the truth.

Much of this is practised in every family in the warnings that are given to children in regard to the results that will come from their wrong doings.

But the most striking illustration, as it seems to me, is found in the New Testament. It was the object to influence men to righteousness by fear of the consequences of sin *in the next world*. But that world is beyond our comprehension, though it exists in the hopes and fears of all men. The writers therefore could not tell their readers exactly and with scientific precision, what would be their condition, and the nature and extent of the sufferings of those who should live and die in unbelief and impenitence. Hence a resort to figurative speech and imagery calculated to excite terror and aversion—the burning fire—the gnawing worm—the lake of brimstone, with darkness and the gnashing of teeth. No body *now a days*, doubts that all this is figurative, and used for its moral effect rather than its scientific accuracy. It produces the same fear and dread of wrong doing as though it were scientifically accurate and literal.

So with much of our teachings in science. We speak of sound as “travelling” at such and such a rate, of light as “coming” from the sun, &c.—the effect, the observed phenomena, are the same as if sound were a reality and could “*travel*”—or light a substance that could “*come and go*.” In fact we shall find on inquiry that far more of what we call “science” and “scientific truth” is after all but figure and metaphor of this kind than we had supposed. It expresses a fact in the language of a theory of the fact. It implies, when literally understood, what nobody believes now, and consequently nobody now understands it literally.

So in regard to religious teachings. God or the Supreme Being is, from His very nature, incomprehensible. We do and must speak of Him after the manner of men. We describe His acts in words and phrases such as we should use in speaking of the acts of men: and this is anthropomorphism.

And for any of the uses of a theology or a religion, something of this kind is necessary. If the idea of a God—if the belief in His existence is to be of any use for either comfort or discipline, either as a means of sustaining us under trials and afflictions, or of restraining us in hours and scenes of temptation—if it is to be a source of fortitude, or of heroism, we must give it something of an anthropomorphic form. Think of God as loving and merciful, caring for us as only a *father* can. And we must think too of the throne and the judgment seat, the Book of life, and the Record of deeds done in the body, whether good or bad, although we may know perfectly well in our hours of calm philosophic speculation, that there can be in literal fact no throne and no Book; that God can have no place or visible apparition, anywhere. These things however bring the idea of Him near to the heart and give *it* all its power for good.

Nor is it children only who labour under this necessity. It pertains to us all—but to the uncultivated to much larger extent, doubtless, than is to be found in the more highly cultivated. And it gives rise in every form of religion, which is or can be popular—satisfactory to the wants or useful for the needs of the masses of mankind—to the ascribing to God many attributes and acts which are far beneath the majesty of His Person: inconsistent perhaps, with His nature, and which on this very account lead such men as we have been speaking of to a profession of atheism, or at least to the denial of the Personality of God.

If, therefore, we would have our theism to be anything more than a mere barren speculation, if we would put it to any practical use in elevating the moral culture of mankind—and nothing can be made more effectual to that end—if we would teach it as a religion, or promote it as a worship, we must make some condescension to the tastes and mental culture of those we would benefit. The more must the condescension and lowering down of our views be, the lower the state of those we would reach; this will produce much of what we may regard as anthropomorphism—much of mere “pious talk,” unedifying, if not senseless to us; possibly something of disgusting cant or revolting hypocrisy.

We are born alone; we must die alone and alone we must stand before the judgment throne of God to give account, each one for himself, of the deeds done in the body. But we do not live alone, and we cannot if we would. In this solidarity of humanity we live, influencing and being influenced by others like ourselves. We that are strong or think we are, ought to bear with the infirmities of the weak; we *ought* to and we must, or the worst of it will be our own in the end.

From the Contemporary Review.

HELLENIC AND CHRISTIAN VIEWS OF BEAUTY.

BY THE REV. R. ST. JOHN TYRWHITT.

UNDESIGNED coincidences between men of great capacity have special value in an age of conferences and addresses like the present. Great meetings are excellent for conventional statements, public amenities, and formal manifestoes, and it is just as well that opponents, however determined, should practise good manners, and perhaps learn mutual respect, by meeting each other personally, and exchanging circumlocutions and generalities which at best express their willingness to let each other alone. But on such occasions nobody says all he means, even if he means all he says; and by mutual amnesty men avoid seeing the real drift of each other's statements. It is far more important for the progress of truth and knowledge when two persons of proved powers and unquestionable honour are drawn to the same subject

without the least reference to each other, and work out real agreement of thought on different data and methods. The late and deeply lamented Regius Professor of Divinity in Oxford, and the first Slade Professor of Fine Art, have of late, and one for many years, and in ever-varying form, given us highly original views on Natural Beauty; and any notable agreement in principle between men so different in habits of thought, must be well worth our examination.

Their great idea in common is the argument for divine intelligence in creation, which may be drawn from natural beauty, to support that drawn from natural design. Beauty indicates reason as clearly as mechanism does. Let us observe the concert of these statements. Professor Ruskin's first or theoretic definition of Fine Art is, man's expressed delight in God's work. Man, too, sees that it is good; that is to say, in its natural state; he sees in nature a visible quality, like a hand-mark, which shows him that it is good, or of God. He calls that Beauty and rejoices to imitate it after his fashion and according to his views.¹ He may call what we call God's work, the work of Nature, the laws of Nature, of elements and forces, of anything which is not an Intelligent Will or Personal God; "supervening finish"² of beauty, whatever it is, is there and undisputed. Now, says the argument of Professor Mozley,³ beauty is there; it is seen; and it can only be there by being seen. It is inexplicable. It stands upon the threshold of the mystical worlds and excites a curiosity about God; that is to say, about the reason which appeals through beauty to our reason. In seeing it man is conscious of a veil and curtain, which has the secrets of a moral existence behind it. It requires reason to see it: it is an appeal to a rational mind, and can only proceed from mind. And, further, the following saying of the Rev. Hugh Macmillan's is almost the burden of his teachings from the external shows of nature:—that their beauty is essentially symbolic; and that it may be said (speaking carefully, and by analogy only, of human feeling, as attributed to God) that this stamp of loveliness and delight is the expression of His rejoicing in His works, the symbolic witness by which He yet pronounces them good. It is remarkable, once more, that what we call Dædalian beauty, or visible excellence and unspeakable ingenuity of contrivance, appeals also to the reason through the eye, and is called beauty by analogy, though it is in fact the argument from intelligent contrivance; corresponding to the comparatively unused argument from the sentiment of natural beauty. Again, Professor Mozley observes, with great subtlety, that contrivance for man's benefit is independent of man's understanding, and will work for him however he may reject its idea, and whether he pays any attention to it or not. "But it is essential

¹This may be extended to beauty of contrivance, adaptation, or mechanism, which we have called Dædalian beauty, as well as to beauty of aspect.

²ἐπιγγινόμενον τέλος, Ar. Eth. Nic., Of happiness supervening on the well-ordered life of the Sophron.

³Sermon on Nature, p. 145.

to the very sense and meaning of natural beauty that it should be seen by reason's eye. Inasmuch, then, as it is visible to reason alone, we have in the very structure of nature a recognition of reason, and a distinct address to reason, and an indication of a Present Creator appealing to us by His work."

Perhaps the best illustration of this irrepressible re-appearance of natural beauty, under what seem the least favourable circumstances, is that in "*Modern Painters*," vol. iv. p. 198. It is there pointed out⁴ how the continued ruin and disintegration of mountain peaks, effected by various causes and incalculably violent forces, nevertheless take place in agreement with laws of fair curvature; so that continued destruction ever renews natural beauty, besides its ministry to human awe. And here we might return to Dr. Mozley's further inquiry into the nature and origin of the emotion called awe or solemnity, and that delight in it which is so popular as to be almost universal; but his most important Sermon on Nature ought to be faithfully studied and cannot be transcribed here. It has additional weight at the present time, because it appeals to the sense of sight, which is the nearest appeal by Spirit to reason through sense. Beauty is as much a phenomenon as oxygen or hydrogen: as good a fact as torpedoes and vivisection, blood-poisoning and river-poisoning, typhoid or grenade shell, or any other product of modern civilization, which may possibly console us for her absence. Faith may be pronounced immoral, hope smitten on the mouth, love analyzed into what is gracefully called natural function; all three are blasphemed and denied by pretty nearly the whole literary generation; but it does not suit culture to deny beauty, or materialism to quarrel with culture. And irrefragable beauty does certainly, to those who concede the possible existence of Spirit, or to any person whenever he does so, seem like a personal appeal for His own and due glory, from the Father of spirits to man. We cannot see why Goethe's view of nature as a manifestation of God should be accused of Pantheism. He does not say the Earth-spirit is divine; he says his office is to weave for God the vesture man sees him by. And Carlyle adds, in words yet weightier, that nature, which is the Time-Vesture of God, and reveals Him to the wise, hides Him from the foolish.⁵

⁴ "The forms which in other things are produced by slow increase, or gradual abrasion of surface, are in the Aiguilles produced by rough fracture where rough fracture is to be the law of existence. A rose is rounded by its own soft ways of growth, a reed is bowed into tender curvature by the pressure of the breeze . . . but nature gives us in these mountains a more clear demonstration of her will. 'Growth,' she seems to say, 'is not essential to my work, nor concealment, nor softness, but curvature is: and if I must produce my forms by breaking them, the fracture itself shall be in curves. If, instead of dew and sunshine, the only instruments I am to use are the lightning and the frost, then their forked tongues and crystal wedges shall work out my laws of tender line. Devastation instead of nurture may be the task of all my elements, and age after age may only prolong the unrenovated ruin; but the appointments of typical beauty which have been made over all creatures shall not therefore be abandoned: and the rocks shall be ruled, in their perpetual perishing, by the same ordinances that direct the bending of the reed and the blush of the rose."—*Modern Painters*, Part V., ch. xiv., vol. iv., p. 198.

⁵Sartor Resartus ch. viii., Bk. III.

The spirit of art, then, to Theists and upwards in the scale of creed, is the spirit of aspiring or adoring delight in the sight of God's works. And my reason for repeating this definition for the fiftieth time is, that it appears to be altogether forgotten by modern artists and critics; or it has been repeated conventionally till it is worth nothing on the exchange of genuine convictions. And there appears just now the more reason for producing this sufficiently great and true idea, because its withdrawal or partial effacement seems to be grievously felt in English art. In French work, as we have it, such absence is not felt, because the spirit of self-expression, and skillful and witty display of human emotion, good, bad, and indifferent, is and always has been the be-all and the end-all of French art. It is highly trained in learning and technics; it is vivid, powerful, logically in accordance with its own rules; it is often noble and aspiring; but it is without God in this world, and strongly preferred by a majority on this side the Channel for that reason.

But we are not here concerned with French art. The object of the present writer is to go back once more to the Greek view of nature and beauty, *sanctos ausus recludere fontes*. Let us see whether that was religious or irreligious, godly or godless. If it shall be proved to be atheistic like that of the modern Renaissance, so much the worse for both man's knowledge of God through His visible works. But if the Greek view of beauty be found to have been Pantheistic only, and that in the Theistic sense,⁶—so that the Attic citizen really thought the olives of his Academe had something of an unknown God in them, or manifested God to him,—then it is no use trying to appeal to his life as godless, or to his art as irreligious. He did not know God, but He certainly sought after Him. He was, no doubt, rather superstitious, as St. Paul told him; and as had been remarked of him in another tone by Thucydides 400 years before. His Deisidæmonia sometimes did him more harm than good: but he did, after his fashion, believe in God, and feel after Him, as manifested by natural things. He thought Nymphs lived in the streams, and Dryads in the oaks, and that Athene was somewhere near Athens, chiefly in the Parthenon. But he thought Athene was "his goddess" in good earnest, and that she might be one manifestation of the one *θεῖον*; and, moreover, that the Nymphs and Dryads would know, if he had polluted the land by murder, or other evil deeds, beneath their oaks, or by their streams. He believed in a Theion or Divinity, and in a kind of watchful police of spirits and local heroes dead and gone before, who would not have their land polluted by his sin. And for a time, and in a measure, he ruled himself accordingly. In the Periclean, or Pheidian age, the Athenian soldier, seaman, and legislator was about the last person in the world to look to as an example of "Na-

⁶Pantheism, when explained to mean the absorption of the Infinite in the Finite, of God in Nature, is Atheism. When explained to mean the absorption of Nature in God, of the Finite in the Infinite, it amounts to an exaggeration of Theism, Fleming's "Vocabulary of Philosophy."

ture's happy Agnosticism." As our Gothic ancestors built churches for modern infidels to criticise, or contemplate as denuded of their associations and their reverence: so Pheidias and Ictimus, who certainly believed very much more in God than the modern Renaissance, bequeathed it the Parthenon, to make the most of, not as an argument for Greek Theism, but for modern Atheism. It has again and again been pointed out how sympathetically S. Paul deals with his Areopagitic audience. He addresses them almost as one of themselves, only he has this special message, which he knows they all so desire and long to hear: "Whom ye ignorantly worship, Him declare I unto you." We do not mean to pursue this again.⁷ All we have to say is that appeal by side-wind to Greek art as unconnected with Religion, and the service of God, is utterly out of the question. Nature worship is still worship, however untaught and misdirected.

It has been said, with truth, that the stronger side of the Greek worship of Beauty is that the Greek considered human Beauty symbolic of Divine. That is to say, he was in possession of one great branch of Dr. Mozley's argument; but arrived at imperfect conclusions, being hampered partly by imperfect analysis, and partly by his own more imperfect morals. He argued thus: Physical beauty is everywhere; but is represented by human beauty, since man is greater and better than other animals, and is the proper standard. Human beauty is, first analogous to, and secondly symbolic of, an ideal, typical, or Divine beauty. Thirdly, the physical side of human beauty is, in many cases, and ought to be in all, co-ordinate with ideal, or moral, or mental beauty. All these adjectives were, if not confounded, at least not perfectly defined or distinguished, in the Greek mind, up to the latter days of Socrates at least. But the Greek mind was shrewd as well as subtle, and practical as well as creative. What stands so much in the way of our endeavours to understand it is, in fact, that Beauty was a real and practical thing in its sight. The modern Englishman can get up a knowledge of beauty as an article of commerce, honourable or the contrary; to the Athenian it was an element of daily life, and a basis of his many thoughts about himself. It is one of the great responsibilities of having the Faith in Christ set before one, that it must be taken or left, and nothing else will answer the same questions about oneself. Right or wrong, it is a hopeful hypothesis of mankind, and of every man; and if you leave it, and try to make another for yourself, you incur a responsibility which Phidias or Pericles, or Strepsiades, or Dicæopolis of Acharnæ, or any other Zeugite or Thete—none of them incurred. These had, in fact, nothing better than Beauty (as they understood the word and the thing) wherein to find a sign of God, a token of immortality, and right and final end of evil. They never heard S. Paul; they were not, like us, heirs of nineteen ages of men all dead in faith; they were the fathers, of whom the Apostle did not despair, who felt after God. But having to

⁷See "Pheidias in Oxford," *Contemporary Review*, March, 1879.

feel after Him blindly, and to construct a theory of Him for their own use, they took the great natural beauty in which they lived as a guide to Him and sign of Him; and looked, as in a glass and darkly, for some kind of Beauty of Holiness, which should include all others; which should not only possess, but be the ideal fountain of strength, and beauty, and wisdom, and right, and the knowledge of all things whatever, as they are and no otherwise. This Idea, or universal antitype, had for its type every fair or good sight a Greek saw all day. The Agalma of Athene, the long friezes of gods and heroes, the blue water and whistling breeze of the Ægean, the horse, and the olive, the cypress, the nightingale, and violet-bed by the well—these were all part of the witness of beauty! And he did not hear their witness as a rhetorical dilettante; he thought if all these concretes were fair, and noble youths, and maidens fairer yet, then the man perfected in self-balanced righteousness and knowledge, the Sophron, was fairest of all, and the best sign of God to all men. He ought to have felt as a corollary, as Minucius Felix, the keen Roman lawyer convert said, in his day, that no idol in the likeness of man should be set up for God, since man himself was made in God's own image.

Now, after many days, we are recalled by an Oxford Hellenist (as we venture to call any person with considerable knowledge of Greek) to the thought that natural beauty is a sign of God; that the mechanism of creation is, and was, designed by a designer, not only for man to live by, but to dwell on with wonder, admiration, hope, sense of support in belief. As it was a central witness in the Greek Theology, so it is an important one in our own. The older and simpler Greek of Marathon would be involved in a kind of Pantheistic demonology of local presences. He would say, I live among these haunting good neighbors of nymphs and heroes; they are children of the gods, and make the beauty of the scenes they live in, therefore this delight of the eye I find in that scenery is Divine, and shows me there is a God. Or later, he might let Plato say the same thing for him in abstract terms, that the ideal of beauty is the ideal of the God and Father of us all. It may be submitted that many moderns of the Renaissance had better do the same, and that the Renaissance determination to do nothing of the kind is a bar between it and any true Hellenism. Dr. Mozley is simply as Hellenic in his view of Greek beauty as Sir F. Leighton, or Professor Poyntor or Richmond, Nature was to Pheidias, as to Goethe and these moderns, the Time Vesture, a raiment whereby we see God, or the mirror wherein He shows us of Himself; and it is time that Theists of these latter days should see how much they have in common with the fathers of our art, our soul-wisdom and hand-cunning. And it is really a thing to be most thankful for, that a trained theologian and metaphysician, wholly devoted to the teaching of the Christian faith, should reopen this connection between the phenomena of natural beauty and spiritual thought, between the body and its earthly perfection (with other and earthly things in theirs,) and the final idea, or perfection, or Holiness, or Lord and Rest of the soul.

That such a true "renaissance" of principle should have issued from Oxford through the utterances of her Regius Professor of Art, is auspicious enough in itself ; and it points to some reaction from that contempt of despondency about beauty, as good at all, or useful at all, or practical at all, or anything at all, or in any sense worth living for, which has long enough prevailed in that seat of learning, and in the country which it now rather too faithfully and promptly reflects and represents. That this principle has been forgotten is evident, and it has been proved also that that is not in fact our fault ; for that beauty soon ceased to be a guide to Greek thought, because of the complete failure of Greek morals. We have enough to blame ourselves for ; but we did not poison Pheidias, or make Praxiteles compose Aphrodites from contemporary Laises and Thaises ; or introduce rhyppopaphy or pornography. Our very vices are mere copies, as far as they have anything to do with art. Our fault is, first, in undue, though not in unnatural, suspicion of art ; which throws many either into ascetic rejection, or into highly undesirable insurrection against decency. Secondly, in our determination not only to follow the Greek discipline in art, but to neglect our own Gothic landscape-motives because the Greek made man the standard of drawing. Thirdly, we are wrong in allowing science to browbeat us ridiculously out of art and religion, both at once, and in the same way.

When we speak of the decline of artistic spirit or inspiration, it must be remembered that we only echo the complaints of skilled teachers and thoughtful scholars, as a pretty wide experience and observation entitles us to do. It does seem that the general incredulity of the age has a great deal to do with this faintheartedness in art. It is not want of skill ; we have men as skillful as lived in the Florence of Michael Angelo, if not as in the Venice of Titian. It is that poverty of spirit, which has the same effect on the painter, as the not believing or utterly not caring for what he says has on the orator. The advocate states his case with sound and fury, quite irrespectively of the facts ; the historical painter heeds no facts, for he is incredulous of history. And as this condition of mind, now universally affected in the literary and scientific world, seems due chiefly to the popular pursuit of science, we wish to make some observations as to the bearing of the latter on modern art. It does not seem likely to do any more good to art than the old Greek and Latin education and standard. That ignored sculpture and architecture, but it made us read Herodotus, and supplied the imagination with whole galleries of unrealized subjects, which may yet be worked out, now that we have painters who are also scholars. The old classical teaching supplied fair and appreciating critics, who partly felt that art has other objects than white muslin. Now we have a glut of third-rate chemists, instead of third-rate classics ; they are no doubt useful and blameless, but their pursuit does not seem to bring them into contact with art or higher thought ; but to tend only in the direction of commerce, in cheaper and worse manufactures than ever. In fact, analytic education makes against the

creative search of beauty, which defies analysis. Stronger and loftier minds thus trained may possess, and often do possess good tastes and high aspiration; but aspiration involves a mysterious factor in all its operations, and painting will not flourish on the principle that nothing can come out of the sack but what is in the sack; for man is, after all, more than a sack capable of turning itself inside out. History, he thought, till lately was the marvellous record of his life—art was the illustration of his life. Now, the chief results of science on the life of the spirit are negative. Love, delight, adoration, are only scientifically expressed as unknown forces and quantities not at present evaluable. They look like elements of another and spiritual life; and that science denies. Consequently, the only thing science has proved is that on its own data (which only it will recognize as grounds of thought) life is not worth having.⁸

One may hang on without God in this world, as students of nature and culture do; because one does not know where else to go. One may continue to discharge natural functions, in the same spirit as somebody who has missed his train at Normanton or Didcot, and must wait till he is taken on. A man has a family and friends, and cannot well go off in a massacre; and so he stays with them, as he cannot ask them to come with him. Or he retains recondite interest in his specialties, and what he calls discovery; lives in lecture-room rivalries, expatiates in Reviews, and clamors for the endowments now retained by the priestly enemies of the human race. Autolatry certainly supports and advances its devotees in this world; as the devil used to do, when we were allowed to keep one. Science, culture, and æsthetics, or their best advertised professors, are at present united by a joint cupidity, founded on a common atheism; or, let us say, agnosticism, or use any other unmeaning term which the Decadence may demand. It has its aim, its reasons, its logic, and the courage of its opinions. There is no God, and theology is endowed. Argal, that money ought to go to School Boards and laboratories; and that is the propelling force of University Commissions.

But for society in general, skepticism is like any other modern pursuit: matter of self-indulgence for the luxurious classes, and of commerce for the rest. Its object is purely pecuniary to the great mass of students. You have to follow the tone of your leaders, or you will not get on, or be numbered among professors now, or be put into the priest's office when the time comes. Principal Tulloch long ago remarked on the advantages of a skeptical profession, and if a lad has been educated in culture free of prejudices, he is naturally without scruple in availing himself of it. A very sensible German *savant*, in the *Times* of the other day, writing on vivisection with the phlegm of his country, said the only good he saw in physiology was, that it enabled him to maintain a wife and family; and outsiders can see no more in

⁸This paper was written before Mr. Mallock's work on the subject, which the writer has not yet read.

any other scientific avocation. As for the dogged determination of physicists to have truth, whatever it is, and the like, that seems practically to amount to little more than unlimited defiance of all blasphemy acts. Theoretically, it resembles the dogged determination of the little boy who would not leave off crying for the moon. Now, though the history or science of religion may not be of itself specially favourable to art, an atmosphere of aggressive irreligion is directly against the loftier, more poetic, or creative spirit of art. There is no poetry in modern science, because in rejecting God it rejects the element of awe, and the hope of any knowledge except its own discoveries; and, whatever these may be, they result either in recondite fact or mathematical formula. The interest they possess is confined to the salaried specialist, unless commerce can make something of them. The question of their utility may be argued *pro* and *con*. Whether the benefits of over-production, crowded population, great industrial fortunes, and big cities, counterbalance their unquestionable evils, is not our affair. But science and analysis, and all her fruits, are directly against the higher feelings about beauty, and that love of Nature on her outside, which is the ground of all art, high, low, and intermediate.

Sight and the joy of sight, sound and its strange and manifold appeal, both raise, with all the delight they arouse, the undefined longing, which is both joy and pain, for some immeasurably better thing. How true is Mr. Saunder's observation in the "New Republic," that poetry is the most treacherous handmaid of priestcraft. So are all the arts, and well they may be, for to priestcraft, or as we say to religion, they owe their continued existence. The appeal so eagerly made by artistic immoralists to science, begging her, on the ground of a common atheism, to come down and deliver them from virtue, can never lead to a stable alliance. Science may be godless if men will have it so, and scientific men may be immoral, though we do not know any who are at all that way; but mere denial and plain wickedness will not produce any beauty, or disprove the fact that the traditions of art were preserved by religious persons. It was their error to abjure natural beauty; but they nevertheless desired a beauty of the Spirit in their spiritual city. And to this day the essence of all art worth having is a delightful self-discontent, or longing, or aspiration; and beauty and all its works protest forever with Augustine, against the denying spirit of analysis: *Fecisti nos ad Te Domine; et inquietum est cor nostrum donec requiescat in Te.*

We think some grave attention ought to be paid to this longing or aspiring tendency, which is, as matter of fact, experienced under the highest influence of the nobler arts, and certain phenomena of external nature. It may be an illusion of which our scientific teachers must regretfully deprive us; but we are quite as sure of it as of our own existence. And having just quoted the "New Republic," we cannot help recurring with a sense of delectable incongruity to the Sermon on Nature by Professor

Mozley. It is agreeable to pass to a profound writer who is not dull, from a brilliant one who is not shallow. Professor Mozley and Mr. Mallock both insist, each in his way, on the religious bearings of the modern feeling for Nature in its pictorial aspect. The Professor speaks to the following purpose: we shall not quote the undergraduate now, partly because he deserves to be read through with great attention; and certainly to be read over again by those who have only considered the "New Republic" as the brightest and keenest of squibs. The Sermon on Nature points out that the argument from Beauty is an independent and formidable supplement to that from Design:

"When the materialist has exhausted himself in efforts to explain utility in nature, it would appear to be the peculiar office of beauty to rise up suddenly as a confounding and baffling *extra*, which was not even formally provided for in his scheme. It is essential to the very sense and meaning of beauty that it should be seen; and inasmuch as it is visible to reason alone, we have thus in the very structure of nature a recognition of reason and a direct address to reason, wholly unaccountable unless there be a higher reason or mind. I say beauty is visible to reason alone. What makes the beauty of a great spectacle of nature? Why should we be affected by visible objects in the way we are—by so many perpendicular feet, by masses, projections, angles, vapour, colour, space, and extent? The only accurate information we can obtain about these facts is that which a surveyor or mineralogist can give us: the facts themselves are wholly inadequate to account for the poetical impression they produce. The glory of nature really resides in the mind of man: there is an inward intervening light through which the material objects pass. The brute sees all the objects which are beautiful to man, only without their beauty; which aspect is inherent in man, and part of his reason."

Now, as beauty requires reason to see it, its existence is an express acknowledgment of rational Mind. And that cannot proceed except from mind.

For the Church Eclectic.

IDEALISTIC SCEPTICISM.

SYSTEMS of Philosophy, speaking generally, may be classified under four heads: Materialism, which denies the existence of spirit; Idealism, which denies the existence of anything but spirit; Pantheism, which asserts a single substance possessing both material and spiritual properties; and the more usual Doctrine, which recognizes two finite substances, matter and spirit, both created by the Eternal and Infinite Spirit, God. I avow myself, discreditable as it may seem to my originality and philosophic acumen, to be a partizan of the last-stated, the common and popular doctrine. Indeed it seems to me that the chief use of philosophizing is to get solid grounds for the maintenance of what may be called common-sense principles; to assure ourselves of the validity of our ordinary knowledge, and that no metaphysical scepticism has a right to make us doubt it. "It must needs be" that Philosophies arise. The use of the true Philosophy is to confute the false ones. The path of abstract thinking generally leads men into doubt. But I believe they are the wisest men whose thinking leads them not only into but through the doubt,

and sets them on the firm land of certainty again. The Philosopher may begin by differing from that plain man of common sense, but I believe the true philosopher will end by holding his common sense views, while better able to give sound reasons for them, and to defend them against the attacks of sceptics.

The opponents the Common-sense Philosophy has oftenest to meet are Materialism and Pantheism. And they are the philosophical systems which have the worst moral results. Materialism denies that we have any souls or any future existence, while Pantheism also robs us of any future individuality, and denies that there is any essential contrariety between sin and holiness, wickedness and virtue. Idealism, on the other hand, the system which denies the existence of matter, has been held by eminent Christian men, Bishop Berkely, for instance, and is not chargeable with direct and immediate injury to morals. Nevertheless I consider Idealism also to be a system inferior to the more usual philosophy, and as deserving in the interests of that philosophy to be opposed and if possible refuted. I propose to give briefly some reasons why I consider Idealism as false in itself, and also some reasons why I believe it to be of injurious tendency.

One needs advance but a short distance in philosophizing to become convinced that our senses do not necessarily present objects to us as they are in themselves. The impressions or sensations by which we suppose ourselves to know objects are not in the objects, but in us. If we wish to know whether they represent the object truly, we have nothing but other impressions or sensations to compare them with. If we take the account other people give us of objects, they are liable to be imposed upon by their impressions, in the same way as ourselves. Neither they nor we have immediate knowledge of the thing as it is in itself. All knowledge of material objects, being in this way mediate, is liable to the intrusion of doubts. We know only phenomena, things as they appear to us. We do not certainly know things as they are. Now from this universal admission of thinkers, that we *may* not know things as they are, it is an easy step to saying that we are not sure that they are, that they actually exist at all. The Idealist argues, "Your belief in the existence of objects may be the acceptance of an illusion. The impressions and sensations which make you think objects exist may be produced by some spiritual influence." After a little, this hypothesis appears so plausible to its propounder, that he asserts it as truth, and puts it forward as the True Theology of the Universe. I think the Idealist does not usually pretend that his theory admits of demonstration. But he rests his case on the supposed impossibility of proving it to be false. I do not assert that it can be proved to be false, but I think it can be shown that there is more reason for believing the ordinary philosophy.

In the first place, the line of argument by which the Idealist thinks he disproves the existence of matter is equally good against the existence of spirit. It is just as true of spirit as it is of matter that you are not sure that you know it as it is in itself. All

you know of spirit is by feelings, impressions. As the Idealist argues that your material impressions are produced by spirit, so the Materialist argues that your spiritual impressions are produced by matter. I do not accept the explanation of the latter; I do not see that I am any more obliged to accept that of the former. If the Idealist claims to be directly conscious of his own mind, the Materialist claims to be directly conscious of his own body. Neither is right in his claim. A man knows his soul in its substance just as little as he knows his body in its substance. All he knows directly of either consists of impressions and manifestations.

And yet we are not obliged, with the absolute sceptic, to deny the existence of anything except our own feelings. Neither are we obliged with the materialist sceptic, to deny the existence of spirit, or, with the idealist sceptic, to deny the existence of matter. Our feelings, impressions, and sensations, each have a cause. We know when we have not caused them ourselves, when each of them must be referred to an objective cause. Moreover, the feelings, impressions, and sensations, of which we are conscious, are of two radically distinct kinds. It is reasonable and philosophical to refer to spiritual impressions, for instance, thoughts imparted to us, to spiritual causes. It is equally reasonable and philosophical to refer material impressions, as sensations, to material causes. Granted that we know objects as they seem, and not necessarily as they are, still they do seem, that is, produce certain effects upon our apprehension, and the effect is only produced in the presence of the object. The properties of objects, still more their existence, are inferences, still they are inferences from facts, from indubitable facts. And they are valid inferences, unless people are going to dispute the very foundations of thought, and break up all trust in the conclusions of the human mind.

One form the Idealistic theory has assumed is that attributed to Boscovich—the abolition of matter in favor of an entity denominated Force. The Atom of the chemist, he conjectured, might be simply a mathematical point, distinguished by being a "centre of force;" and, as being a centre of force, contributing, with other like points and centres, to the impenetrability and resistance of the mass of which it made a part. Let us look a little at this view of the case. First, what is Force? If Force is material, the theory of Boscovich is no gain for Idealism. But force of this kind, material Force, so to speak, is no spiritual thing. In fact, Dr. W. D. Wilson has very clearly shown that Force is not an entity at all. The material Forces, so-called, have no existence out of connection with material substance. Light is vibration of the ether, as sound is of the air. Heat is motion of material particles. Electricity, Magnetism, Galvanism, are modifications of Heat or Light. Affinity, Gravitation, are properties of material particles, and cannot even be imagined to exist apart from them. If we are asked why matter is endowed with force, we answer, as we do if asked why matter is endowed with qualities, "because God has made it so." And yet all the qualities

and powers of matter are not sufficient to give the universe perpetual movement and progressive life, without the immanence and guiding control of Mind. But the phenomena of the universe are no more possible without matter than without mind.

I have given reasons, physical and metaphysical, for believing Idealism, or the denial of material existence, to be false. I will give briefly my reasons for believing it to be of injurious tendency. I have said that I did not consider the system directly injurious to morals. But I think that it tends to have an injurious influence on Faith. It is in no wise beneficial to a man to believe that the Creator has left all His intelligent creatures under a delusion, compelling them to act, and, almost universally, to reason, as if there were a material universe, when in fact there is none. But I will not insist on that. What I complain of is that the Idealist system compels its holders to modify several of the Christian Verities into a sense different from the plain sense of Scripture and of the Catholic Creeds. Of course, Idealism does not destroy the Faith like Materialism or Pantheism. Berkeley even introduced it as an aid of the Faith against Materialism. As being the polar opposite of Materialism, he supposed it must be a help to Christianity. But the extreme opposite of an error is not always a Truth. Hume pushed the Idealistic Scepticism of Berkeley into the absolute scepticism which seems to be so fascinating to Professor Huxley; although, fully carried out, it would be just as fatal to science as it could possibly be to religion. And Idealism can never advantageously take the place of common sense philosophy as an Ally and Defender of the Faith. Thus the Idealist must modify into a non-natural sense the Christian Doctrine of Creation. He cannot consider man as either a two-fold being, with David and Solomon, or a three-fold one, with St. Paul. We cannot believe, in the natural sense, the Incarnation of the Saviour, the separation of soul and body by death, their re-union by resurrection. We cannot accept the definition of a sacrament as consisting of an "outward visible sign" and an "inward spiritual grace," nor the whole system of type, symbol, and metaphor, of which sacraments are the Crown and Culmination. The system tends to weaken faith in the visible Church on earth, and in the "new heavens and new earth" of eternity. It would agree much better with the ultra-spiritual views of modern sectarianism, than with the sharp-cut and definite Realism of Catholic Theology.

JOSEPH M. CLARKE.

SHAKESPEARE—No. IX.

BY THE REV. DR. BOLLES.

SHAKESPEARE AND THE BIBLE.

SOME few years ago, Bishop Wordsworth, of St. Andrews, published a Book on "Shakespeare's Knowledge and Use of the Bible," dedicating it to his children and boldly expressing the hope that, next to the Bible, they might be readers and lovers of Shakespeare. In a letter to me, the Bishop complains that his book has been "pirated or unfairly made use of in America."

However, that particular subject, *Shakespeare and the Bible*, is by no means an uncommon one—altogether different from the arrangement of him into a Theological and Ecclesiastical system. I say not an uncommon one; for there is no English Poet, from Chaucer, the father of English Poetry, to this present time, not excepting even Milton, Cowper and Wordsworth, *whose writings upon other subjects than those which are professedly sacred, have been so largely drawn from the Bible.*

I say *other than those which are professedly sacred*;—let this fact be remembered;—for none of the writings of Shakespeare are *professedly* sacred, like many of the Poems of Milton, Cowper and Wordsworth; and yet there is scarcely a beautiful thought which has not its prototype in Scripture. As in the innocent boyhood of Leontes and Polixenes in *Winter's Tale*:

"We thought there was no more behind,
But such a day to-morrow as to-day,
And to be *boy eternal*."—*Winter's Tale*, Act I, Scene 2.

"*Boy eternal*"—just the thought of Isaiah in his prophetic utterance of one of the blessings of the Gospel: "They shall renew their strength, mount up with wings as eagles; *run* and not be weary; walk and not faint"—*boy eternal*.

Let me illustrate, farther. Take that magnificent Eulogium of Mercy so often quoted from the Merchant of Venice—not by any means a sacred Drama,—but in which is illustrated the everlasting prayer of the Church Catholic, "*Have mercy upon us*," as distinguished from that other prayer, "*God I thank Thee*," of all Sectarianism.

"The quality of mercy is not strained;
It droppeth, as the gentle rain from heaven
Upon the place beneath: it is twice blessed;
It blesseth him that gives, and him that takes;
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown;
His sceptre shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But *mercy* is above his sceptred sway;
It is enthroned in the hearts of kings;
It is an attribute to God Himself;
And earthly power doth then show likest God's
When mercy seasons justice
consider this,—

That in the course of justice, none of *us*
 Should see salvation: we do pray for mercy;
 And that same prayer doth teach us all to render
 The deeds of mercy."

Was this original with Shakespeare? Not at all; for it is nothing but a paraphrase of the words of the Lord Jesus how He said—"It is more blessed to give than to receive."

Not nature, not human reason, not the inexorable laws of the material universe have taught us that God is merciful; for *that* is an attribute of the Almighty which is derived from Revelation only; nor is there any end of the passages of Holy Scripture which might be cited, by which the great dramatist was inspired to utter in his own poetic language, the heavenly precept, "Be ye therefore merciful even as your Father in heaven is merciful."

Take his description of Christmas Eve and Christmas-tide in Hamlet—how full of holy inspirations!

"Some say that ever against that season comes
 Wherein our Saviour's birth is celebrated,
 This bird of dawning singeth all night long;
 And then, they say, no spirit *dares* stir abroad.
 The nights are wholesome; then no planets strike,
 No fairy takes, nor witch hath power to charm,
 So *hallowed* and so gracious is the time."

Consider also, in the same Tragedy how beautifully, and how *reverentially* he alludes to the scene of the Crucifixion, when there was "darkness over the whole land and the veil of the Temple was rent and the graves were opened and many bodies of the Saints arose and appeared to many."

"In the most high and palmy state of Rome
 A little ere the mightiest Julius fell,
 The graves stood tenantless, and the sheeted dead
 Did squeak and gibber in the Roman streets
 As stars with trains of fire and dews of blood,
 Disasters in the sun; and the moist star
 Upon whose influence Neptune's Empire stands
 Was sick almost to doomsday with eclipse."

Then there is the scene where Polonius lays his hand upon the head of his son Laertes, just embarking for France, and pronounces a blessing in precepts which must forever command the admiration of the world. Laertes receives the blessing of his father *kneeling*—an attitude of reverence and of submission to parental authority which Shakespeare always uses.

"Give thy thoughts no tongue,
 Nor any unproportioned thought his act,
 Be thou familiar, but by no means vulgar
 The friends thou hast, and their adoption tried,
 Grapple them to thy soul with hoops of steel;
 But do not dull thy palm with entertainment
 Of each new hatch'd, unfledged comrade. Beware
 Of entrance to a quarrel; but being in
Bear't, that th' opposed may beware of thee.
 Give every man thine *ear*, but few thy *voice*;
 Take each man's *censure*, but reserve thy judgment.
 Costly thy habit as thy purse can buy,
 But not express'd in fancy; rich, not gaudy;
 For the apparel oft proclaims the man;
 And they in France, of the best rank and station,
 Are most select and generous, chief in that.

Neither a borrower or a lender be;
 For loan oft loses both itself and friends;
 And borrowing *dulls the edge of husbandry.*
This above all,—to thine own self be true;
 And it must follow as the night the day,
 Thou canst not then be false to any man."

Most critics have referred to this body of aphorisms as illustrative of the *selfish* system of Moral Philosophy—(the system of Bentham and Stewart Mill;) employed by Shakespeare, because adapted to the character of Polonius as a cunning diplomatist. But no mistake can be greater. For not one of all these admirable precepts which has not its foundation in the aphorisms of Holy Scripture: "Swift to hear," "Slow to speak," "Slow to wrath," "Death and life are in the power of the tongue," "Thine own friend and thy father's friend forsake not," "There is a friend that sticketh closer than a brother," "Modest apparel," "Leave off contention before it be meddled with," "The borrower is servant to the lender," and "He that hateth suretyship—as well giving as receiving—is sure," "*He that sinneth against Me wrongeth his own soul*"—*is not true to himself.*

Then on reading Hamlet's wonderful description of man, one cannot but feel that the Poet had just been prompted by the Eighth Psalm, looking up to the heavens, "*This brave o'erhanging firmament, this majestic roof fretted with golden fire*;" and hence the exclamation: "What is man," or, as Shakespeare puts it, "*What a piece of work is a man*, how noble in reason! how infinite in faculties! in form and moving how express and admirable! in action how like an angel! in apprehension how like a God! the beauty of the world! the *paragon* of animals!" What is this but a paraphrase of the Eighth Psalm? "When I consider thy heavens, even the works of thy fingers, the moon and the stars which thou hast ordained, what is man that Thou art mindful of him and the Son of Man that Thou regardest him?"

Then follows the answer to the question—"the paragon of animals"—"Thou madest him a little lower than the angels, to crown him with glory and worship. Thou makest him to have dominion of the works of thy hands and Thou hast put all things in subjection under his feet."

We might dwell upon the celebrated soliloquy "*To be or not to be*," "the sea of troubles," called in the baptismal office "the waves of this troublesome world." "The thousand natural shocks that flesh is heir to;" "To sleep perchance to dream;" "To rather bear the ills we have than fly to others that we know not of;" "The conscience that does make cowards of us all;" the exquisitely tender address to the fair Ophelia, whom just then he saw upon her knees—"In thine orisons be all my sins remembered," that is, "*pray for me.*"

And for every thought in this celebrated soliloquy we could find some text of Scripture upon which it is based, as follows:—"Man giveth up the ghost and where is he," "If a man die shall he live again," "Our friend Lazarus sleepeth," but not a dreamless sleep, "Some are fallen asleep," "The rich man also died.

and was buried and in hell he lifted up his eyes, being in torments," "All their life long subject to bondage through fear of death," "Convicted by their own conscience," "Condemned already."

Then what but "the worm that never dies and the fire that never shall be quenched," could have produced the horrible despairing confession of the lecherous and murderous King:

"Oh, my offence is rank, it smells to heaven;
It hath the primal *eldest* curse upon it,
A brother's murder! pray! can I not.
Though inclination be as sharp as will
My stronger guilt defeats my strong intent
And, like a man to double business bound,
I stand in pause where I shall first begin,
And both neglect. What if this cursed hand
Were thicker than itself with brother's blood?
Is there not rain enough in the sweet heavens,
To wash it white as snow? Whereto serves mercy
But to confront the visage of offence?
And what's in prayer, but this twofold force,—
To be forestall'd, ere we come to fall,
Or pardon'd being down? Then I'll look up;
My fault is past. But, O, what form of prayer
Can serve *my* turn? Forgive me my foul murder?
That cannot be; since I am still possess'd
Of those effects for which I did the murder,
My crown, mine own ambition and my queen.
May one be pardon'd, and retain the offence?
In the corrupted currents of this world,
Offence's gilded hand may shove *by* justice;
And oft 'tis seen, the wicked prize itself
Buys out the law; but 'tis not so above;
There is no shuffling; there the action lies
In his true nature; and we ourselves compell'd,
Even to the teeth and forehead of our faults,
To give in evidence. What then? what rests?
Try what repentance can? What can it not?
Yet what can it, when one cannot repent?
O, wretched state! O, bosom, black as death!
O, limed soul! that, struggling to be free,
Art more engaged. Help, angels! make assay;
Bow, stubborn knees; and heart with strings of steel,
Be soft as sinews of the new-born babe;
All may be well!"

What have we here? nothing but Scripture from the beginning to the end. The idea that "my offence is rank and smells to heaven" is founded upon the truth by which good deeds are represented as "a sweet savour," and bad deeds an ill savour rising up to heaven and calling either for mercy or judgment. Then we have a reference to the first murderer; then the only kind of effectual prayer; then no mercy without repentance; no true repentance without restoration and reformation; no bribing or deceiving of the Almighty; every sinner a witness against himself; the possibility of finding no place for repentance, though we seek it carefully with tears; the double power of prayer and yet how powerless when one cannot pray; the blackness of despair; the frantic calls for help on angels; and yet some lingering hope in the promise—"Thou shalt wash me and I shall be whiter than snow." What but the Bible would have inspired these thoughts?

Then in Henry VIII.—Most wonderful is the language put into the mouth of Cardinal Wolsey in his advice to Cromwell, gathering up in a few short sentences the fundamental truths and the practical wisdom of the Gospel of Christ and nothing but the Gospel:

“I charge thee fling away ambition;
By that sin fell the angels; how can man then,
The image of his maker, hope to win by 't?
Love thyself last; cherish those hearts that hate thee;
Corruption wins not more than honesty.
Still in thy right hand carry gentle peace,
To silence envious tongues. Be just and fear not.
Let all the ends thou aimst' at be thy country's,
Thy God's, and truth's, then if thou fallest,
Thou fallest a blessed martyr.”

What have we here? the primal sin, Pride, Ambition, “which brought death into the world and all our woe!”

The fallen angels and their warning! Poor fallen man created in the image of God! That no transgressions or corruptions can ultimately prosper! What Christ demands—the absolute sacrifice of self and the love even of those who hate us! The blessedness of martyrdom for country, for truth, and for God!

Then in the *Tempest*—that singularly imaginative, and almost celestial drama of Spirits in the Spirit land—what a magnificent description of the final consummation of all things, evidently inspired by the words of St. Peter, “that the day of the Lord will come in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.”

I quote from the play after the illusive apparition of spirits:

“Our revels now are ended, these our actors
As I foretold you were all spirits and
Are melted into thin air,
And, like the baseless fabric of *this* vision,
The cloud capp'd towers, the gorgeous palaces,
The solemn Temples, the great Globe itself,
Yea, all which it *inherits* shall dissolve
And like *this* insubstantial pageant faded,
Leave not a rack behind.”

There is no necessity for this magnificent description of the final consummation of all things, in the Play, and it can only be accounted for by the association of ideas in a man whose soul was inspired by Holy Scripture!

I conclude *this part* of our subject with what Hallam in his *Literature of Europe* calls “perhaps the most sublime passage in Shakespeare,”—“the unutterable music of the Spheres,” from the Merchant of Venice:

“Look how the floor of heaven
Is thick inlaid with patines of bright gold;
There's not the smallest orb which thou beholdest
But in his motion like an angel sings
Still quiring to the young ey'd cherubim;
Such harmony is in immortal souls;
But, whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it.”

Not a single thought in this magnificent eulogium of the music of the Spheres which is not derived from the inspirations of Holy Scripture—the idea taken from the Book of Job, “when the morning stars sang together and all the Sons of God shouted for joy”—the “floor of heaven of pure gold,” as described in the Book of Revelation—the “*patines*,” (sacramental utensils) of “bright gold,”¹ denoting perpetual celebrations of the Holy Eucharist,²—the responsive worship of Angels and Archangels, Cherubim and Seraphim—the harmony unearthly and such as “immortal souls” alone can appreciate, and only not now heard by us because of the “muddy vesture of decay,”—“the earthly house of this Tabernacle” not yet dissolved and changed into that “building of God not made with hands, eternal in the heavens.”

From the Saturday Review.

SAMUEL WILBERFORCE DURING THE TRACTARIAN EPOCH.

TO put the case plainly, if Samuel Wilberforce was, down to 1848, the type of a consistent Anglican High Churchman, more persons than we dare to recapitulate, from John Keble and Bishop Phillpotts to Dr. Hook and Professor Mozley, would have found it difficult to vindicate their claims to that character. . . .

The earlier years of his episcopacy already go back beyond the birth of many who claim to be heard on grave concerns of Church and State, and to some of these it may now come as a surprise to learn the process by which the really great Bishop of Oxford and Winchester grew out of an energetic, picturesque, lovable, clever, but not quite great Archdeacon of Surrey and Dean of Westminster. The fact fairly faced really makes for Samuel Wilberforce's greatness, for to grow in opinions is no discredit to any man, although, if he is wise and tolerant, he will not reckon consistency in his own old views on the part of other men as an unaccountable, if not indefensible, mystery of Providence.

The position from which we make our survey is that every definite and progressive High Churchman during the period in question must have been more or less a Tractarian. It is probable that they are now sufficiently ancient for persons in general to have but a misty idea of what the *Tracts for the Times*, or, as they were commonly called, the “Oxford Tracts,” really were, and the present generation may therefore be ill able to appreciate the vagueness of that illusive appellation “Tractarian” applied to persons who were supposed to favour the views set out in that series. The Tracts were ninety in number—the first of them published on September 9, 1833, and the ninetieth on February 2,

¹The “*Patines*,” about which the critics have been so puzzled, and yet so descriptive of the worship of heaven.

²“The Song of Moses and the Lamb.”

1841. The shortest was four pages in length, and the longest 398; and the character of the compositions varied from the simplest expositions, adapted to rustic comprehensions, to very abstruse theological tractates, while some of the most noticeable were reprinted essays, or *catenæ* from standard Anglican divines, marshalling their views in chronological order, both as cumulative arguments upon their respective subjects and as evidence that the Tract writers, whether right or wrong, were so in company with divines of acknowledged authority as leaders of what is now known as the Historical High Church party. In putting these *catenæ* forward as portions of the series, their editors claimed for them an authority at least equal to the tracts of original authorship. A series so diversified, and running on for so many years, naturally covered the largest portion of the field of ecclesiastical literature; but there was one topic upon which the Tracts were from first to last what would now be called inconceivably silent—the ceremonial of worship. So far did this indifference go that, in one which minutely compared the first and second Prayer-Books of Edward VI., not the slightest reference can be found to the difference of the vestures prescribed by the two formularies. Yet one of the Tracts, which gave most offence to gainsayers, was a minute account of the Breviary, only differing from that which filled several columns of the *Times* a few days since in being decidedly less complimentary. A Tract by Dr. Pusey, the bulkiest of the series, on “Scriptural Views of Holy Baptism,” published at the close of 1835, had a hot reception; but rather from the sternness of its doctrine than from any imputation of Popery. Much unpopularity was also incurred by a very ingenious essay, which appeared as late as 1840 (No. 87,) by Mr. Isaac Williams—which would certainly have, with more prudence, been issued as a separate personal publication—on “Reserve in Communicating Religious Knowledge,” in which temperate and sensible warnings against the prevalent irreverence of the age were unfortunately mixed up with and illustrated by an apology for that “*Disciplina Arcani*” which the Primitive Church, beleaguered and persecuted by Paganism, adopted in self-defence. It was as easy as it was unfair to distort this tract into a defence of disingenuousness and falsehood, and the prototypes of the *Rock* did not miss their opportunity. Then came the famous Tract 90, by Mr. Newman—which probably stands to this generation as the whole series of Tracts—offering an interpretation of the Thirty-nine Articles which would undoubtedly raise much controversy, but hardly persecution, in the present day.

Such were the Oxford Tracts, of which it is not too much to say that, placing Tract 90 in a category of its own, and admitting the sternness of Dr. Pusey’s view of post-baptismal sin, and the inopportuneness of Mr. Williams’s vindication of the “*Disciplina Arcani*,” and taking note of a tendency in one or two discussions to a mystical interpretation of texts, the series, as a whole, would be accepted and justified, we do not say by the men who boast of being Ritualists, but by that body of Divines from

which Mr. Gladstone and Lord Beaconsfield make their selection when they desire to appoint a bishop or a dean agreeable to the High Church party.

A considerable portion of the unpopularity of the Tracts at the time of their publication was due to the anger which they aroused, not among Low Churchmen, but among the ranks of the then old High Church party—the “High and Dry,” as they were called—who felt that the plain-speaking of these young men was a reproach to their own laziness and ignorance. But a Churchman who was neither High and Dry nor yet Evangelical, and who called himself a High Churchman, must by the nature of things have been a Tractarian up at least to the extent which we have striven to point out, and with every reserve of confidence in particular men. He must have been so, and shown that he was such by his conduct. That is, he must, at least, have acted as Dr. Hook did. This, then, is the test by which we desire to try Mr. Wilberforce’s theological position during the Tractarian and post-Tractarian epoch, presuming that the more abatements we may find in the claim set up for him of having been a genuine High Churchman, *i. e.*, quasi-Tractarian, during that period, the more remarkable do we estimate the position which he was able to take up in his later career. If we were to seek from our present cast of Church parties for a type of Church opinions which would most accurately represent those which were promoted by the Rector of Brightston, Archdeacon of Surrey, and Dean of Westminster, we should say that they bore considerable affinities to the system of Church policy advocated in the pastoral issued shortly after his consecration by the present Bishop of Rochester. They were eclectic upon a Low Church foundation but with High Church accretions, enhanced in Mr. Wilberforce’s case by his consistent belief in Baptismal Regeneration, a doctrine which, to our surprise, he states in one of his letters had always been held by his father. We do not pretend to guess what would have been the future of the Church of England if there had at that period been any considerable party agreeing with Mr. Wilberforce. As it was, his nearly peculiar attitude was a cause of real injury to the men whom (with a totally impossible exclusion of “Tractarians”) he at the time believed himself protecting. The truth is, that all through that crisis the Tract writers were both misrepresented and cruelly used, not so much by the Evangelicals, who were consistently and conscientiously bound to oppose them, as by a worldly, selfish section of “High and Dry,” who coldly assented where they ought to have gratefully accepted, and who hedged every grudging instalment of intellectual agreement by vindictive and unfair handling of the men who were in trouble. How many of the body shook off the chilling influence of their unworthy companions, those whose memory carries back so far will easily recollect. Enough, however, took the less worthy part to do great mischief to the Church of England.

The Tractarians undoubtedly acted with very great imprudence on some occasions, for they were young and they were provoked

into unjustifiable retaliation. We are not referring to such incidents after the cessation of the Tracts as Mr. W. G. Ward's monstrous swagger about accepting the articles in a non-natural sense, and Mr. Oakley's claim as an English clergyman to hold all Roman doctrine. But so early as the end of 1837 even such men as Mr. Newman and Mr. Keble committed an act of reckless impolicy in publishing without due excision the "Remains" of R. H. Froude. The book was far from establishing any bias on the author's part towards joining those whom, as his own exclamations show, he got to think worse and worse of, and whom at last he called "wretched Tridentines everywhere." But that knowledge of human nature with which one at least of the editors was abundantly gifted might have hinted to them that the language in which the writer indulged about the characters and the motives of the Reformers was wholly unsuited to the people at whose heads it was projected. The men of that day indeed would probably have been infuriated at such a biography of Cranmer as the one published in later times by the model Anglican, Dr. Hook; but so much the more reason not to have pelted them with Froude's hard sayings. It was a curious complication of ill-luck that the very leaders who were so soon destined to be abused for their advocacy of the "*Disciplina Arcani*" should have got the Church of England into such troubled waters by so flagrant an instance of unreserve in communicating religious knowledge.

This has been a very long prelude, but it will much shorten the practical application of our consideration of Mr. Wilberforce's history, as to whom we are constrained to say that his eclectic course had an unfortunate proclivity for working to the disadvantage of the persecuted Tractarians. They had, indeed, no right to expect support from the relation, the nominee, and the intimate friend of Bishop Sumner of Winchester, and equally the relation and (though not so intimately) the friend of Bishop Sumner of Chester, who made himself conspicuous by attributing the Oxford Tracts in one of his charges to Satanic influence. When he had become Archbishop of Canterbury, and Dr. Wilberforce was Bishop of Oxford, their relations were very different. But then Bishop Wilberforce had become in reality a High Churchman.

Canon Ashwell's unconscious evidence to our position is the more valuable because he had clearly entered upon his work with the fixed idea that the Bishop had always been a High Churchman. Very early in it (p. 54) he says, under date 1830, but in a synoptical passage: "He was a Churchman and a High Churchman from the first; men like Mr. Hurrell Froude were among his intimate associates; he repeatedly expresses the keenest admiration for the intellect and powers of John Henry Newman." On this we may remark, that we trust that intellectual admiration of Mr. Newman's powers is no proof of theological bias in one direction or in the other. Besides, during all the period of Samuel Wilberforce's University career Mr. Newman was himself only in a state of progressive emergence from Evangelicalism. In the

Apologia pro Vita Sua (pp. 76-77) he says of Mr. Keble: "At the time when I was elected Fellow of Oriel he was not in residence, and he was shy of me for years in consequence of the marks which I bore upon me of the Evangelical and Liberal schools. At least so I have ever thought. Hurrell Froude brought us together about 1828." As to Froude himself, Mr. Wilberforce's estimate of him, when the publication of his "Remains" had revealed his innermost thoughts, partook more of what Canon Ashwell, in the sentence before the one we have quoted, calls "freedom of criticism" than "balance of judgment." The third-named associate, Mr. Frederick Oakeley, who still lives to show that a convert can be tolerant, himself began as a very low Churchman, while, indeed, we believe that the suddenness with which he assimilated the High Church view was a cause of somewhat amused surprise to his Oxford friends. As early as January, 1834, in a letter to his brother R. I. (afterwards Archdeacon) Wilberforce, while terming Newman's *Arians* "a glorious book," and adding, "I have never read any except 'The Christian Year,' and Bishop Butler which gave me such purely intellectual gratification," Mr. Wilberforce finds in it remarks on preaching which are "likely to be *very (sic)* injurious," and a quotation from one of the Epistles to the Corinthians "entirely misrepresented," while he taxes the work with "a dangerous spirit often visible, something of harshness," and discovers "a lowering view of doctrine, connected with, and in him justified by, high poetical feelings and holy habits, all of which, I think, make it very dangerous." When Mr. Wilberforce wrote this his sympathy with the High Church movement, as represented by Mr. Newman, was probably at the highest, and the subject-matter of the book so severely criticised was that one of its author's earliest publications which most completely removes his readers from the harassing conflicts of Rome, England, and Geneva to the great struggle of the Primitive Church for the Orthodox Faith. In a letter of rather more than two years later date, April 1, 1836, he talks to his lady correspondent with enthusiasm of "some very long conversations" with Newman on deep religious subjects "as really most sublime as an exhibition of human intellect," in which the same tendency to limit sympathy for Mr. Newman to his intellectual side again makes itself visible. In the same letter Mr. Wilberforce records the death of R. H. Froude as that of a "mighty intellect," adding that "he was, I think, upon the whole, possessed of the most original powers of thought of any man I have ever known intimately." In another letter to a different friend of two months later, Mr. Wilberforce calls attention to the two first volumes of his *Tracts for the Times* with the remark that the "view of Baptism" seems to him "pushed too far." Advancing a year and a half we find the following significant passage from Mr. Wilberforce's diary, in which he always talks with thorough unreserve, under date November 24, 1837, which we give with his own italics, premising that the bishop named is his own relation and chief, the Low Church leader, Sumner of Winchester: "Bishop's letter

with my Southampton sermon—perplexed. I am in a false position with him. I do *not* hold what he *rightly* dislikes in Pusey and Newman, &c., and hardly know how to disavow *this* without seeming also to disavow what I *do* hold, being more High Church in *feeling* than he is." We need hardly pause to point out how little was then involved in being "more High Church in *feeling*" than Bishop Sumner of Winchester.

At the end of 1837 came the unlucky publication of Froude's "Remains," of which Mr Wilberforce says that he fears "they will do irreparable injury." Certainly with him they seem to have markedly, and, considering his views, naturally, strengthened the anti-Tractarian bias. In January, 1838, writing to a friend who was obviously defending the Tracts, he has "*some fears*," of which the "principal" are that they "will lead to the depression of true individual spirituality of mind." By March 25, 1837, his indignation at the revelation of the inner mind of R. H. Froude—his "intimate associate," according to Canon Ashwell, and whom he himself says he had known intimately—"contained in the published journals," reaches such a pitch that in his own journal he says: "They are most instructive to me, will exceedingly discredit Church principles, and show an *amazing* want of Christianity, so far. They are Henry Martyn *unchristianized*."

In July, 1838, a purely personal event occurred which clearly hurt Mr. Wilberforce very much. Mr. Newman declined to accept further contributions from him to the *British Critic*, because, in his words, "to say frankly what I feel—I am not confident enough in your general approval of the body of opinions which Pusey and myself hold, to consider it advisable that we should coöperate very closely." Mr. Wilberforce, in a letter of a few weeks later to his friend, the present Sir Charles Anderson, remarks: "Newman has just, very kindly towards me, but, as I think, very unwisely, declined receiving more articles from me in the 'British Critic.'" Considering that the *raison d'être* of that Review was being the organ of the then High Church party, as understood by the Oxford Tractarian leaders, and presuming that Mr. Wilberforce's opinions were no secret to Mr. Newman, we think him fully justified as an editor in what he did. In whatever periodicals Mr. Wilberforce might appropriately write, he was clearly out of place, however brilliant as an author, in one which took its keynote from Mr. Newman.

In 1839 we read, in reference to a new volume of Mr. Newman's sermons, "Their tone and standard magnificent, for holiness and separateness from the world, but I think too little Evangelic." At the same time, in evidence of the eclectic position which, as we contend, Mr. Wilberforce intentionally filled, a large portion of the summer of 1839 was occupied by a speaking and preaching circuit for the Propagation of the Gospel Society in Devonshire and Cornwall, timed so as to coincide with Bishop Phillpotts' Visitation tour. At the end of that year he became Archdeacon of Surrey.

The time was now hurrying on when churchmen had to show,

by something more active and public than letters and notes in journals, whether they were for or against the *Tracts for the Times*. Tract 90 appeared in January, 1841, and the era of active persecution began. In the late autumn of the same year an acrimonious contest for the Poetry Professorship at Oxford was imminent between Isaac Williams, a good candidate though unwisely recommended for the chair on the ground of his being a High Churchman, and Mr. Garbett (afterwards Archdeacon of Lewes,) started against him as a Low Churchman, in which Archdeacon Wilberforce ranged himself so vehemently on Mr. Garbett's side as a protest against the Tractarians, that he resisted as unfair to his candidate a suggestion proceeding from Mr. Gladstone—at that time (though Canon Ashwell omits to notice it,) in Sir Robert Peel's Government as Vice-President of the Board of Trade—to avoid a contest by withdrawing both candidates. A private comparison of promise, we may observe, showed that Mr. Garbett was certain to win, and so Mr. Williams retired. The significance of this action of Mr. Wilberforce, as marking the place he was then desirous of taking among Church parties, cannot be minimized, for Mr. Garbett was a strong Low Church partisan, and his opponent for a post of literary honour—not of theological teaching—was not Dr. Pusey, nor Mr. Newman, nor his co-editor of Froude's "Remains," Mr. Keble, but only Mr. Isaac Williams, of whom the worst that could be said was, that he wrote the much abused Tract on "Reserve." This significance is increased by an incident which occurred shortly before—we do not refer to Archdeacon Wilberforce's support in 1841 of the ill-conceived Jerusalem Bishopric project, for that was countenanced by a section of pronounced High Churchmen, including Dr. Hook, so we do not insist on the fact. But referring to the same year, and quoting Canon Ashwell, "Through life Samuel Wilberforce and Walter Farquhar Hook were fast friends, but when in April, 1841, the Vicar of Leeds, exasperated by some manifestations of factious opposition, published a letter to the Bishop of Ripon [Longley] in which he urged that the time had come for High Churchmen to act together *as a party*, Archdeacon Wilberforce could write as follows to his friend [now Sir C. Anderson,] who approved it. . . 'Hook's letter pained me deeply. It is the very opposite of his own "Call to Union," and it seems to me really quite dreadful that he should avow that he thinks it a *duty* to split into a party.' " We are thoroughly convinced of the absolute sincerity and earnestness with which Archdeacon Wilberforce wrote this; but, in the very proportion of such conviction, we must be allowed to demur to the claims to have then been a High Churchman preferred in behalf of the divine who could write this in the critical year 1841, just after the four tutors and the Heads of Houses had mustered their forces against Tract 90, and who could, later on in the same year, insist on Mr. Garbett going to the poll against Isaac Williams when an amicable compromise was in question. We do not—as we must again explain, for fear of appearing harsh or unjust towards Archdeacon S. Wilberforce—contest his claim

to be recognized as representing an eclecticism in which there were many High Church elements; but he abdicated the position of absolute High Churchman in calling Dr. Hook's rally to form a High Church party "dreadful," and then in joining the Garbett party move. We could strengthen our position by quoting some doctrinal statements, but we confine ourselves to overt actions.

Contemporaneously with the election to the chair of Poetry, Bishop Sumner of Winchester was charging against the unfortunate Tractarians in language which elicited this comment from his Archdeacon in his journal: "Bishop most kind; but *cheu* too little *Church* in his conscientious opposition to Tract errors. Tendency of this must be to form all into 2 sects: one 'Anti-Church,' the other, 'Tract' instead of Church-anti-Tract versus Newman." Here it will be observed that the antagonist set up to be discomfited is not Tract 90, or any other of the series, but the series itself in its entirety; and, as we contend, repudiation of the Tracts in their entirety could be ill distinguished from repudiation of High Churchmanship as a consistent system, although even a very clever man might persuade himself that it was compatible with an inconsistent system of personal eclecticism.

We must hurry on to 1845 and the double vendetta on the part of the Convocation of Oxford with which it commenced, of the condemnation of Mr. W. G. Ward's *Ideal of a Christian Church*; and his own degradation from his degrees of M. A. and B. A. That book, with much beauty and instruction in many passages, was, as a whole, clearly indefensible as the teaching voice of an Anglican clergyman. But the combined persecution of man and of book, intended, as it was, by its contrivers to put down Tractarianism at Oxford, was one of the not very remote causes of a recoil by which something very different was set up in the same University. The Heads of Houses originally devised a third and still more monstrous proposal—namely, a new test, whereby all who subscribed the Thirty-nine Articles were henceforward, in Canon Ashwell's words, to do so "first in that sense in which *they* [the subscribers] *ex animo* believed them to have been first put forth, and, next, in that sense in which the *University* now proposed them for signature,"—a claim of infallibility just a quarter of a century antecedent to the Vatican Council. Archdeacon S. Wilberforce keenly expressed the absurdity of this suggestion in a letter to his brother, Archdeacon R. I. Wilberforce, and threw out as a proposed substitute a simple anti-Roman declaration; yet in a later letter to his brother he says, in reference to the unlucky proposal: "*But* I feel that something is necessary to defend integrity of subscription; and, if nothing else can be devised, I am far from certain that I shall not support this. I am clear that, as at present advised, I cannot vote against it." Fortunately there was enough of common sense in the dominant powers of Oxford to cause it to be dropped. But the condemnation of the book was carried in the Convocation by 776 to 386, and the degradation of Mr. Ward by 569 to 511. Dr. Hook, Mr. Keble, the present Bishop of Salisbury, and Mr. Gladstone, were among those who

voted in the minority on both consecutive occasions, and Dr. Tait voted for the condemnation, but against the degradation. Archdeacon S. Wilberforce voted both for condemnation and degradation. The impolicy and injustice of this vindictive proceeding were well defined by anticipation in a letter addressed to Archdeacon S. Wilberforce while the matter was still under debate: "The question is concerning the theological character of the University. Laxity of discipline, though deplorable, is intelligible, and is distinguishable from a state of indifference; but if these reins are to be drawn tight, what shall we say if the relative proportions of heresy and inferior error are to be inverted? The University is bound to defend its lawful tests; but yet more to defend the Faith." These are the words of Mr. Gladstone; his letter is addressed from Hawarden, and is dated December 29, 1844—that is, the thirty-fifth birthday of the writer, the actual central day of his whole life so far as it has run between that of his birth and that seventieth birthday of which we lately heard so much, and on which a specimen of a similar judicial and tolerant calmness would have been so refreshing.

The year 1845 witnessed before it ended the secession of Mr. Newman and some of his friends. During it also Archdeacon S. Wilberforce, after a short tenure of the Deanery of Westminster, was consecrated Bishop of Oxford. Canon Ashwell's history of that memorable and noble episcopate only extends to the close of 1848, just taking in the Hampden trouble.

Miscellany.

For the Church Eclectic.

WITHOUT GOD IN THE WORLD.

[*The Felmeres*: A Novel. By S. B. Elliott. New York: D. Appleton & Co., 1879.]

IF one take up "The Felmeres" under the impression that he will find the entertainment sought by the ordinary novel reader, and which the ordinary novel at least promises, he may, possibly, be carried on to its close by a higher interest, but he will be apt to lay it down disappointed. To entertain is not the object of the book. Almost equal disappointment will meet one of the class who delight in the religious novel, so often merely a one-sided controversy, or a sensation story conveying a modicum of religion with a deal of gush, and which in its best form is, in general, intended to make religious principles acceptable through sympathy; Christian virtues which may be found in ordinary life (else Christian religion has lost its force,) are set off by circumstances which do not belong to ordinary life, and it is hoped that through his admiration for what is beautiful and touching the reader may learn to love the good and orthodox. This too is not the aim of "The Felmeres." It is an imagined picture of what may be supposed to have been; and in so far is a novel. It treats

of religion ; and so is to be classed with the religious novel. But its aim is unusual. The structure of the story is very simple. Few characters are presented, and these only as necessary to make clear the teaching intended. Although thus simple, with no adventitious aids of description of scenery or startling adventures, or even surprises, it is a story of absorbing interest. A thoughtful Christian of sensibilities, having begun it, cannot willingly close the book until he has read it through. But the intense interest which it excites is all painful. The object of the writer is not to set forth the beauty of holiness ; it is simply to paint the wretchedness of unbelief, the dreariness of the world in which the ruling hand of a loving Father is not recognized. This object is never lost sight of by the author, nor does she ever draw aside the attention of the reader by anything not having a direct bearing on this her earnest purpose. The book is a wail for the unhappy infidel without God, without hope ! "The way of peace have they not known. There is no fear of God before their eyes." In order to place in strongest light the connection between peace and holy fear of God, the unbeliever is not made coarse and brutal, or in any way of "horrid mien," but is adorned with all that mere human nature is capable of ; not the atheist of the French Revolution but the sceptic of the present generation when evil wears angelic garments. The book is also an echo of the Voice crying in the wilderness : "Make *straight* the way of the Lord !" If a life without God be desolation, an attempt to join His service with love of the world is a deceit. To condemn a book having this aim by the rules which may govern the writing of an ordinary religious novel, is as though one should complain that *King Lear* differs from genteel comedy.

The principal character is a woman possessed of all outward charms that can attract, and seemingly of all virtues possible to unregenerate human nature ; that is, of all save humility and faith, and love of God for His own sake and of man for God's sake. Especially is she true and honest, hating every attempt to deceive. She is woman enough to long for faith, to wish that there were a God for her, but she has been blinded from her childhood by a much loved father who in all else deserves her loving trust. This father, an upright man of culture, "graced with polished manners and fine sense," isolated himself with his child because of wrongs done him in consequence of his having, through his philosophy, rejected religion. Having grown up to womanhood with only one object of love and reverence, her instinct of faith has been absorbed by filial duty ; not to think with her father is impossible, 'tis a rejection of him who is her all. To please him she contracts a marriage otherwise to her a matter of indifference. After this she is brought into contact with the world ; with a few simple, unreasoning Christians ; with a man whom she can love, whom she avowedly does love, but whose weakness she does not share ; with the varying shades of worldliness which society shows ; in her husband's family, with pious people who would reach heaven and not quit earth, and with their

pastor suited to his flock, a good, easy man who does not like extremes and has never learned the teaching: "Thou, therefore, endure hardness as a good soldier of Jesus Christ;" and finally, when her mother-heart is rent by despair, with an earnest, "painful" priest who believes with all his heart despite a perfect knowledge of all the difficulties of faith which he can admit to others and to himself, who so believes as to "count all things but loss for the excellency of the knowledge of Christ Jesus,"—willing to suffer the loss of all if he "may but win Christ." But this man, whom she can look upon as the counterpart of what she has learned Christ's religion contemplates, comes to her too late! Her soul goes out into the utter darkness. She dies as she lived. It may be said that the circumstances of her death are barely possible. The same may be said of much of the frame work of the story. There is an evident disregard of the minor unities. The terrible picture in the Sistine chapel is full of subjects for carping.

The object of "*The Felmeres*" is to exhibit the workings of souls; and the author places her impersonations before her readers as the Greeks did their tragedies on the stage, with no regard to scenery. There is no danger of misunderstanding the characters shown, for they are clear, distinct, forcible. But yet preconception of what a novel should be may prevent the understanding why the book should have been written, and as it is. One who reads for a story's sake will be chiefly impressed by the sadness of the tale, and may ask, Why at least was the heroine not converted? While more sober critics may complain—they do—that unbelief is adorned with what we can not but admire, while a profession of religion is connected with what is contemptible. It is said, "the effect of such a book can hardly be otherwise than injurious. . . . The natural inference will be that practically it is not so bad a thing, after all, to be an infidel, and to train up children in infidel principles." Is the poetic justice of fiction always to contradict the experience of real life? Where the full scope of "*The Felmeres*" is understood, admiration for her love of truth, for her bold confidence in the power of truth, will prevent a regret that the author "has been unfortunate in the choice of a subject." It is easy enough to quote with approval the saying: "What need hath God of the support of your lie?" but many they are who share the mistake of Uzzah and endeavour to prop up God's truth. The writers of the Bible do not show this anxiety. We know that Jacob was chosen and Esau was hated of God. But who of modern readers, knowing nothing of Jacob and Esau save what the Book Genesis tells, would give Jacob, the supplanter, the preference over Esau? Esau is an open, generous, confiding gentleman, who overcomes anger and forgets his wrongs when he has the power to gratify vengeance, while Jacob is in contrast what we know him to have been. An English Bishop has lately said that "Jacob did believe in God and love Him, but he was impatient and sought to hasten a good end by wrong means." Accept the statement. The fact remains: Scriptural biography does not seek to place Jacob in a fair light, nor to

extenuate any one act calculated to make us misjudge his religious principles; while in respect to Esau, who may otherwise well claim our regard and sympathy, it shows against him only the fact that he "despised his birthright."

"The Felmeres" is complained of as tempting one to believe that it is not so bad a thing after all to be an infidel. In what way is the snare spread? By setting forth simply what daily life exhibits. Who is there that has ever come in contact with the world who does not know there are wicked men capable of great virtues? That there are irreligious men who are honourable, and therefore incapable of a lie or of dishonesty;—who are kind, generous, gentle, and, it may be, pure? All this despite the fact that they make no profession of religion. And that these men mingle with Christians who are mean and stingy and little in every moral sense, not because they are Christian—God forbid!—but despite the fact. Who is there who goes out into the world who does not know that a profession of religion instead of gaining confidence in business circles is deemed good cause for suspicion; and this because Christians sometimes fall into mean ways, and take doubtful advantages which men of honour scorn? Is there no original of the imagined Mr. Felmere, the father? What has ever been said against a Huxley, or a Mill, like to whom many could be mentioned, and among them one personally known from his boyhood up to mature age? This man in his early life was an exemplary pious papist. At one step he became and is now an utter materialist. Yet the virtues—by which is meant the moral qualities which may belong equally to a heathen or a believer in Christ, a Socrates or a Paul—the virtues which marked him as a Christian are seen in the infidel. He is the very counterpart of Mr. Felmere, with the addition of showing under severe trials of every kind, pecuniary, bodily, mental, a manly fortitude, which were they but endured for Christ's sake, would be the blessed fortitude of a martyr.

The world presents an anomaly. In the history of the Rechabites, given in the Book of Jeremiah, God appeals to the fact. Men from merely natural motives are sometimes more virtuous than are those who call God Father! Nothing is gained to the cause of truth by trying to blind ourselves to the fact. How shall we account for it? First let us ask, What is it that gives worth to any act of man so far as the glory of God and the eternal interests of His creature are concerned? It is motive. When one trained in the habits of Christian morality becomes indeed a Christian, there is such a change that it is rightly called a new birth, but there need not be, especially in the case of a woman, much change in the doing of outward things; the visible acts may be continued, but the motive is wholly different, a new principle is felt which is love for God implanted by the spirit of God through vital union with Christ. The Son of Sirach has said wisely, "if thou come to serve the Lord prepare thy soul for temptation." Such an one will be tried as never before—tempted by the devil. A modern wile of Satan is to persuade men that

there is no devil. But reject this late lie, recognize the personality of the father of lies and we can find a clue to the apparent anomaly. What does the enemy of God care for the so-called virtues of men save as they tend to the glory of God and to the salvation of men redeemed by the Son of God? Nothing! Nor has he need to assail those who are wrapped in their virtue; the better they are in their own conceit, the more pride is fostered and the farther they are from God, "who dwells with him that is of a contrite and humble spirit." "Wedded to their idols" they are "let alone" by God. Why should the devil care to disturb their false security? Again, there is an undoubted support in honour and self-accountability. It is not Christian support; but it does uphold. Now while the devil asks of those whom he would seduce only one thing at a time, God demands of those whom He draws to Himself the surrender of the whole heart "out of which are the issues of life and death." "If God be the Lord serve Him," is the claim of His servant Joshua—Him and none else; "He is a jealous God" and "will not give His glory to another." If we will but rely on Him wholly our maintenance will be His unfailing care. But if we attempt to serve Him in part, we forfeit His promised protection. He may leave us to our strength according to His word, "My people would not hear My voice, so I gave them up to their own hearts' lusts." And to teach us humility He may, for our souls' health, will that we fall. We have abandoned His grace, that support for which we gave up our former stay, and in our confusion we find nothing to uphold and fall a ready prey to the enemy. In these truths we may find a solution of a difficulty which has always grieved the faithful. The author of "The Felmeres" has not discussed this question. Her "end is to hold, as 'twere, the mirror up to nature," to show us what the world is. If it reflects, what some do not like to look upon, an exceptional infidel with many attractions, who that thinks can find that the fruit of infidelity is made seductive, although it be "pleasant to the eyes"? And who can deny the reality of the "image" of the Christians who fill our churches, and who ought to be made to see themselves as the world sees them? What minister of God is there who when urging God's claims on intelligent men of the world has not again and again been humbled by the question, "Why should I be other than I am when your faith of which you make so much produces so little effect on those who profess it?" It is in the house of His friends that Christ is wounded. The greatest hindrance to the free course of the Gospel is the worldliness of those who call God Father, forgetting that the very condition on which He has promised to be their Father is that they shall "be separate, and touch not the unclean." This evil is not to be cured by religious novels which make profession attractive, and conceal the fact that Christian life is a hard struggle under which many fail. Readers who take pleasure in such literature are not apt to believe that Satan can be disguised as an angel of light; they are more likely to be "astonished at the Lord" when they

see that His visage is so marred more than any man, and His form more than the sons of men." We all say that we trust in Christ crucified, but how many are willing to think that they must be crucified with Him; that they must embrace the cross as the believer's portion in this world? Failing to do so, whether priest, or of the people, we cannot fail to present a miserable contrast with some who make no pretense to the hopes purchased for us on the cross.

Miss Elliott, who has written very forcibly, is to be admired, especially in that she is bold in the Lord to speak the whole truth. She cares nothing for the framing of her picture, and little for mere accessories; but what she has wished to call attention to, she has depicted with very great clearness. It cannot gratify those who wish to look on nothing that does not suggest Peace, Peace! But the thoughtful who may study it will be glad for the painful pleasure while before it, and for the helpful thoughts which remain after they shall have turned away. With the exceptions suggested in the above sentence, the book is wholly true. The fact on which the story turns, namely, the training of a child by a parent in unbelief, may seem unnatural. It is counter to what the world sometimes shows, for infidel, more frequently ungodly, parents have been known to wish that their children should escape the pain of their own position. But why should not such deliberate training be the result of thorough confidence in conclusions reached by one's reasoning? The basis of the story may be merely a copied fact. We know that truth is stranger than fiction; that there is little real invention in fiction—'tis but the shaking of the kaleidoscope. Precisely such a fact is known to the present writer. Two generations ago in Carolina, an infidel philosopher, a gentleman of culture, being a widower, attempted to train his son to be an agnostic; he cut him off as far as possible from all intercourse with others, was his teacher and companion, read to him and with him, suffered him to read only such books as he placed in his hands and from which he had erased all that he thought likely to suggest the being of God. The experiment was not perfected; but it was attempted, and was interrupted only by the death of the father! God be thanked, the son died a Christian. But when, a lad at college, and when a young man, this son was an utter unbeliever, and yet without any of the restraints of religion he was eminent in all save faith that can mark a Christian gentleman. He was the classmate, room-mate, and most intimate friend of, and so was thoroughly known to, the witness who testifies. Of all known young men he was the purest in heart, if modesty in speech and cleanness in deed be the outcome of purity of heart. Contrasting his life with that of the body of young men, to be supposed to have been brought up as Christians, among whom he lived,—yes, and with many who avowed themselves to be followers of Christ, the thoughtless might have been tempted to say, "After all, it is not such a bad thing to be trained an infidel!" But surely the ready answer would have come to a Christian, who should know that

they who do not seek to please God cannot please Him; that they who deliberately reject Christ reject life eternal,—their good works, however pleasing or beneficial to man, are nothing worth before God. Nay, we may go farther and say that to the thoughtful Christian, even the brutality of the victims of passion cannot seem so fearful, so hopeless, as the virtues of the men of culture and self-restraint who say with the fool, No God! Who show that to please themselves they can do the many things so hard to the weak Christian, and will do nothing to please God. "Verily they have their reward," but it is not the reward of the most inconsistent Jacob, or of the weakest believer who truly looks to Christ, through whom alone God's eternal favours flow.

As to the impression left by "The Felmeres," it may be said again: Although graced with all the attractions that could be given it, (if not so drawn the lesson intended would have failed of its purpose,) the portrait of the unbeliever, without hope in God, only fills the beholder with sadness. We cannot be drawn away from the consolations of faith by any of the charms of person, or mind, or heart. Want of faith in God is seen to be misery. Unbelief is recognized as wretchedness, for which nothing earthly can compensate.

Not only is the evident purpose of the author to be commended, it is admirably carried out.

W. F. B.

THE LATE EDITOR OF THE "TIMES."

MR. DELANE, for nearly forty years editor of the *Times*, died on Saturday, Nov. 22, at his residence at Ascot, aged 62. By the successive death of two colleagues he became in 1841 the recognized editor of the *Times*, and so continued till the autumn of 1877.

After stating the special advantages and qualifications Mr. Delane had for his position, we shall be only adding to his merits when we allude to deficiencies which some would think insurmountable. He had not had the thoroughly classical education then to be obtained only in one of our old public schools. He was out of the "ring" which for a long time had claimed the monopoly of orthodox literature. What was more, he never was a writer; he never even attempted to write anything except what he wrote much better than most writers could do—reports and letters. These he had to do, and he did them well. He had a large staff of writers, and it was not necessary he should write except to communicate with them. This was, indeed, the greatest of his numerous advantages. He immediately started with a number of able and educated men, found for him by those who were, above all things, good judges of character. When it is considered that he was, at least in early years, younger than those of the men he had to deal with, and that while they were practiced writers he was not, it is no slight testimony to his success in the discharge of his delicate office that none of these writers ever

disputed the value of his criticisms, or failed to agree cordially in his revisions, alterations, and suppressions. Thousands of times when in the heat and haste of writing expressions had been employed which the writer had some little doubt about and felt to be weak points in his composition, he has found the editor's pen falling with sure discernment on the faulty passage and justifying the writer's own suppressed misgivings. The advantage of this process was mutual. . . .

The work of an editor can only be appreciated by those who have had the fortune to have had some little experience of it. The editor of a London daily newspaper is held answerable for every word in 48, and sometimes 60 columns. The merest slip of the pen, an epithet too much, a wrong date, a name misspelt or with a wrong initial before it, a mistake as to some obscure personage only too glad to seize the opportunity of showing himself, the misinterpretation of some passage perhaps incapable of interpretation, the most trifling offense to the personal or national susceptibility of those who do not even profess to care for the feelings of others, may prove not only disagreeable, but even costly mistakes; but they are among the least of the mistakes to which an editor is liable. As it is impossible to say what a night may bring forth, and the most important intelligence is apt to be the latest, it will often find him with none to share his responsibility, without advisers, and with colleagues either pre-engaged on other matters or no longer at hand. The editor must be on the spot till the paper is sent to the press, and make decisions on which not only the approval of the British public, but great events and even great causes may hang. All the more serious part of his duties has to be discharged at the end of a long day's work, a day of interruptions and conversations, of letter reading and letter writing, when mind and body are not what they were twelve hours ago, and wearied nature is putting in her gentle plea. An editor cannot husband his strength for the night's battle with comparative repose in the solitude of a study or the freshness of green fields. He must see the world, converse with its foremost or busiest actors, be open to information, and on guard against error. All this ought to be borne in mind by those who complain that journalism is not infallibly accurate, just, and agreeable. Their complaints are like those of the Court lord who found fault with the disagreeable necessities of warfare.

Since Mr. Delane became editor of the *Times* there have been thirteen Administrations, all founded necessarily on some new concurrence of circumstances. At the beginning of this period Lord Melbourne was in power. Since his time Sir. R. Peel was in power once, Lord Russell twice, Lord Derby three times, Lord Aberdeen once, Lord Palmerston twice, Lord Beaconsfield twice, and Mr. Gladstone once. Every one of these thirteen Governments has been typical of some new phase of opinion, some new policy, or some new idea, and in every instance a new mass of particulars, amounting, as it were, to a new volume of political history, had to be accurately mastered, justly appreciated, and carefully kept in view.—*John Bull.*

METHODIST EPISCOPACY.

THE New York *Churchman* chronicles a strange movement among the American Episcopal Methodists. The "Episcopacy" of this body, of course, consists merely in the external imitation of one detail in the Apostolic ministry, and our readers would not suppose that they themselves attached to it any other meaning. A theory is now being put forth startling in two particulars—firstly, that the Methodist ministry possesses Divine authority, and, secondly, that its Episcopacy is also Divine. It has hitherto been a characteristic of bodies which claim Apostolic succession, or else a new revelation, to believe that "God by His Divine Providence has appointed *divers* orders of ministry in His Church," this word *divers* indicating a crucial distinction between the Christian priesthood and civil government. Government at large is of Divine appointment, but *divers* orders in it are a matter of human choice. A Dr. Minor Raymond, however, Professor of Theology in the Garrett Biblical Institute at Chicago, claims everything for the Methodist Episcopacy. In a recent treatise he deals with three theories which, it appears, are current among the Episcopal Methodists. The first he calls the Presbyterian theory, which maintains that "the ministry is of *one* kind, purpose, and Divine ordination." This is striking a pretty high pitch for a Protestant body. It claims Apostolic authority for the presbyterate, making the bishop among the presbyters *primus inter pares*. The second theory goes higher still, for it contends that John Wesley before he consecrated Dr. Coke as Bishop of the American Methodists had received consecration at the hands of the Greek Bishop Erasmus, and passed on a real succession. The third theory is Dr. Raymond's, and it maintains that Wesley had in the order of Providence equal authority with S. Paul to ordain a ministry. Dr. Raymond professes to answer "the Papistic sneer that High Episcopalians have been wont to cast upon us. Putting on airs, they have been accustomed to say to us, *You* Episcopalians! Whence came your orders?" If, indeed, it is a Papistic sneer to ask a Church for its orders, one wonders that Dr. Raymond does not repel the sneer by arguing that orders are not necessary. His answer, however, is as follows:

"Mr. Wesley ordained Dr. Coke for the same reason that S. Paul ordained Timothy—for the reason that, in his judgment, he was providentially called thereto: providential circumstances plainly indicating that the efficiency of the Church in propagating the Gospel of the Son of God would thereby be promoted, as was not possible by any other known procedure," adding, "the validity of Dr. Coke's ordination is not derived from Mr. Wesley's authority as a presbyter in the Church of England, but from his authority as founder of the Methodist Church. No pope, patriarch, bishop, or archbishop, or apostle ever ordained a minister with clearer evidence that the thing was right and proper."

He adds that the Episcopal Methodist body is not "a Congregational Church, or a Presbyterian Church, but a true and valid Episcopal Church, the ministry being threefold, composed of bishops, priests and deacons, constituted by a threefold imposition of hands, the power of ordaining and stationing pastors belonging to the bishops, who have the sole power to do things without

which a Christian Church cannot exist." All this is very remarkable. Dr. Raymond's reasoning is of course very shadowy indeed, and how he has found it possible to sustain himself at such a height without wings is a mystery. A Church which repudiates the Protestant theory was surely never constructed of such shaky materials. He has got his elephant indeed in Mr. Wesley, but there he stops. The elephant is supposed to stand in the vasty vagueness of space. In fact Dr. Raymond confers on poor Mr. Wesley a prerogative beyond anything the Pope ever dreamed of. The pretences of the Pope range no higher than to the possession of certain grave prerogatives by succession from S. Peter, but Dr. Raymond claims a right for John Wesley to insert himself as a new beginning in the order of a "Divine" ministry. The noticeable circumstance, however, is not the reasoning by which Dr. Raymond supports his claim, but the fact that such a claim should be made in such a quarter. It is interesting to hear a cry from the sects for an Apostolic ministry. American Methodists are evidently dissatisfied with the naked Protestantism which our own contemporary the *Rock* is vain and impertinent enough to claim as tenable with the limits of the Church of England."—*Ch. Review*.

DR. PUSEY ON "INVOCATION OF SAINTS."

IN the "Letter to Dr. Jelf," (1st ed. 1841,) Dr. Pusey writes as follows: "Persons cannot be too strongly warned against the risk to their own souls in resuming, even in its lightest form, a practice which does not come recommended to us by the Primitive Church, and which Scripture, to say the least, in principle discourages, which, as a *systematic* practice, does not seem to be countenanced even by the age in which it was introduced, the addresses in the fourth century being rather apostrophes to the blessed saints, who were at the moment before the minds of those who used them, than systematic requests for their intercession. And yet even this alone would obviously make a great difference in the religious influence of such addresses. The *systematic* application for their intercessions has manifestly a tendency, which such occasional apostrophes as we find in the fourth century at all events have not, to give them a place in our thoughts which should be occupied only by the One Intercessor. Systematic addresses to them constitute them, so far, direct objects of our devotions, which having 'less of awe and severity,' may be gradually resorted to in preference in order to 'save men the necessity of lifting up their minds to their Sanctifier and their Judge.' It is to be considered whether *habitual* addresses to the saints do not, in the mildest form, imply that they are *themselves* in some degree objects of devotion.

"In the case of friends on earth, with which these addresses are paralleled, we are content to ask their intercessions once for all, or as an emergency occurs; we do not habitually ask them to 'pray for us;' we take it for granted that they do; the continual

use, then, of these supplications to the saints (who, as being purified, must love us better, and be more ready to pray for us than our friends on earth) seems in itself to imply that some other feeling has crept in beyond the wish to secure their intercessions that people apply to them as a bent to their feelings, that they have unconsciously made them ends and objects of devotion, and are thereby associating other objects in their devotional feelings with their one lawful object, our Maker, Redeemer, Sanctifier; are learning to have recourse to them, together with Him and in His place.

"There is also in itself so much risk in addressing prayers to one unseen, who is not God; it is, on the one hand, so much an act of devotion, and on the other, our devotions to God are at best so imperfect, so little elevated, that there is on this ground alone much risk lest the acts of devotion to the creature and to the Creator should be of the same kind, and so those to the creature idolatrous. The very fact that we find these appeals first in very holy men may be a ground to discourage such as we are, not to encourage us; the less like them we are, the less should we imitate them in this one point. 'It is nothing to the purpose to urge the example of such men as St. Bernard in defence of such invocations. The holier the man, the less likely are they to be injurious to him, but it is another matter entirely when ordinary persons do the same.'

"There would also be an especial risk in such practices in our own Church, beyond what there is even in the Romish; they do not come recommended to *us* by our immediate Mother any more than by the Church Catholic; one who should adopt them would do so on doubtful precedents, and on his own 'private judgment:' he would do it altogether on his own responsibility, as his own act, contrary to what his Church deems advisable for her children generally, and as I said, having no sanction (as in the case of prayer *for* the saints at rest) from the Church Catholic; he ought also to have fears lest he be actuated herein by mixed motives, such as imagination, excitement, novelty, and so to doubt the lawfulness of the action in himself, over and above its abstract questionableness, he can, or ought, hardly to feel absolutely assured of its propriety, and ought then well to consider why he does not come under the Apostle's rule: 'He that doubteth is damned if he eat, for whatsoever is not of faith is sin.'

"Lastly, if any ever so much desire to have the intercession of those who see their Redeemer face to face, it is so safe to ask Him to put in their minds to pray Him for them, so unsafe to apply to them directly, that they must surely feel that they are exposing themselves very gratuitously to risk in adopting a practice to which there are so many grave objections, when the object they have at heart can be obtained more surely, because sought for more humbly, without it.

BISHOP WILBERFORCE AS AN INNOVATOR.

ONE charge not unfrequently brought against the highly developed ritual of the day is that it introduces an entirely new spirit into the services of the Church of England. People say, your new ritual is objectionable not merely because you add a little ornamental ceremony here or there, but because of the effect of the sum total of your innovations, which is to make our services wear an entirely new and unaccustomed appearance; you are not reviving a decayed phase of Anglican worship, but bringing in something new.

Those who generally bring this charge are "very high" Churchmen who draw the line at "ritualism." To these good men the late Bishop Wilberforce is a kind of patron saint, a sort of archetypal Churchman, and so it may be worth while to point out a lesson which Canon Ashwell's volume of the life of the great prelate teaches on this subject. There can be no doubt from this fragment of history, and from one's own knowledge of Bishop Wilberforce and his work, that he was before all things a daring innovator. He does not appear to have been a man of much æsthetic sentiment, nor was he a liturgist, nor a "Ritualist" in the scientific sense of the term, hence the innovations he favoured in ceremonial and matters connected with it were (naturally) very limited in extent. But he as completely as possible revolutionized the generally received ideal of what an Anglican bishop should be. The Anglican bishop before Wilberforce's time, and the Anglican bishop since, are two entirely distinct varieties of the species *homo ecclesiasticus*.

We may notice one general and two particular aspects of Bishop Wilberforce's innovation on the previously accepted ideal of an Anglican bishop and his functions. First, *generally*, the pre-Wilberforcian idea of a bishop was of an ecclesiastical divinity of wealth, family, and awful presence, who resided habitually in a sort of Olympus, whence he in a serene and legal manner administered the routine of his diocese, and from which he occasionally made a solemn progress to confirm or consecrate; retiring again into his sacred seclusion, or to his house in London, after having been looked at from only a great distance by all but a highly favoured few of the denizens of the districts he had deigned to visit. It is not too much to say that the present conception of what a bishop ought to be is the exact reverse of all this. Nobody cares now whether he is a man of wealth, of family, or dignified presence, but everybody expects him to be a hard-working creature, constantly on the move, known to every corner of his diocese by frequent visits, accessible to all kinds of comers, the mainspring of all the energy that is being put forth within his ecclesiastical orbit. In proportion as a bishop comes up to or falls short of this ideal, he is estimated as an episcopal success or failure. Our grandfathers' ideal of a bishop has been revolutionized out of existence, and the author of the revolution was Samuel Wilberforce.

Next, the two *particulars* in which Bishop Wilberforce innovated were in the way of conducting the preparation for and in the manner of administering confirmation and ordination. The innovations he brought in in these matters were exactly the same sort as the ritualistic innovations, so much complained of by some. Taken separately, they were of small account, but the effect of the whole was to revolutionize the entire aspect of confirmation and ordination. The pre-Wilberforcian idea of these sacraments was, even among High Churchmen, that they were necessary and respectable ecclesiastical ceremonies, about the precise value of which nobody troubled himself very much; now, however, even moderately earnest and devout Churchmen with one consent regard them as tremendous spiritual realities. It is interesting to compare the language of confirmation tracts and manuals and of ordination sermons thirty years ago with the language now generally used about confirmation and ordination. The change is astonishing. It is not too much to say that Bishop Wilberforce was practically the author of the change.

We, for our own part, do not believe that a single man, by his own mental or spiritual power, however great, is able to change the tone of feeling in a large community on any subject. All such changes are prepared for by a multitude of causes which disturb previous convictions, and give a new direction to general feeling and sentiment; but the change is seldom (or never) brought about in effect without the intervention of some typical man, who at the auspicious moment appears and acts consciously or unconsciously as the agent of the working towards a change that has been going on for greater or less time in the community at large.

A tendency to the change brought into actual effect by Bishop Wilberforce had been working for some time in the Church of England through the influence mainly of that very Tractarian movement which he so mistrusted and disapproved of, but there is no doubt that he was the agent of that very movement, that it was he who gave personal expression to the general feeling that it had engendered, that he was the man through whom the idea of the typical Anglican bishop has been revolutionized.—*Ch. Review*.

CHORAL SERVICE IN COUNTRY CHURCHES.

A LITTLE musical *brochure* which had just been published by an accurate and scholarly musician, the Rev. Lacey Rumsee, and which is briefly noticed in this week's issue, leads us to make some remarks on the general question, the outer fringe of which is but touched by the publication just referred to. Next after the doctrinal reformation begun by the earlier Tractarians came the revival, or to speak more correctly, the setting up of choral service all over the country. Twenty-five or thirty years ago nothing produced more noise and discord than this; and so violent was the agitation against it in small towns and rural

parishes, that almost the whole Episcopal bench of the day charged against it with wonderful vigour and unanimity. Their lordships almost positively asserted that choral service was illegal in a parish church, and they everywhere disparaged it and discouraged its introduction. Even that most able and astute prelate, Bishop Tait, at the time of the St. George's in the East riots, while not asserting the illegality of choral service in that church, yet used his influence dead against it: a line which we venture to think his Grace of Canterbury would scarcely take in 1880.

But how changed is England of 1880 in this matter! Everywhere choral service is adopted, by High, Low, and Broad, and all vulgar abuse of it has been relegated to the "no surrender" columns of the *Rock*, if indeed under the new management of that paper such a line be continued, which we must doubt. Dissenters adopt it and adapt it more or less to their system; and among the more educated bodies, such as the Independents, who sometimes have surpliced choirs, it is highly cultivated and generally popular. But in the Church it seems to us that there has been a reaction in this as in some other things, and that in some quarters choral service, with a double choir in the chancel, has been pushed too far.

There can be no doubt of this fact—that choral service in any form was never general in country churches in England before the Reformation. Indeed, in most of them it seems to have been unknown. The Low Mass was the staple parish service in a rustic fane, and only in towns where there were "singing clerks" does choral service seem to have obtained or held its ground in any form. This is not so now. Every country church of any pretensions, and some of no pretensions at all, affect the choral arrangements of St. Paul's Cathedral, or St. Andrew's, Wells street. It is held to be necessary not only that there should be a surpliced choir, but that this surpliced choir should be double, one complete body of singers at each side of the chancel, and this for the purpose of attaining the summit of mere Anglican ambition, the antiphonal "chanting of the Psalms!" In not a few cases music and congregational sympathy are sacrificed to this idea, while in many places the said chanting of the Psalms is either so unintelligible or so barbarous that human nature does but assert itself against the vicar's daughter or the squire's governess at the harmonium, when the farmers and the peasants express themselves respecting it in a way that is more forcible than pleasing to the musical celebrities of the parish.

The fact is that where choral service in a country church does not enlist the support and sympathies of most of the people, it ought not to be persisted in. The cases are few where the necessary singing material can be had of sufficient quality and under tasteful guidance in a rural parish. Where they can be so had, and the service is wisely kept within the proper limits of giving a congregational safety-valve, and at the same time of elevating the taste, in such case and in such only ought it to hold its ground.

We do maintain and assert that if instead of setting up choral

matins and antiphonal chanting all over the country, the musical efforts of our modern reformers had been directed to making the Communion Office the chief service of the Lord's Day by having the music at it, leaving matins and evensong just as old-fashioned folks liked to have them; the Eucharist would by this time have been more generally restored as our chief act of worship than it is in those numerous churches where the music stops at the Communion Office and the mass of the people walk off after the Church Militant Prayer. Four or six efficient choristers every Sunday would suffice to sing the Communion Office in such a way as most old-fashioned churchpeople could join in it and hear in it the hymns which they were taught on their mothers' knee; and then choral matins and evensong might be added on the great festivals.

Of one thing we are certain—that choral matins and table prayers are but the husk without the kernel, and that they are more mischievous to the advance of Eucharistic doctrine than the old-fashioned service of our great-grandfathers. And we quite agree with the *Rock* in preferring surplice at the altar and black gown in the pulpit to "the surplice only" at all ministrations. For the black gown, alternated with the surplice, leads into the groove wherein travels the more advanced man who wears vestments.—*Ch. Review.*

THE PROTEST AGAINST THE CONSECRATION OF SS. MICHAEL AND ALL ANGELS, CHISWICK.

THE BISHOP OF LONDON'S REPLY TO MR. SMITH'S LETTER.

LONDON HOUSE, April 15, 1880.

SIR: I beg to acknowledge the receipt of a "protest," signed by you "on behalf of the Protestant parishioners of Chiswick," with reference to what they consider the illegal manner of conducting the Service at the temporary church of St. Michael and All Angels.

Although the document is addressed to me, it appears to be intended for the newspapers, to which, if I understand you rightly, you have sent it already without waiting for a reply from me.

I have, however, thought it right to put it into the hands of the Archdeacon of Middlesex, in order that he might make inquiries while inspecting the new church which is to be consecrated on Saturday. I have received it back with his report, and I cannot but express my deep regret that you, to whom I have been long accustomed to look with respect as an old parishioner and churchwarden of Chiswick, should have allowed yourself to put your name to a document which, published without giving Mr. Wilson any opportunity of explanation or defence, I must consider unfair and uncharitable. That it is so, the following remarks on the items of the matters complained of must, I think, show. (The figures prefixed to each remark refer to the figures in your protest.)

1. A white stole is as illegal, neither more nor less so, as a black stole or scarf, and so long as black stoles or scarfs are worn without complaint or interference in almost every church, including your own, it will be unreasonable to forbid a white one.

3. "The eastward position" is not illegal, so that the minister does not intentionally so place himself as to prevent the communicants present, or the bulk of them, being properly placed, to see, if they wish it, the breaking of the bread and the performance of the manual acts. This Mr. Wilson states he does not do.

10. There is nothing illegal in hanging the reading-desk, pulpit, and Communion table with black, be it crape or cloth, or any other material.

11. It is not more illegal, as far as I am aware, for the choir and clergy to walk through the church preceded by a boy carrying a cross than if preceded by a beadle carrying a staff bearing a figure of St. James or St. Martin, or such other device, which has been the practice in many churches for a century or more.

The next three allegations Mr. Wilson denies altogether.

7. He denies that he ever unduly elevates the elements.

8. He denies that he makes the sign of the cross when giving the elements to the people.

9. He denies that he prostrates himself before the consecrated elements—*i.e.*, that he kneels during the Prayer of Consecration. He kneels, like most other clergymen, after it.

6. He denies also that he has ever administered the Holy Communion when only two were present. Cases have occurred where only two have communicated, although others were present who might have been expected to communicate. This may happen to any clergyman.

2. He does not remove the alms to the credence table. This was done by Mr. Ben-Oliel, and Mr. Wilson continued the custom at first, but he has discontinued it, and has no intention of resuming the practice.

5. The cross appears to have been *partly* on the Communion table in the temporary church. In the new church it will be on a wooden shelf, where it will be a lawful ornament.

4. The *Agnus Dei* has been sung in the Communion Service. This is illegal, and will henceforth be discontinued. The "permanent altar," so called to distinguish it from a temporary structure, which the pulpit still is, is a framed oak Communion table, moveable, and perfectly legal. There is, therefore, no "substitution" whatever "of an altar for the Lord's table." The words "holy table" would have been more suitable in the notice which you refer to, yet we most of us use the terms, "altar cloth," "altar rails," and the like, without "contravening the letter and spirit of the Communion Office, and you perhaps yourself have long known one of the oldest and most esteemed books on the list of the Christian Knowledge Society, called "The Companion to the Altar."

I regret myself that any clergyman should belong either to the English Church Union or to any other party society; but, as a

matter of fact, there are many who have joined the Church Union who neither use nor approve the illegal practices to which you refer, and for us, who cannot know the intention of other men's hearts, it must be as unjust as it is ungenerous to assume that they will do when opportunity occurs what they have not done, and what they profess they do not mean to do.

It appears that of the eleven matters of which you complain four cannot be treated as illegal. Of five others Mr. Wilson denies the correctness of the statement, which could only be substantiated by trial and evidence, and in the two remaining cases the ground of complaint will be at once removed.

Again expressing my regret at seeing your name attached to a document which I hardly think you can yourself approve, I remain your obedient servant,

J. LONDON.

I observe that you assume that I am the patron of the ecclesiastical district of St. Michael's, and have appointed Mr. Wilson. This is not the case. The patronage was assigned by the Ecclesiastical Commissioners to Mr. Carr and Mr. Wilson under the powers of the Peel Acts, and in the transfer the Bishop has no voice. This fact might easily have been ascertained before sending your protest to the newspapers.

Henry Smith, Esqr., Churchwarden of Chiswick.

THE BISHOP OF LONDON'S CHISWICK DECISION.

WE have been so often and so rudely deceived when we have begun to hope that justice and mercy were to be extended even to Ritualists that we do not like to begin to augur pleasant things from the Bishop of London's answer to Mr. Smith, of Chiswick, for fear of only being wrong once more. Otherwise we might have hoped that the Bishop's letter was an indication of the beginning of a new method of treatment of the ritual controversy on the part of those in authority.

The principles assumed by Bishop Jackson in his treatment of the matters brought before him are sound and sensible. They may be stated (with his lordship's leave) as follows:

1. What is not explicitly illegal is tolerable.
2. What is technically illegal, if it be covered by general custom (even though it be not more than *analogous* custom,) is also tolerable.

We have no hesitation in saying that if the Privy Council had done its duty and acknowledged the historical and grammatical meaning of the Ornaments Rubric, if as to matters not undoubtedly covered by that rubric Bishop Jackson's principles had been acted on by courts and prelates, there would not have been any ritual controversy at the present time in the Church of England at all.

We quite admit that, in some instances, the Ritualists have seemed to take leave to add ritual accretions to our Services with-

out a thought as to whether these accretions are legal, advisable, or in good taste ; we as freely allow that occasionally there has been shown a disposition to treat a demand from the bishop as a thing that naturally ought to be disobeyed ; but those who have gone along with the ritual controversy from its rise, in the Knights-bridge churches case, to the present time, know well enough that this attitude was not assumed anywhere till the Ritualists were goaded into desperation by the only too evident desire of those in power simply to crush them out of existence—first by a flagrant disregard of the plain meaning of rubrics and canons when they seemed in the least to favour the accused, and then by the application to the rubrics of an interpretation so violently rigid as to reduce those formularies *ad absurdum*. It is again and again forgotten that Mr. Mackonochie himself submitted to legal decisions till he was pushed past endurance by their outrageous injustice. No doubt that this is just *not* the time to indulge in ritual superfluities ; no doubt that many points should be stretched in order that a bishop's mandate may be obeyed ; but Ritualists are human beings and not angels, and the oppression which proverbially drives wise men mad is sure to act on them as on others. Our only wonder is that Ritualists have remained as sane as they have considering the flagitious treatment they have been subjected to.

But, it may be said, no doubt concession of the vestments, &c., with a liberal interpretation of the rubrics in general, would have kept the Ritualists quiet and peaceable ; but how about the Low Church party ? Would not toleration of Ritualism have caused them to rampage more furiously than ever ? Even if we had now no Ritualists defying bishops and Privy Council judgments, should we not have had perpetual and annoying agitations for an alteration of the rubrics from the Church Associationists ? Not a bit of it. If the Church Association had found that it was of *no use* to prosecute it would have done the obvious thing—it would have left off trying to prosecute ; and the Evangelical party would have quietly made the best of things as they would have been. As it actually has been with doctrine, so it would have been with ritual. First of all, seeing that the Privy Council was tardy in condemning men for presumed doctrinal errors, the Protestant party were very wary in selecting a victim for attack. When they at last did choose one it seemed as if they could not have chosen better, Mr. Bennett's language on the Eucharist being plain and explicit even to unguardedness. But lo and behold ! the Privy Council made allowances for him which they were not in the least bound to make, took things into account which they had no occasion to recognize at all, and after a great deal of formal humming and hawing, let the culprit go scot free. Of course when this result was first known the skies were announced as about to fall, a mighty Evangelical exodus was to take place, and goodness only knows what was to be the ultimate result. But we know what it all came to. One good honest man (now gone to his rest) seceded, and one only. The bulk of the Evangelical party remained comfortably in Egypt, only intent upon doing what they

could to make the outward expression of tolerated doctrine as disagreeable as possible.

So it would have been if law courts had given the Ornaments Rubric its historical and grammatical meaning, and had interpreted canons and rubrics with a reasonable liberality. The Ritualists feeling they were justly and fairly dealt with (in the main,) would have cheerfully made large concessions in what we may call *marginal* matters. The Protestant party would have blustered and raged for a few weeks, somebody perhaps would have seceded, and then all would have gone on as quietly as before.

It is not yet too late to try the experiment of justice and conciliation. So acute a body as the Judicial Committee of the Privy Council can easily find some way of preserving their own dignity and of conceding the six (*legal*) points. If they do this, we can promise the bishops almost unlimited concessions on the part of our friends as to subsidiary matters. And let no one be afraid of Puritan bluster. The reverence and respect which this wind-bag has extorted even in high quarters is absolutely ludicrous. Let the history of the Bennett judgment be pondered, and it will be seen that (for whatever reason) the Puritan party really mean to stay behind, and to allow us to convert them or their sons and daughters to the Catholic faith. Come what may, they prefer Goshen to the wilderness.—*Ch. Review.*

Correspondence.

REMINISCENCES OF ROME—NO. VIII.

ROME would be nothing, historically, architecturally, picturesquely or economically, without its bridges. This is saying a good deal, but no one can gainsay it who considers the part which the Tiber has played in the great drama of his favoured city, nor the character of the structures which span it, nor the beauties to be seen from them, nor their immense value as avenues of communication and bonds of union between the Romans of the seven hills and Campus Martius and the Romans of the Trastevere. The story of the Pons Sublicius, and Horatius Cocles,

"Who kept the bridge
In the brave days of old."

is so entwined and interwoven into the Roman history that it will be told and believed forever, especially when one looks upon the foundations of that bridge embedded in the Tiber, on which it was religiously rebuilt of wood from age to age, in memory of that primitive structure which connected the Aventine with the Janiculum. Bridge building must have been an important if not a sacred art with a people who gave their chief Hierarch the title of Bridge-builder—Pontifex. It is certain that

the Sublician bridge could not be repaired without the special approval of the Pontifices, which implies a superintendence of the bridges by the priesthood.

In a previous paper I referred to the historical associations of the Pons Milvius, the modern Ponte Molle, the most northern of the bridges leading to Rome from the west side of the Tiber. This is two miles above the Porta del Popolo, and therefore is not strictly a city bridge. The grandest and most perfect of them all is the famous Bridge of S. Angelo, which remains unimpaired after a constant and by no means quiet usage of nearly eighteen centuries. When Adrian built his splendid mausoleum at the foot of the Vatican mount, he connected it with the Campus Martius by a magnificent bridge. Nero had already constructed one just below it, the foundations of which may yet be seen, which led to his Circus, where S. Peter's now stands, and was called the Pons Triumphalis, from the Via Triumphalis, which ran over the hills on the west side. The arches and piers of the Pons Aelius, as Adrian's bridge was named, remain in all their solidity and beauty to form the substruction of the Ponte S. Angelo, so called from the Castle of S. Angelo, into which the Mausoleum of Adrian was turned in the Middle Ages. In those days its passage-way was obstructed by shops, like old London Bridge, and it cost the lives of two hundred victims of a crush during the Jubilee of 1450 to abate that nuisance and bring the bridge into its present form. The roadway and parapets have been built since then, and make a noble approach to the grandest and most impressive spot on earth, next to Jerusalem. The statues of S. Peter and S. Paul guard the eastern end. Ten angels surmount the piers, each one holding some instrument of the Crucifixion. They are not pleasing as works of art, although designed by Bernini, and one of them, that one with the cross, executed by him. But the design is a noble and inspiring one, reminding the Christian as he goes up to the House of the Lord which is before him, that the Way of the Cross is the only road to that upper Sanctuary of which this is the image and vestibule. For right before him, as he crosses this angel-guarded way in the early morning, rises the mighty dome of S. Peter's, all aglow with the eastern sun, every column, arch, window, balcony, brought out in snowy radiance, clear, yet dreamlike, real yet like a vision, with the orb and cross shining out in full blazonry in that unfathomable blue of an Italian sky. Let critics criticise if they will, "for 'tis their nature to," but it is far more pleasant and profitable to catch and cherish the devout sentiment set forth in the "ministering spirits," holding up to the gaze of the "heirs of salvation," the cross, the nails, the spear, the crown of thorns, and all the implements of the Passion and Death which gained for them salvation.

Leaving the bridge at its eastern end, and turning to the right, we soon reach a broad and straight street laid out by Julius II, (1503-13,) and named after him the Via Giulia. And it is not inappropriate to mention here that the Pontiffs have scrupulously

recorded every public act of theirs, from the building of a church or palace to the cleansing of a sewer. Nothing has been too great or too small to be overlooked in the perpetuating their fame in brass or marble. Everything done by them they have caused to be ascribed to their *beneficentia et munificentia*. And withal there are some things rather amusing about these Pontifical inscriptions to their own glory. Some of them style themselves "Optimus et Maximus," which Jupiter, if he had any one to speak for him now, might object to, as a clear instance of purloining. Whenever a work has been carried on during many reigns, the Pope under whom it was completed puts himself conspicuously in the foreground, and leaves his predecessors to look out for their own fame. Thus Paul V., who finished S. Peter's, has put his own name in the largest letters on the façade, and you must examine the records to learn who began it, and who reared Michael Angelo's dome. Alexander VII. records his destruction of the magnificent triumphal arch of Marcus Aurelius in the Corso, to make room for the Carnival races; and Urban VIII. has put a tablet on the walls of the Pantheon to commemorate his plundering that noble building of its bronze ceiling to make the baldachino of S. Peter's; neither of them seeming to have the faintest conception or dread of what judgment posterity might pronounce on their vandalism or its motives. The character of a Pope and his reign may thus be very accurately estimated by the character and purposes of these inscriptions.

But he who designed and constructed the Via Giulia through the narrow and crooked lanes that run up from the Tiber, did a worthy and beneficent act, in which he deserved to have his name perpetuated. Entering it by the Via Paolo from the piazza in front of the Bridge of S. Angelo, we encounter first the church built by the Tuscans and called S. Giovanni dei Fiorentini. Each nation has its own church in Rome, and the Florentines reared this to their patron saint in 1588. Passing on, we come to a little church devoted to the pious purpose of caring for the unknown dead drawn from the Tiber, or killed by sudden accidents, where a *custode* is always at hand to render the last services. This is one of many institutions in Rome which show the devotion of the Church to the varied duties of Christian charity, and her recognition of the common brotherhood. This is a blessed token of the life which survives under the "wood, hay and stubble." Farther on looms up the huge mass of the Farnese Palace, the greatest in Rome, begun by Pope Paul III., (1534-50.) The materials were plundered from the Colosseum and the Theatre of Marcellus. Michael Angelo had a hand in designing it. It was enriched with the marvels of ancient sculpture exhumed from the Baths of Caracalla, which are now in the Museum of Naples—the Bull of Dirce, the Flora, the Hercules. It was decorated by the most famous artists of the time, one of whom, Annibale Caracci, spent eight years on frescoes; for which labour this wealthy Papal family rewarded the great artist with the paltry sum of \$600! Such a fact goes far to explain the degradation of their art to the

basest uses, of which the greatest masters were often guilty, to please their masters and patrons. What lewd and corrupt popes, cardinals and princes were willing to pay for, the fingers of compliant genius were ready to execute. Pass by the Palazzo Farnese, which the Bourbons of Naples have inherited through the last female descendant of the family; and where they now shut themselves up to meditate on the greatness and power which they flung away; and follow the street which brings up at one of those delicious fountains which gush, and pour, and dance, and sparkle in every open space of Rome, filling the air with coolness and fragrance, and refreshing the weary wayfarer and tired beast. Pause a moment, and look at its copious stream of purest water gushing from a niche enclosed in two Ionic columns supporting an attic. A spacious basin, with mossy tokens of age around it, receives the sparkling fluid, and an inscription tells fitly how Paul V. constructed it, as he did another great fountain on the Janiculum which worthily bears his name. It was he who finished S. Peter's, and enriched his family, the Borghese, with untold wealth, but he is best remembered for his fountains, which have been a perennial source of comfort, health and enjoyment to the people.

Turning to the right from this fountain, we meet the second of the remaining ancient bridges—the Ponte Sisto. It is named from Sixtus IV, who restored it in 1473-5: it is therefore over 400 years old,—Columbus's ships had not yet been built. Its origin has been ascribed to Probus, son-in-law of Septimius Severus, who built it to lead to the gardens of Geta, his brother-in-law. Let us tread reverently upon it, for it is sanctified by the martyrdom of many a Christian saint. Here the persecutors brought them after their condemnation, and fastening large round stones about their necks, threw them from the parapet into the rushing and eddying stream. Many of these stones are preserved and shown in Rome as having been actually used in these martyrdoms. Certain it is that they took place at this very spot, and that the stream below, on which we look, was the element of a new baptism in which the blessed victims passed from a temporal death into life eternal. Tread reverently; "the place whereon thou standest is holy ground." Look about and see the temptations which those champions for Christ withstood in this beautiful and enticing scene, with home and country in full view around them. All earthly beauties are spread out before you, the hills of Latium, the Sabine mountains, green fields, the flowing river, the seven hills, palaces, towers, houses, your fellow men, the thousand sounds and activities of life. All this and a thousand fold more they saw, withstood, surrendered, counting all things but loss in comparison with the "Jerusalem which is above, which is the Mother of us all." Cross the Ponte Sisto therefore reverently, recalling those great triumphs which it has witnessed, greater than any that ever climbed to the Temple of Jupiter or the Capitoline; when Christ's soldiers conquered by dying; and remembering their struggle and victory, repeat that prayer in the Burial Service which the Church has lovingly treasured as a precious legacy from

those days of suffering, affliction, and of patience: "Suffer us not, at our last hour, for any pains of death, to fall from Thee."
M. V. R.

THE CANON OF DIVORCE.

IN the last number of the CHURCH ECLECTIC, the contributor of an article on "The Parochial System," incidentally refers to the subject of discipline, and says: "The action of last General Convention in making obligatory upon Rectors the repelling from the Holy Communion of persons re-married after unscriptural divorce was a marked step." We understand the writer to mean that the Canon (Title II., Canon 13,) of *Marriage and Divorce*, adopted by the General Convention of 1877, makes it the duty of the Rector of the Parish to refuse the Holy Communion to a person divorced (and not being the innocent party in a divorce for the cause of adultery,) who has married again in the lifetime of the former husband or wife. We have seen, we believe, the same view of the Canon taken in an Episcopal address, and incline to think that it is quite general. But we are unable to see that the Canon will bear such a construction. The third Section is the one that needs to be considered. It is as follows:

§ III. If any Minister of this Church shall have reasonable cause to doubt whether a person, desirous of being admitted to Holy Baptism, or to Confirmation, or to the Holy Communion, has been married otherwise than as the Word of God and the discipline of this Church allow, such Minister, before receiving such person to these ordinances, shall refer the case to the Bishop for his godly judgment thereupon: *Provided, however*, that no Minister shall, in any case, refuse the Sacraments to a penitent person in imminent danger of death.

In what event does this provision of the Canon apply to a Minister? "If he shall have reasonable cause to doubt," &c. What is the "case" upon which the Bishop is to pronounce judgment? The question doubted by the minister, "whether the person have been married otherwise," &c. What is the nature of the judgment to be pronounced by the Bishop? That the person has, or that he has not, been "married otherwise," &c. This is made more plain by the next Section. If there be no dispute about the facts and law concerning the marriage, or if they be settled by the Bishop's judgment, then the case of this sinner is precisely the same as that of any other sinner; and the law for dealing with it is to be found in the Rubric and in Title II, Canon 12. If the person be guilty, and his guilt be notorious, and he be impenitent, he may be repelled from the Holy Communion. Even if his guilt be not notorious, the Minister will not baptize him, or present him for Confirmation, unless he profess to be penitent. But these rules are quite independent of the Canon.

We have nothing to say at present as to whether the Canon thus construed be satisfactory. We content ourselves with call-

ing attention to the fact that the other interpretation cannot be read into the Canon, more especially as under that interpretation it would be highly penal, and therefore to be most strictly construed. But in fact it may be doubted, so far as the Holy Communion is concerned, whether the General Convention be competent to amend by Canon the law as contained in the Rubric of the Book of Common Prayer. And we are very confident that there were some members of the General Convention who would never have allowed the Canon to pass, if they had supposed that it provided for an adjudication of the question of admitting a person to the Holy Communion, or excluding him, without any provision for his being heard in defence of his privilege. And it may be well for us to remark, that there is a very important purpose served by the 3d and 4th Sections of the Canon, as we understand them, viz: the removal of the very delicate questions of fact and law involved in matrimonial causes, from the judgment of the Priest, who is apt to be locally and socially, if not personally and financially, connected with the parties, to that of the Bishop, who is supposed to be more independent and possessed of more efficient means for ascertaining the facts. H.

For the Eclectic.

A NEW AND UNEXPECTED PROOF OF THE IMMORTALITY OF THE SOUL.

DEAR DR. GIBSON: Professor Garver of the Cornell University has been recently engaged in a series of experiments which have led to a very important and quite unexpected result.

His object was to ascertain the velocity at which a sensation or a volition passes along a nerve—how long, for example, it would be after something touches one of a man's toes before he *feels* it in his brain, and how long after willing to move a foot before the volition would reach the foot and produce the contraction of the muscles which results in the motion of the foot?

He found that the rate of motion in the muscles and nerves of *dead* animals—produced by electricity, was *uniform* for the same external circumstances and conditions, at a rate of about seventy feet per second.

But he found also, that in the nerves and muscles of *living* men and animals, the velocity would vary not only with a difference in the outer circumstances and conditions, but also with the condition of the animal (or man) itself, being faster when fresh and slower when fatigued, sleepy, &c. It was also slower after a full meal than before eating.

But the most important fact remains to be told.

In a series of experiments on men, himself and others, the signal was to be given *voluntarily*. The subject of the experiment was blindfolded so that he could see nothing. A signal was given by touching, say the *left* foot, and he was to respond, *as soon as he felt it*, by a motion of the *right* hand. The

sensation must pass up the left leg, the whole length of the spinal cord, *reach the brain*, and the message or volition sent down the right arm to the forefinger.

If now there were nothing but matter, nervecell, nerve fibre and muscle in the case the time required, or that which would elapse between the signal at the foot and the responsive movement by the finger would be uniform for the same *physical* conditions; as in the two cases above spoken of. And such is found to be the case *whenever* and *wherever* the experiment can be made with what is purely reflex or spasmodic action, as in the case with an electric shock given to the hand or foot and responding in a jerking motion of the limb to which the shock is applied.

But when the response is *voluntary*, it is otherwise. It takes time to think, to be conscious of the sensation and to will the motion that is to be the sign that we feel the signal. And *this time* varies greatly. Sometimes the patient will feel the signal and be so much occupied with the feeling and thought that he will neglect to will, and no sign will be given. At other times he will reply promptly, and again after an interval, perhaps a second.

In all cases, however, the mental act takes time, and the length of time between the signal and the sign is greater than when, as in the case of the electric shock, there is no mental act at all. Hence the mind is a reality—a something over and above and distinct from the body, nerves, brain, and muscles. It takes its own time to act, to feel, to think, to will, and a longer or a shorter time according as it chooses. And even if it chooses not to act, no sign is given, it affords no *external* or observable proof of its acting. And yet the individual himself is conscious of feeling the sensation, of thinking about it, and of deciding that he will not give the expected sign; or of merely neglecting to give it, because he is so much occupied with the purely mental acts of thought and reflection.

This is certainly an unexpected result, arrived at by a man who began a series of experiments as a *materialist* in the modern or philosophic sense of the word. And I do not see how it can be rejected or gainsayed. It is a proof too by the very method on which the physicists and “scientific” men most depend.

W. D. WILSON.

OUR RELATIONS WITH CATHOLIC REFORM IN FRANCE.

MY DEAR MR. EDITOR: I hasten at once, upon reading Bishop Doane's letter in the *ECLECTIC* for this month, to express my sincere regret if anything in my own communication, published in the number previous, seemed to reflect upon his *motives* or upon those of anyone, in connection with Anglo-American relations with the reform efforts of the Père Hyacinthe. Upon reading again my own paper, I am, however, unable to find any language which places me in this attitude towards the honored and esteemed Bishops whom I there quoted. I have only frankly

stated my inability to concur with them as to the course which it is wise for our Church to take in the premises.

I may regret and I *do* regret that there should be any question growing out of our relations with any branch of this Catholic reform movement in Latin Christendom, in which I do not find myself able, as at present advised, to agree with those to whose staunch support in *my* foreign work I owed so much. I should be rejoiced to find myself as greatly behind the times as the Bishop thinks me: but these are questions in which I have not permitted myself to lose interest since my return to this country, which indeed I ever follow with the closest attention and concerning which I cannot help having opinions, such as they are; and I am sure the Bishop would not hold me debarred from expressing them, because there is still, as of old, more or less divergence between my judgments and those of some of my Rev. brethren in this European field.

WM. CHAUNCY LANGDON.

Cambridge, May 1st, 1880.

'To the Editor of the Church Eclectic.

WHITSUN-DAY.

DEAR SIR; The following was one of the *Items* in the ECLECTIC for August last:

"Whitsun is most probably derived from Pentecost through the forms of Pfingsten and Whingsten. The form, Whit-Sunday, is due to the notion that it means White Sunday. But that is one of the names of Low Sunday; and the Whitsun colour is red."

As *per contra* to the above, it is worth noticing that at least five northern languages have the same alternate or double designation, Pentecost and White Sunday, for the festival of the Descent of the Holy Ghost; to wit, the English, Anglo-Saxon, the Dansk, the Norsk, and the Icelandic. Liddell, in his Icelandic and English Lexicon, says that the Svensk, or Swedish, had also originally the same two-fold nomenclature. The Anglo-Saxon employed *Pentecosten* and *Pentecostenes-Daeg* for the first, and *Hwita-Sunnan-Daeg*, White Sunday, for the second. Both names are given in all the Anglo-Saxon Lexicons, and both are traceable, in parallel lines of perfectly distinct use, with unimportant modifications of spelling, through the early and later English literature, down to the present day. The Dansk has *Pintse* or *Pintse-dag* for the first, and *Huide-Sondag*, White Sunday, for the second, of precisely the same distinct derivation and significance. The Norsk has *Pins*, or *Pinstéd*, i. e., Pentecost or Pentecosttide for the first; and *Kuitsunn* or *Kuitsunn-dag*, from *Kuit*, white, and *Sunddag*, Sunday, for the second. (See Aasen "*Ordbog*," *Christiana*, 1875.) In the same way, the Icelandic employs *Pikkis* and *Pikkis-dagar*, i. e., Pentecost and Pentecost-days for the first, and *Hvittr-dagr*, White day, and *Hvittr-sunnudagr*, White Sunday for the second. (*Cleasby's Icelandic-English Dictionary*, successively revised by *Vigfussen*, by *Dasent*, and by *Liddell*, Ox-

ford, 1874.) Liddell also gives the Icelandic forms, *Hvita-dagar-vika*, white-days-week, *Hvita-dagar-helgi*, white-days-feast, and *Hvita-Drottins-dagr*, white Lord's-day.

The following is Liddell's explanation of the ecclesiastical use of the word, *hvita*, white, (p. 302 :) "At the introduction of Christianity, new converts, in the week of their baptism, used to wear white garments called *hvita-vadir*, white weeds, as a symbol of the baptismal cleansing. The Sagas contain many touching episodes relating to neophytes, especially such as were baptized in old age, who had died whilst still in their white weeds. Runic tomb stones often record this fact. *Hvitr-Kristr*, White Christ, was the favorite Icelandic designation of our Lord. The great festivals, Yule, Easter, and Pentecost, but especially the latter, were the principal seasons for Christening. In the Roman Church, however, Easter was the more usual time. Hence the Sunday after Easter was still with them a Sunday-in-white, *Dominica in albis*. But in the northern countries, perhaps owing to the cold weather of Easter, the nearly two months later Pentecost, which was also the birth-time of the Church, seems to have been preferred for baptisms and ordinations. Hence Pentecost derived its other name, from the white garments; and was called the 'White Days, and the White-Days-Week.'

To the above from Liddell we may add that the corresponding German name, *Weisse Sonntag*, White Sunday, was also applied, in southern Germany, to the Sunday after Easter, Low Sunday, for a similar reason. It is certainly a corroborative circumstance in favour of our English White Sunday, as the true derivation of Whit-Sunday, that while in southern and middle Europe, the epithet, *in albis*, *in white*, was fixed upon the whole Easter Octave; in the colder countries of the north it was used as descriptive of the near midsummer Pentecost, the more convenient season for baptismal immersions, which usually took place in the open streams. Not a single trace is to be found, in either of the seven languages now mentioned, judging by their most copious and exhaustive lexicons, of any compounding of the two names together, or derivation of one from the other. And yet, if the Pfingsten-Whingsten theory were sustainable in English, it ought to be equally sustainable in all the rest. It is quite true that *red* is the correct colour for Whit-Sunday, according to the present and mediaeval Roman use; but it is scarcely worth while to ignore history and distort etymology in order to support it. N. H.

Cambridge, Mass., May 10, 1880.

Church Work.

FREE AND OPEN CHURCHES.

THE *Advocate*, organ of this movement in England, keeps up its vigorous war upon "the pew," as does the Society of which it is the mouthpiece. The April issue furnishes good proofs of this. Thus, the Council of the Association having heard that a "Performance of the *Messiah* at S. Mary's, Chatham," was announced for Wednesday in Holy Week (!) with a charge for seats, promptly passed a resolution of regret and censure, also pronouncing the affair "totally illegal," and had a copy forwarded to the Vicar and Churchwardens of S. Mary's, and also to the Bishop of the Diocese praying his interference.

In March a meeting of the parishioners of Hawarden, Flintshire, was called by the Rector, Rev. S. E. Gladstone, and churchwardens, to hear an address on free and open churches. A few only of the parishioners oppose the Rector and wardens in their purpose to declare the parish church free. The common law right of parishioners as against the "possessory rights" of individuals has not, strange to say, yet been tested in the courts. It is hoped that Hawarden, the home of the Great Commoner, and now again Premier, and a parish of size and importance besides, may become, if need be, "a typical case."

In its "Local Notes" the *Advocate* regrets that S. Crispin's, Bermondsey, now in course of erection in a poor and populous parish, "is designed by the vicar and patron to be half-pew-rented." It may be called a kind of 'alf-and-'alf!

A strong effort is now being made, and with good hope of success, to make free and open the grand parish church of S. James at Stratford-on-Avon, in which is the grave of Shakespeare. The nave alone of this church, seats 1,400 persons; and the noble choir is large enough to be used for daily prayer.

Dartford Church and Ashford Church, Trent, are specified as cases where pew-renting obtains in gross disregard of the intentions of their founders.

Quousque tandem? When shall *we* be rid of the godless pew and its belongings? We inherited it from the mother church, and now some of her best and greatest sons, clergy and laity, are breaking its lock and wrenching its door off the hinges; avowing their purpose never to rest until their parish churches are free to rich and poor, high and low, *alike*; and poverty or lowly station shall no longer be stigmatized in God's house as a disgrace. But we, what have we done? We have additionally fortified this fortress of pride and exclusiveness, with a parochial organization unknown to the rest of Christendom in any age. The result is painfully potent through the land. The *pew-holder* alone has yet a "free hold" in the vast number of our parish churches. The *people* are kept out, or, if invited, they prefer to stay away. Yes,

let it be kept before the Church; the *vestry and the pew*, more than any or all other agencies, have *alienated the people*, and *secularized the clergy*. Shall we not do away with this shame? and *how* shall we do it? These are the burning questions for us to settle. Upon our disposal of them must largely depend the future of the Church in this country.

Mr. Seth Low, of Long Island, has printed an excellent address delivered in January last, before the Sunday School Convention of that Diocese. In it he well argues that the Sunday School is the true germ of the Free Church, and urges that the children should be familiarized all along with the worship of the Church. He also answers, practically and shrewdly, the stock objections raised against free sittings in churches.

NASHOTAH.

FOR this noble institution two very strong appeals are lately issued—one from “An Alumnus;” the other and more important from the Bishops having its interests at heart, through their committee named for the purpose, viz: The Bishops of Indiana and Missouri.

In these documents we are told that Nashotah’s special claims on the Church consist in, (1,) her un-diocesan character, (2,) her catholic teaching, as representing no “school,” (3,) her entire freedom from debt, apart from a “floating debt” largely held by friends of Nashotah, (4,) the fact that no investment or other security of the institution has ever been diverted or lost, (5,) the small expenditure required of the students, (6,) the fact that she has trained nearly one-third of the Missionaries in the Domestic Field, three of the Missionaries to Japan, and the singularly devoted Missionary to Cuba.

These are indeed urgent claims to the general confidence and support of the Church; and when backed by *eleven* of the Bishops, most of whom are among the first in orthodoxy, ability and zeal, and all are men of practical character, Nashotah ought to be no longer supported by the daily charity of churchmen and the droppings of the mails, but in no long time she ought to be munificently endowed; or else this Church must be content to bear the stigma of neglecting one of her holiest and greatest opportunities. A truce to suspicions and partizanship! Let the Church now unite upon Nashotah, and equip her fully for the grand work in the West, for which, by right of pre-emption, she is best fitted.

CHARITIES.

THE *Burd Orphan Asylum*, Philadelphia, was founded and endowed by the widow of Edward Shippen Burd, of that city, under the advice of her pastor, the Rev. Dr. Ducachet, late Rector of S. Stephen’s Church. In 1856 she began the nucleus

of a Home in the rear of her own dwelling, where she admitted twelve fatherless girls. At her death in 1860 she bequeathed her fortune to the Rector, Wardens and Vestry in trust, to build and endow the "Burd Orphan Asylum of S. Stephen's Church." In 1863 the solid, spacious and appropriate group of buildings on Market street, west of 63d, was completed, and the orphans admitted by Mrs. Burd were received, with others, into the new Home. The Asylum is provided with every appliance for the Christian training, comfort and health of its inmates. The orphan children of the clergy have, in all cases, the preference. The orphans are under the control of the trustees till their eighteenth year, when, if not previously placed in good positions obtained for them, they are fitted to secure, as they do, good places in various departments of life. At that time each one receives an outfit of clothing and \$50 in money, and receives an honourable dismissal.

The Bishop of the Diocese is ex-officio Visitor. The Rev. G. J. Burton is Chaplain and Warden. Three teachers, an instructor in vocal music, an organist, a sewing mistress, a housekeeper and two assistants, have charge of the children. Service is conducted in the chapel twice every Sunday, and also daily morning and evening prayer. An Annual Report is made to the Diocesan Council, and printed, with the Report of the Rector of S. Stephen's Church, in the *Journal*.

An appeal is made on behalf of the *Imbecile and Feeble-minded* of the State of Maryland, by the Committee on the "Maryland Training School," Baltimore. A printed memorial accompanies this appeal, for signatures; asking the Legislature for an appropriation to found the proposed school. It is mentioned that the last U. S. census of Maryland revealed the fact that there were in that State 362 *idiots*, in addition to the insane; and that in 1879 the number had increased to 500.

The proposed charity, not being under Church control, does not strictly come under the head of "Church Work," except so far as it is a truly benevolent work.

The bulky 27th Annual Report of the *Children's Aid Society*, City of New York, is a volume by itself of striking facts and results. We can only specify some of the most prominent.

For *over twenty-five years* the Society has done its beneficent work, and has exercised, by its success, an influence no longer confined to New York. It takes up the ignorant, destitute and street-wandering children, the future criminals and future voters, and helps them to help themselves.

Its instrumentalities are various and ingenious. It employs "Half-time" Schools, Industrial Schools, Lodging Houses, Boys' Meetings, Reading Rooms, Girls' Houses, Day Industrial Schools, Boys' Lodging Houses, Kindergartens, and Sunday Night Religious Meetings. Nor does it confine itself to mending the morals and habits of the children; it looks after their bodies also. There are the "Sick Mission," the "Flower Mission," and the "Summer Home;" and the "Emigration" or the securing of suitable country homes to some.

During 26 years over 50,000 persons have been sent to homes and places of work, of whom about 45,000 were children. Probably not 5 per cent. of these have become criminals or chargeable on the public! In the same period, 200,000 boys and girls have been sheltered and partly fed and instructed in the Lodging Houses, of which there are at least six in the city. Probably over 50,000 poor little girls have been taught in the Industrial Schools.

The sanitary results are shown to be equally remarkable. From the reports of the various agents and officers of the Society many pages could be filled with interesting and even thrilling details of good accomplished for the homeless and unfortunate, the vicious and destitute. The work of the Society extends also to the resident Italians of New York, multitudes of whom come, or are brought, to this country only to suffer disappointment and become criminals or paupers. The efforts made among them are most encouraging; the children proving very quick to learn and glad to avail themselves of the opportunities offered them.

Though the Society has no connection with our Church agencies doing similar work in the city, yet we cheerfully accord to it an extended notice here, as being engaged in a truly Christian benevolence.

PAROCHIAL.

ON Palm Sunday last, in the evening, a dense crowd filled *S. Mary's Church, Burlington, N. J.*, to witness the formal Admission of Choristers, according to a form prepared by the Rector, Dr. Hills, and authorized by his Bishop.

The choristers, 20 in number, and duly vested, stood at the head of the nave. The Office, though too long to be printed here, was brief and very impressive. The following questions were put to the youths:

"Dost thou desire to enter into this choir, to draw nearer unto the Lord, and to lead His praises in the great congregation?"

Answer. I do.

"Dost thou promise to be reverent in coming and going, and in all thy stay in this holy place?"

Answer. I do.

"Wilt thou obey such rules and officers as may be lawfully made, subject always to the Rector of the Parish?"

Answer. I will.

They were solemnly received by the Rector as choristers, and admitted into their seats in the choir after receiving from him each a Psalter.

Versicles and a Collect having been said, and the Benediction pronounced, the newly admitted choristers retired singing Hymn 189.

It is to be hoped that Dr. Hills' example will be followed in other parishes. Such a solemn reception of choristers must tend to give them a sense of responsibility, and to suppress the levity which has been too often shown by choirs in the House of God.

From the Monthly Packet.

THE CHILDREN OF MISSIONARIES.

BY J. FREWEN MOOR.

THERE are many persons who think that Missionaries to foreign lands ought to be unmarried men: and it is indisputable that there are some parts of the vast field of Missions in which the priest or deacon who is free from all domestic cares is more fitted for his work than a married man could possibly be.

A good Missionary must be eminently a man prepared like S. Timothy (2 Tim. ii: 3) "to endure hardness as a good soldier of Jesus Christ;" and he ought not to be entangled "with the affairs of this life." "He that is unmarried careth for the things that belong to the Lord," and is able to "attend upon the Lord without distraction" (1 Cor. vii: 32 and 35.) Such a man, therefore, being without incumbrance, is the best fitted for the forefront of the spiritual battle with the heathen races. Let such men be pioneers of the great army of Missionaries.

Moreover, in some parts of India in which housekeeping is exceedingly expensive, in many wide districts of Africa where the climate is deadly, or where the necessities of civilized life are out of reach, and (it may be) in many other portions of the world to which we have sent ordained messengers with the glad tidings of salvation, the unmarried Missionary has greatly the advantage over the man with a wife and family.

This was well known, deeply felt, and ably stated by the late Bishop Douglas of Bombay, who, in his forcible letter to the Archbishop of Canterbury on Missionary work in India (page 52), said, after allusion to the question of comparative expense in maintaining married or unmarried Missionaries:

"The work of Missions in India pre-eminently is a work of war, and a Missionary should be in the condition of a soldier, and be ready . . . to start at short notice and go anywhere without impediments, and do what war requires. We need soldiers who have no ties but those which bind them to the work of the Church, and who are steeped in that spirit of ready obedience, which, when it hears 'go,' 'goeth,' and when it hears 'come,' 'cometh.' But in the case of one who is married there are other ties and obligations. Whatever his devotion, a conflict of duties must often of necessity arise, and a conflict in which the work of God must give way to those nearer and more imperative calls, which family life by God's ordinance imposes. Thus it will happen that a Missionary is compelled to retire while yet his own personal powers are unenfeebled; and a knowledge of foreign languages, which only years and hard labour can give, combined with an experience which is positively invaluable, must bow to the exigencies of a husband's or a father's position, and to a conscience which, seeking no excuse for retirement, yet cannot be regardless of duties from which once the man might have been free, but which, when assumed, become strong and binding on him."

Yet, true as all this is, there are many parts of the world to which we send our Missionaries, for which the married man is better than the single on various accounts. Take, as an instance, one of the secluded out-harbours of Newfoundland, or a dreary settlement on the chilly coast of Labrador. In such places as these pre-eminently the Missionary, cut off from companions of his own rank in life, and from all educated persons, and surrounded by illiter-

ate fishermen and their families, needs the solacing and elevating companionship of a wife, as well as all the other help which a cultivated lady can give in visiting sick women, attending to the instruction of girls, holding "Mothers' Meetings," and the like. Or think of the Rio Pongo Mission, the English possessions in other parts of Africa, wherein barbarian heathenism is just beginning to give way before the advancing banner of the Cross; or those wide districts in India in which the heathen boasts of his civilization as being far more ancient than ours, and yet knows not the power of the blessed Gospel in curbing the natural passions of man; knows not (in fact) the blessings of that true civilization which springs from the knowledge of the Lord Jesus Christ, and binds men together as brethren and fellow-citizens in the Church of the Redeemer. In these cases, what power for good is the example of Christian family life. The Missionary speaks of, and preaches about, the manifest *present* blessings of Christianity, as well as the glorious prospect which it opens out for the future, and he points with thankful satisfaction to his own household—wife, children, servants—and shows the unnumbered and untold benefits which exist with them, and on account of them, such as the heathen in his heathenism cannot have. The wife and family thus become to the Missionary helpers in his evangelistic work, proclaimers with him of the immeasurable blessings of Christianity—in fact, actual preachers of the Gospel.

The Church Missionary Society in its year of jubilee, a few years ago, raised a special fund by which a Home was established for the children of its Missionaries. This "Home" (at present situated at Highbury Grove, and known by the name of "The Church Missionaries' Children's Home,") is supported now by the general funds of the Society to which it belongs. It accommodates between eighty and ninety children of both sexes, the girls being retained to the age of sixteen, and the boys to fourteen years old. It has the character of a domestic more than of a scholastic establishment, the members of each family—brothers and sisters—being allowed free intercourse with one another at certain times of the day; and the arrangements of the house being free from the usual stiffness of school life: while, at the same time, high-class secular education and sound religious training are by no means neglected. It is, indeed, just what it was established for and what it professes to be—a "Home" for the children of the Missionaries of the Church Missionary Society; and as such it is doubtless a source of vast comfort to many an earnest man who is working away in some far distant land to spread the saving knowledge of salvation through Christ: a weight of care has been removed from him by the satisfactory assurance that his little ones are at home, safe under the fostering care of the Society which has sent him forth with the commission of the Church.

The Society for the Propagation of the Gospel in Foreign Parts has adopted a different plan for the families of its Missionaries. It has no home for their reception; but it makes allowances

towards the education of the children between the ages of eight and sixteen, of those of its Missionaries who are working in the far East, thus helping towards the cost of education at schools to be selected by the parents.

Both these plans have their own particular recommendations. The Church Missionary Society's plan affords, in a certain sense, more relief to the parents; but the Propagation Society's plan puts a more liberal education in the way of the children, or at least it prevents any narrowness of mind which may possibly be engendered by children associating only with those of exactly their own class and circumstances in life.

For both plans, however, something supplemental is needed; and that it has been attempted to supply by means of the *Missionaries' Children Education Fund*.

This fund was set on foot in the year 1877 by the Society for the Propagation of the Gospel. It is intended chiefly for the purpose of helping fatherless children of its own Missionaries who have been called to rest, to obtain good education; but its work (as will be shown,) has extended somewhat beyond this original design, and may, if it receives adequate support, extend still further; although, of course, it will always strictly belong to the Society of which it is an offshoot.

Those persons—an ever-increasing number, it is to be hoped—who take interest in Foreign Missions, may remember to have read in the life of good Bishop Feild, and elsewhere, of one who was lost in the boiling surge of a rock-bound coast on a stormy night while endeavouring to return to his little sea-side parsonage, after administering the last consolations of religion to a dying woman in a fisherman's hut on a barren shore. That good man had without hesitation obeyed the summons which had reached him, deeming it a call from God; and that summons proved to be in truth a call from God to him higher than he thought it—a call to enter into rest, free henceforth from all earthly toils, sorrows, and cares. But wife and little ones were left to struggle on, dependent upon the charity of friends.

In another case, somewhat similar, a Deacon Missionary in one of the poorest dioceses in the world was drowned while passing in an open boat from one island to another in the performance of his ministerial duties. He had exhausted his slender private means in the expenses of church building and furnishing at his principal Mission station. He left a wife and two little boys of tender age almost penniless.

As another instance may be mentioned the sad story of a man of superior talent, as well as of great zeal and energy, who, after arduous and effectual toil for many years as warden of an important college within about eight degrees of the equator, died at sea on his way home to regain, as he and his friends had hoped, his lost strength and health. He was spoken about by his bishop as "a very active friend of the society, and successful head of one of its most important institutions in this diocese." He left a widow and ten children, for whom but a very trifling provision had been made, on account of his early death.

Amongst the Missionaries sent out to Burmah in the hope of winning over to the truth as it is in Jesus some of the disciples of Gautama the Buddah, was one who, having been trained in the village school of one of the most devoted friends of Foreign Missions, expressed to his clergyman, at the early age of eighteen, an earnest desire to be a Missionary. The clergyman, far from wishing to damp the zeal of his favourite schoolboy (who at that time had just finished his apprenticeship as a pupil-teacher at another school,) thought it well to test the sincerity of the boy's wish. It might be only an emotion, which might pass away, he considered. So he advised the lad to wait for two years, and then report his feelings in the matter. For that time he became assistant in a school of considerable size and importance. At the end of that period of probation he wrote to the clergyman again, to say that his mind had never changed, but that there was about him a deepened and ever deepening desire to be employed as a Missionary to the heathen. That clergyman (whose name must not be mentioned here) has been for years a most zealous promoter of the Missionary cause in many ways. He instructed his young friend in Latin and Greek, prepared him for the Missionary college at S. Augustine's, Canterbury, paid for his collegiate course, supporting him entirely there at his own expense, and had the gratification (no slight one) of seeing him come out from college with the highest commendation of the warden and the best promise for the future. The young Augustinian was ordained, and sent to Burmah in 1873, "to commence a new Mission station at Tounghoo, among the Karens, who, intermixed with the Burmese and Shans, inhabited the mountain fastnesses up the frontier of China." This was a very important Missionary station, the town of Tounghoo having 100,000 inhabitants; but the young Missionary "proved himself well worthy of the confidence reposed in him by the Bishop selecting him for a mission of so much delicacy and difficulty."¹ He had married a young wife, who sank under the depressing effects of the damp, hot climate, leaving two little boys behind her. The good young Missionary seemed unable to bear up under the heavy blow sent upon him, while he was overwhelmed with hard work and deep anxiety for those—Burmese, Karens, and English—amongst whom he laboured, the climate also telling upon his constitution, which was far from strong. He was called to rest in about two years after he commenced work there, leaving the two little orphans behind him. But the Father of the fatherless careth for them.

The deadly climate of tropical Africa has earned for one of our colonial dioceses the unenviable title of "the white man's grave." A good Missionary, who had worked there for several years after previous wearing labour in the West Indies, at length succumbed, a few years ago, to the effect of the unhealthy heat, and left a family behind him, for whom he had been unable to secure more than a very slender provision. In this case there was a very

¹*Historical Sketches*, Missionary Series, No. III. pp. 18, 19.

intelligent boy of about ten years old, whom the widowed mother was very anxious to remove from heathen influences, as well as from the pestilential climate in which she had been content to remain herself, undertaking for her support the superintendence of an educational establishment.

In an equatorial diocese farther east there was a hardworking Missionary, who, after sixteen years of incessant labour under a burning sun, was called to rest; his widow soon followed him, leaving four children in a state of utter destitution.

In all these cases (except the first-named, which was met by contributions raised privately,) the "Missionaries' Children Education Fund" has afforded substantial aid, and as its work becomes more known, and it receives more support from friends of Missions, it will be able to do more.

For the Church Eclectic.

THE CONFESSIONS OF A POPERY-HATER.

Late into the night, in my study,
After a Sabbath's toil,—
Gazing at embers ruddy,
Type of the deeds so bloody,
Making soul and flesh recoil,
Which were wrought on the martyrs, by
fire and stake,
Who, in Mary's black reign, for the pure
truth's sake,
Laid down their lives and slept to awake
No more on this sin-drenched soil :—
As I thought of those deeds of horror
untold,
And how Popish hate and Popish gold
Had well-nigh the kingdom to Satan
sold,
And wrecked the faith of the Saints;
I found my spirit within me stirred,
And, in language of the Sacred Word,
I poured forth my complaints;
"How long wilt Thou not avenge, O
Lord,
The blood of Thy Saints which forth
was poured,
Because they would not deny Thy
Word?"

I had preached to my people that night
Of the danger of Popish ways;
I had warned them how insidious
Are their wiles in these latter days.
I had bid them all carefully watch
For the slightest "Mark of the Beast,"
Such as wearing the Surplice in pulpit,
Or turning to the East:
And wherever they saw this canker,
No matter how trivially shown,
To do their utmost to *put it down*,
And determine, in spite of High Church-
men's frown,
To maintain a true Protestant tone.
I had uttered my sad foreboding
That this Puseyite sore was corroding
The worship of all the nation:

And I urged them with tears, if they
wished to see
Their lov'd Zion restored to strength, to
be
No longer inactive but join with me
The Church Association.

I had preached from the Revelation
Of John the Beloved Divine,
Of the plague and condemnation
Which awaited each king and nation
That drank of the Harlot's wine.
That scarlet woman by me was shown
To be the Papacy, fully blown;
And then I went on to prove
That Ritualism was the seed
From which develops the Papal weed,
The spring from whence the foul streams
proceed
That Romewards rapidly move.
"So this Ritualist movement is surely,"
I cried,
"The Beast which carries the woman in
pride,
"Which supports her ways on every
side,
"Which upholds her in scorning the
Lamb's true Bride,
And goes wherever she bids!"
And then, with my mind on this thought
intent,
Home to my study my steps I bent,
And opened my Bible's lids.
There I sought—to prove my theory
true—
If one semi-popish name, at least,
In letters of Hebrew or Greek could
show
The number of the Beast.
On every name in the Puseyite list,
"Tractarian," "High Church," "Ritu-
alist,"
I tried the mystical number to fix
Of six hundred and sixty-six.

Wearied at length I fell asleep,
 Having come to no decision,
 And there, in my chair, I dreamt a
 dream,
 Or perchance it was a vision.

Methought I saw St. John the Divine
 Beside me lovingly stand,
 And laying his ghostly hand on mine
 He showed me the Heavenly Land.

I stood beside the Crystal Sea,
 I saw the Great White Throne,
 With th' Emerald Rainbow round It,
 And *Him* that sat thereon.

I saw the awful Altar there
 With its lamps of seven-fold flame ;
 I saw the living creatures round
 The Lamb as it had been slain.

I saw the elders robed in white,
 I saw the incense rise :
 I heard the harpers with their harps ;
 I heard the rapt'rous cries.

Holy ! Holy ! Holy ! was the cry
 Of all the Angels, Saints and Hosts on
 high :

And while they cast their crowns before
 the throne,

They prostrate fall, the Lamb their Lord
 they own.

And while the odours from the censers
 pour,

And while the seven lamps round the
 altar flare,

The white-robed throng the Crucified
 adore,

And mid the harps' sweet tones and
 trumpets' blare,

The loud Trisagion rends the encir-
 cling air.

I woke :—but what words can tell

The shock that upon me fell

As I thought of that awful sight !

The vision of that dread night

Has racked my soul, and I find

Myself, in body and mind,

Distraught, agitated, nervous :

I know not now what my course should
 be,

For I saw—I could not fail to see—

That the worship of Heaven—ah ! woe
 is me !

Was a—RITUALISTIC SERVICE !

G. J. Low.

—We have received a fine Latin Poem,
 written by the Bishop of Bath and Wells,
 and addressed to the Bishop of Albany,
 which we will insert in our next.

Literary Notes.

BUNYAN. By James Anthony Froude.
 12 mo. pp. 178. Series "*English Men
 of Letters*." New York: Harper &
 Brothers. 1880.

Mr. Froude is not, in our judgment,
 the best choice that could have been
 made for undertaking to furnish a biog-
 raphy of John Bunyan, and suitable criti-
 cism and estimate of "a man whose
 writings (he rather extravagantly says,) have for two centuries affected the spiri-
 tual opinions of the English race in every
 part of the world more powerfully than
 any book or books, except the Bible." There is, as it appears to us, a too great
 lack of real sympathy between the writer
 and the wonderful tinker of Elstow, and
 too much of what may be called a patron-
 izing spirit on the part of Mr. Froude,
 together with a sort of pooh-poohing of
 Bunyan's and of other persons' intense
 struggles and wrestlings with the powers
 of evil, in regard to spiritual things. Though Mr. F. has written a number of
 volumes on history, he does not stand
 very high with the ablest critics, (notably
 has he been castigated recently by E. A.
 Freeman, the eminent historian,) and we
 can hardly pronounce him competent to
 do full justice to Bunyan and the men
 and times of Bunyan's period.

In a chapter of some twenty pages,
 on "Conviction of Sin," the writer
 avails himself of the opportunity to air
 his theological speculations and notions.
 He speaks quite magisterially on some
 points, yet on others, he will not under-
 take to pronounce positively one way or
 the other. He is a good deal inclined
 to the opinion that no one, any longer,
 really believes in the doctrines set forth
 by the Church, and systematically taught
 in the Prayer Book and standards of the
 Church; yet, possibly (he thinks,) there
 may be a few persons left in the world
 who are not convinced that modern sci-
 ence and atheistic assaults upon our holy
 religion are to be accepted in place of
 faith and trust in Christ and His atoning
 sacrifice. Mr. Froude ought to know

better and to write more accurately; but, despite this, he continually uses *Catholic* for *Roman Catholic* or *papistical*; e. g., "Luther spoke; and over half the Western world the Catholic Church collapsed, and a new theory and Christianity had to be constructed out of the fragments of it." He sets "English Protestant Theology" over against "the Catholic (meaning Romish) theology," and, with some sneers at the Church of England and its truly Catholic teaching, he says, "no force could have subdued Bunyan into a decent Anglican divine," as if a decent clergyman of the Church might safely be mocked at and insulted in this way.

But we need not enlarge upon this the most unpleasant part of a critic's duty. If the reader is well grounded in the faith, and not easily moved by the oracular sayings of men who oftentimes utter *bathos*, supposing it all the while to be profoundly philosophical and full of spirit, the present volume will be found to contain a large amount of interesting and instructive matter. The biographical details are sufficiently full, well arranged, and well set forth; and the several chapters devoted to an analysis and interpretation of Bunyan's works, "The Life and Death of Mr. Badman," "The Holy War," and "The Pilgrim's Progress," may be read by all with profit and pleasure.

S.

Steps to Faith. Addresses on some Points in the Controversy with Unbelief. By the Rev. Brownlow Maitland, M. A. London: S. P. C. K. Pott, Young & Co., N. Y.

The Rev. Brownlow Maitland is one of the leading essayists at the Church Congresses in the department of Christian evidences. This little work is for the most part very effective, especially as to the "Argument from Design," the "Belief in a Fatherly God" and the bearing of the doctrine of Evolution, which last he shows could only account for man's animal nature, being utterly inapplicable to his moral and spiritual nature. Besides, the assertion of the *potencies* of nebulous matter is a statement no better for reason than the Hindoo

elephant and tortoise. The chapter on *Miracles* is less satisfactory, while that on *Prayer* and its difficulties is very good. It is on the whole a helpful book.

—The Rev. Robert Paul writes us: "Universalism, in any of its aspects, is not in the Bible, or Prayer Book. In the one we are clearly taught that the wicked shall go away into everlasting punishment, and, in the other, we constantly pray for deliverance from "everlasting damnation."

It seems to me, therefore, that there are only two senses in which this awful language, with any show of reason, can be fairly understood—either everlasting damnation, in the sense of irreversible misery *forever*; or, in the sense of irreversible *loss*, which, through all eternity, can *never be regained*. It may be said, that, in this last sense, the punishment would not be everlasting. I think otherwise. If the prize set before us may be compared to an estate, and the means intellectually and morally and socially, of enjoying it forever; the loss of that estate, and of those means of enjoyment, would be, if wholly irreversible, *everlasting*. And, although the *consciousness* of our loss might end: though reason, memory, affection—all we are—might eventually become completely paralyzed, and die, under the awful realization of our loss; in the sight of God, and of all whom He had blessed with immortality, our *punishment*, being forever irreversible, would be, in every true sense of the word *everlasting*.

Between these two senses, therefore, it seems to me, we must choose; and, while I would express my views modestly on a subject which involves so many awful issues—commended by numerous shining arguments, glorifying Divine Justice, and pointing to Christ alone as the Life of men, *I choose the last*. Even here, we see the punishment of the wicked already begun. Many are only half conscious of existence—their mental and moral faculties are together hastening to decay—literally perishing—and, without "the Spirit of Life," and the application of that Blood which cleanseth from all sin, they shall be consumed, "into smoke shall they consume away."

Thus, Universalism, the baleful influences of which are encouraging sinners to sleep on in sin, is cut up by the roots. Immortality in Christ is the *Prize* of our high calling. Divine Mercy is exalted, and the attribute of Infinite Justice, no longer obscured, shines out with dazzling splendour before the whole universe of

mind. By this view, how many painful difficulties are removed! And, with correct views of the intermediate state of the departed, even in behalf of thousands, in whom only the very least spark of grace was visible, what grateful hopes are inspired! Truly, the Lord reigneth; and, though clouds and darkness are round about Him, *let the earth rejoice.*

Keble's Sermons for the Christian Year.
Vol. XI. London and Oxford: James Parker & Co.

This volume of John Keble's sermons is entitled "Miscellaneous," and contains discourses preached at the laying the first stone of St. Mary Magdalene, Munster square; at St. Saviour's, Leeds; at St. Barnabas, Pimlico; Wantage; and at other well-known churches, besides a number at Hursley, and a few for Holy Week and Easter delivered at Penzance (in a church of which the writer's father was then incumbent,) which were not found in time to be included in the former volumes appropriated to sermons for those holy seasons. Some of the subjects here treated are of peculiar interest—for example, the Manchester Cotton Famine, the Irish Famine, the Indian Mutiny, and the Crimean War, the last being an especially striking sermon upon war among Christians. The volume exhibits all the characteristics of its revered author with which the former ones have made us happily familiar—the singular beauty of style, simplicity of expression, and depth of devotion, here and there varied by a profoundly suggestive hint or an exquisite poetical thought. It should be remembered that for the most part these sermons were spoken in a village church to simple folk, so that subtle metaphysic or philosophic speculation must not be looked for. The discourses upon the use of Sunday, upon conversion, and some of the missionary sermons here given, strike us as being particularly useful. For sale by Pott, Young & Co. Price \$2.

—JOHN SEBASTIAN BACH.—Sir: There is nothing like making a bold assertion; especially when it rests on no foundation. "M. C." says J. S. Bach was a Roman Catholic. This is not true; he was a Lutheran; and held after other offices that of Cantor of St. Thomas's, Leipsic. Although I know very little of Lutheranism, I have concluded from a study of Bach's works, that a good deal of Catholic tradition lingered amongst that body up to his time. He also wrote a Mass, which is the finest that ever has been written, or perhaps ever will be written. This is not enough, however,

to justify his being called a Roman Catholic. I turn to No. 18 of his "Kirchen Cantaten," (for Sexagesima,) and I find in the text the following: "und aus für des Türken und des Pabst's grausamen Mord und Lüsterungen, Wüthen und Toben väterlich behüten; evhor' uns lieber Herr Gott!" (Protect us from the Turk's and Pope's dreadful murder and blasphemy, rage, and storm, &c., we beseech Thee to hear us, Good Lord.)

Now Bach was an exceedingly conscientious man, and no Roman Catholic could have set such words as these to music. Roman Catholics have many eminent musicians of their own, of whom they may be justly proud; but Bach must not be claimed for them: if he is, I suppose by parity of reason, Handel, and Schumann might be also claimed as Roman Catholics, which is absurd.

JOHN ROBERT LUNN.

—A lady correspondent writes: "Mr. C., and I went to a Retreat last week, held at the Sisters of S. John the Baptist, (Clewley,) New York. It was held by Mr. Mortimer. I was very much impressed. He took for the key note of the Retreat, that text God gave to Abraham, 'I am the Lord God Almighty—walk before Me, and be thou perfect.' He first told us what a Retreat was. The first meditation, was on the end of our being. What were we made for? For God—for His glory, and our end was perfection. Every thing was perfect that fulfilled the end of its being. If perfection was not our aim, we were living in sin. Our Lord was our example. He was perfect. We were to study His life, and follow Him. Then another way was to live in the presence of God. We were always living in it, but we must realize it, and do our every action in His presence. Then there was one meditation on the temptations of the world. One, on the temptations of the flesh, and another of the devil. Then one on vocation. We all had a vocation in life. God had appointed a work for each soul to do—woe unto us if we had lost our vocation; at our death, He would present unto us two pictures: one of what we should have been, the other of what we were. There was one on suffering most beautiful. His 'instructions were so good, especially the one on the study of the Bible, and one on spiritual reading. He said there were many people who thought themselves very good, and ready for Heaven, who never read the Bible—said they could not understand it. He wanted to know how they would enjoy Heaven, if they got there, if they were ignorant of its language. He said we must study it, an hour a day, with a

commentary ; begin in *faith* and end in *prayer* ; in every book look for our Lord, *He was everywhere*. People said Leviticus was stupid. The five offerings were types of our Lord. Then he told us of the Gospels, which we all know ; S. Matthew teaching of the kingly character, etc ; said the 72d Psalm was a commentary on S. Matthew's Gospel. His remarks on *spiritual* reading were most excellent ; the rapidity and quantity were deprecated ; take one book and *study* it ; if we would only read with *more care*, and read *fewer* books and make them *our own* ; we should always carry some little book with us ; we *wasted so much time*, when *every moment* had to be accounted for ; S. Francis de Sales carried the Spiritual Combat in his pocket for 18 years, and used it whenever he had a spare moment. He deprecated the *unreality* of so many of the *devotional* books. Be *real*, not *sentimental*."

—The *Church Quarterly Review* (Spotiswoode,) for April, opens with an historical paper on the Church of England and Prayers for the Departed, in which there is no discussion of the doctrine in itself, but only of its position in the Anglican system. And the conclusion arrived at is that the existing formularies represent an intentional compromise, so as to leave the doctrine untouched, while not forcing it on those who, from ignorance or prejudice, object to it. An essay follows on Aleardo Aleardi, one of the minor poets of modern Italy, who died in 1878. An erudite paper on the Liturgy and Ritual of the Celtic Church succeeds, whose aim is summed up in this sentence near its close : "We wish to prove, and we claim to have proved, that in the re-introduction of frequent celebrations, early Communion, and choral services, in the use of such ritual adjuncts as the eastward position, the mixed chalice, the Eucharistic vestments, &c., High Churchmen are not aping modern Rome, but preserving outward and visible signs of the oneness of the faith and worship offered in these islands from the earliest dawn of the Christian era. It is not introducing the errors of a mediæval Latin Church, or the fantastic inventions of modern Ritualists, but it is renewing and perpetuating the Eucharistic doctrine and ritual of an ancient British Church, in which the claims of a foreign Pontiff were at first unknown, and in which, when they became known, they were either resisted or ignored."

There is next a brief account of the suppression of the Templars in England, as complete as that elsewhere, though far less cruel ; and then comes what is

in some respects the 'most important paper in the number, one on Debased Hellenism and the Modern Renaissance, in which the unbelief, morbidity, nastiness, and even vulgarity, which largely characterise the latter, both in poetry and painting, are contrasted with the true principles of Greek art as exhibited by Phidias, Æschylus, and Sophocles. The style in the earlier half of this paper is unnecessarily harsh and obscure, but it mends very much towards the close, so as almost to seem the work of separate writers.

Parish Registers and the Government of Mazarin during the minority of Louis XIV. are the titles of the two following articles, and then there is an encouraging notice of Mr. Clapton Rolfe's curious essay on Liturgical Colours.

To this succeeds the longest item in the number, a very full review of Mr. Hutton's work on the Anglican Ministry, with Cardinal Newman's preface. It has the merits of great thoroughness, vigour, and learning, with the drawback of an involved and obscure style, and in its general line is identical with our own notice of the same book, though of course much fuller in detail. We may note, in particular, that it charges Cardinal Newman not only as we did, with suppressing important evidence which he must have known, but of bearing false witness against some of the very men he claimed as on Waterland's side, as, for example, Hicks and John Johnson, though they too are cited in that same Tract LXXXI. from which we also quoted. And it goes very fully into the liturgical defects of the Roman Ordinal and Missal, notably the latter, which the writer charges with "miserable poverty, not to say false doctrine." We strongly recommend the perusal of this article to all who are interested in the question. It is tough reading, but will repay the trouble.

Last comes a discriminating review of Canon Ashwell's *Life of Wilberforce*, in which we may note that the author takes the same view as we did of the Bishop, against his biographer, that he was through life an Evangelical drawn almost against his will into the High Church party, and of course being gradually educated by that fact, but never a High Churchman in the strict sense himself, taking, for example, the Low Church view of Justification to the very last. The short notices do not call for particular remark.—*Ch. Times*.

—Messrs. W. Skeffington and Son will shortly issue an entirely new volume of sermons by the Rev. S. Baring-Gould, entitled "The Preacher's Pocket."

—A *Diocesan Map of England and Wales*. Showing (I.) the provisions of the Bishops' Act (1878;) and (II.) the other recommendations of the Cathedral Commissioners of 1854, compiled from authentic sources. By the Rev. Donald J. Mackey, B. A., Constab, Canon and Precentor of Perth Cathedral, N. B. W. and A. K. Johnston, Edinburgh; and 6, Paternoster buildings, London, E. C.—This useful map contains the names and boundaries of every diocese in red, the names and limits of counties, population of counties and dioceses (census 1871,) acreage, number of parishes, archdeacons, and rural deaneries, cathedrals, bishops' residences, and Church Congress towns (1861-1880.)

—Worsley's *Life of Luther* (1856) is the latest English one we know; Michelet's (to be had in Bohn's series) is the cleverest piece of writing; Audin's gives the Ultramontane view. Also see Mozley's *Essays*.

—Our correspondent "E. H." adds to his previous remarks on the *Filioque* the following: "That believers in a double procession should give up their private opinions no one demands. We only demand—and we do it with equal modesty and determination—that their private opinions be no longer forced upon us as revealed truth,

Bishop Pearson has been quoted. Let us hear then his conclusion of the whole matter:

"Then did the Oriental Church accuse the Occidental for adding *Filioque* to the Creed contrary to a general Council which had prohibited all additions, and that without the least pretence of the authority of another Council, and so the schism between the Latin and the Greek Church began and was continued, never to be ended until those words *καὶ ἐκ τοῦ Υἱοῦ*, or *Filioque* are taken out of the Creed. The one relying upon the truth of the doctrine contained in these words and the authority of the Pope to alter everything; the other either denying or suspecting the truth of the doctrine and being very zealous for the authority of the ancient Councils. This, therefore, is much to be lamented that the Greeks should not acknowledge the truth which was acknowledged by their ancestors, in the substance of it; and that the Latins should force the Greeks to make an addition to the Creed, without as great an authority as hath prohibited it, and to use that language in the expression of this doctrine which never was used by any of the Greek fathers."

O si sic omnes!

E. H."

—Pott, Young & Co. send us a new and revised edition of the Rev. M. F. Sadler's *Church Doctrine—Bible Truth*, with an appendix on *Apostolic Succession*. We know of no other book which so well deserves the name of a Hand Book on the Scripture grounds of all Church doctrine, as this, and we are sure that it is enough to make our laity intelligent dogmatic churchmen without looking into the ponderous works of Church theology. It is a book that should be widely recommended by the clergy for that purpose, and no parish library should be without several copies. Price \$1.00.

—A correspondent says: "There is a picture in a recent number of the *Illustrated London News* of Ernest Renan. There he looks the very picture of suspicion personified. Withal he looks like a Breton and like a French agriculturist, and the highly-wrought suspiciousness combines the Jesuitical and the bucolic kinds of suspicion in a most subtle blending and mixture. Bred under a *regime* of suspicion and distrust, E. Renan has worked up his natural instincts of suspicion into a literary art. The picture is a curious study."

—Rev. E. H. Bickersteth's Poem, "Yesterday, To-day and Forever," has reached a thirteenth edition.

—Pott, Young & Co. send us a copy of the 20th edition of Dr. Littledale's *Plain Reasons*. This book proves an invaluable weapon against Rome, as it is so compact, *readable*, and thorough at once, that it can be mastered by the popular mind and will master all that read it. (Price 40 cents.)

—Notwithstanding all the Low Church and non-conformist denunciation of *Hymns, Ancient and Modern*, it is said that several million copies have been sold.

—The Rev. John New, Dunston Rectory, Petworth, points out the coincidence that (according to "Mackeson's Guide,") "Hymns Ancient and Modern" is in use in 421 London churches, while the number of churches in which the twenty-three other Hymn books there enumerated are used, amounts also to exactly 421.

—Canon Norris's *Rudiments of Theology* is sound on the Atonement and on Baptism, but is very unsound on the Holy Eucharist, notably as regards the Presence and the Sacrifice, of the latter of which it is enough to say that Cudworth's shallow and immature theory is accepted, as though Waterland's agreement therewith were not decisive against it.

¹ *Creed*. Art. vii, p. 488, Am. Ed. note.

Summaries.

FOREIGN.

The Rev. George David Boyle, son of the Rev. David Boyle, hon. canon of Worcester, and vicar of Kidderminster, is to be the new Dean of Salisbury. He is a moderate Churchman.

—Lord Cairns is succeeded by Lord Selborne as Lord Chancellor, a most agreeable change to Churchmen, next to what Lord Coleridge would have been.

—Lord Ripon is made Governor General of India. He is a pervert to Romanism, and it is feared will not favour the Church much in India.

—Herbert Gladstone is returned for Leeds. He was very strong in his speeches against the Court of Lord Penance, and the P. W. R. A. It might be a good policy to allow the passage of Osborne Morgan's Burials bill on the condition of repealing the P. W. R. A. Then Lord Penance might have to "suspend" himself.

—The *Church Review* says :

"Bishop Ryle (nominate) has issued a very decided manifesto. He has resigned from the offices of the Church Association. Addressing a meeting at Liverpool on Friday, he said : 'A bishop should have a large library. Mine is a very large and very important library of Protestant theology, and whether it will be necessary to convert the stables, for which I shall have no use, into a library, I don't know. . . . You know what are my opinions. I am a committed man. It would be vain for me here to make any statement at all as to what I feel with regard to the duties of a bishop. I have nothing to withdraw or retract from the opinions I have expressed again and again. I come among you as a Protestant and Evangelical bishop of the Church of England; but I do not come among you as the bishop of any one particular party.' Perhaps if he had a few more volumes of the Lives of the Saints and the Teachings of the Fathers he would find them more suited to the Church of England and the Apostolic office than the works of the Religious Tract Society and the Protestant Evangelical Union. There is only one church in Liverpool for which we tremble—that of S. Margaret's, Prince's-park, whilst we feel sure that Canon Clarke, of Southport, who is not satisfied with the Church Association, will hardly be more so with Bishop Ryle. Southport needs much pastoral supervision, and with all the faults of Bishop Ryle's partisanship, he will never be satisfied with watching the

strides which Dissent is making in this neighbourhood, nor the great and powerful hold which it has in the most Protestant and Orange city of this England of ours."

—The *Church Times* seems to think Canon Carter has made a great mistake in giving up his parish, imputing it to an "overstrained modesty," which puts it into the power of the Bishops to oust other clergy by a little pressure. But in his letter to his church wardens, the Canon, we think, takes care to prevent it being used as a precedent. He says: "At the same time, I may add that, with advancing years, already beyond the appointed 'threescore years and ten,' the duties connected with the twofold charge of rector of the parish and warden of the institutions which in God's providence have grown up within it have been felt by me to be more than I could efficiently discharge. Even without the circumstances, therefore, to which I have alluded, and which are the immediate cause of my resignation, the mere necessity of relief from overmuch work might naturally have led to a desire to be freed from one or the other charge. This thought alleviates the pain I feel at the separation I have now to contemplate, and it may, I trust, in some degree soften the regret of those who may be distressed at the decision I have felt bound to make."

—Bishop Tozer, we are sorry to see, has resigned Jamaica, chiefly on account of his health.

—The *Guardian* says of Canon Ryle's appointment:

"Before he could conveniently be installed as Dean of Salisbury, he has been appointed to the 'newly constructed' see of Liverpool. We cannot say that we view with the same equanimity Canon Ryle's appointment to a new bishopric as we did the announcement that a provincial deanery had been proposed to him. The latter afforded an honourable post of dignified retirement to threescore years and ten, but the consolidation of a new diocese requires the lithesome grasp of a younger man. Nor can we look hopefully to a leading member of a body with such a reputation for persecution as belongs to the Church Association as a medium for enlisting the united action of all parties on behalf of the Church. We shall be glad to find ourselves mistaken, and that, with his powers of sympathy and popular influence, Canon Ryle has imbibed something of tolerating influences at Church Congresses, if we cannot anticipate increasing activity."

The *Church Times* intimates that it was Lord Beaconsfield's intention in making this nomination to "rile" the High Churchmen who had helped to beat him. But all any one could ask is to have Mr. Ryle wear his Church Congress style as a Bishop. The *Rock* people have abused him for his moderate speeches there, and call him a "Neo-Evangelical."

—The poor parish of S. Albans is suffering from something additional to the prosecution of Mr. Martin. The parish has been selected for improvement under a recent Act of Parliament, and the authorities, with their usual common sense, have begun by making a clean sweep of the houses of some four thousand persons, and are letting the ground stand empty. The result has been that about two thousand of the inhabitants have been driven away, and the other two thousand have had to find shelter as they can, in the already overcrowded buildings left standing. Under these circumstances the *Telegraph* has sent a correspondent to report on the condition of these unhappy St. Albanites. He says with emphasis, that he mentions the mission "which has been organized under the auspices of Mr. Mackonochie, because it has been through its means that hundreds who must otherwise have perished are still alive." He adds, "I found the population, very much to my surprise, not only orderly, but quiet. I had heard a great deal of the turbulence of the people who dwell in the neighbourhood of Gray's Inn-road, but comparing them with their like in Bethnal Green, Whitechapel, and the purlieus of the Docks, I found them models of propriety and good behaviour. I did not see a single person drunk, and on looking into the lowest public houses, I found comparatively few loungers and loiterers there." We quote these words because it was formerly usual to speak of Mr. Mackonochie's congregation as composed of fashionable ladies and gentlemen from a distance, and as usurping a church which has been built for the poor, but which, though locally situated amongst them, might just as well have been in Tyburnia. It is right, therefore, that the public should see the kind of man whom the Persecution Company is seeking to deprive; and also that Mr. Hubbard should see how mean and shabby a thing he did when, for the sake of his election interests, he repudiated a priest who had achieved with such wonderful success the noble object which he had in view when he built the church.

—The Additional Curates Fund has gained £10,000 this year over last year's

receipts, while the Pastoral Aid Society, (which punished a poor vicar for allowing Father Benson to preach in his pulpit,) has fallen off sadly. We are glad to see that the said vicar (Clarke of Swansea,) has received a grant of £80 from the A. C. fund.

—The Liberal majority was small in many places. There is much reason to believe one chief cause of Beaconsfield's fall was his course towards the Church. All the cathedral cities but Canterbury, Chichester and Lichfield returned Liberals or were divided. Sir William Harcourt, taken into Gladstone's Cabinet, and one of the chief promoters of the P. W. R. A., has just been beaten at Oxford by a Mr. Hall. The Church press does not seem to apprehend much from the accession of the Liberals, unless it may be the passage of the Morgan burials bill, and the legalization of marriage with a deceased wife's sister.

—The receipts of the S. P. G. this year were £131,674. The dispute in the annual meeting about the Episcopal countenance of Colley and Colenso, affected only funds under control of the Committee. The "special funds" have largely increased.

—The *Church Times* says it knows of no one with sufficient disdain of history and logic in the Evangelical ranks to write the article in the *Edinburgh* on "Ritualistic Literature," but "a Very Rev. Dignitary in the Northwest." This probably means the Dean of Chester, Dr. Howson.

—The newspaper reporter is a marvelous creature. One in an English paper announces that Mr. Ryle is to be consecrated Bishop of Liverpool on the Feast of "St. Barabbas!" The new Bishop resigns his place in the Church Association, but tells them he shall stick to its principles—(i. e. persecute High Churchmen?) The *Church Times* says his situation reminds one of Sampson Brass's remark when the amiable Mr. Quilp suddenly reappeared in the bosom of his afflicted family!

—One Saturday in February, Bishop Moorhouse walked from Toongabbie to Walhalla—21 miles over the mountains—preached twice the following day, lectured the day after, walked back over the same road on Tuesday, and preached the same evening.—*Melbourne Argus*.

—Mr. Samuel Morley writes to the *Record* disclaiming all sympathy with the opinions of Mr. Bradlaugh, viewing them with "intense repugnance," and yet he aided the Liberal "whip" in electing him. Politics makes strange bedfellows.

—When the late Dr. McNeile was promoted to the rank of "Very Reverend," an enterprising photograph seller in the Strand rummaged out of his stock a portrait of Dr. J. M. Neale in a chasuble, and labelled it "The New Dean of Ripon!" In the same spirit Canon Ryle, the Bishop-designate of Liverpool, has been made by the papers to lay the foundation-stone of a Roman Catholic seminary instead of Bishop O'Reilly.

—Earl Nelson laid the foundation stone of new Church for S. Michael's, Croydon, on Tuesday, April 20, to cost £20,000, and seat 800. Architect, Mr. Pearson, who built S. Augustine's, Kilburn. Croydon parish has 15 churches.

—A Toronto correspondent assures the *Ch. Times* that both Bishop Bond, of Montreal, and Bishop Sweatman of Toronto, are proving to be excellent selections, and that they are fair and impartial to all schools of thought.

—Mr. Mackonochie has appealed to the House of Lords against Lord Penzance's sentence. The *John Bull* says of it: "With regard to the matter of the Appeal, it is admitted that Lord Penzance's sentence is without precedent in the annals of Ecclesiastical jurisdiction. No clergyman was ever before suspended for three years for contumacy to a monitor. appended to an expired sentence. On the legality of the sentence the Judges were equally divided in the Courts below. The Lord Chief Justice and Mr. Justice Mellor in the Queen's Bench, and the Lords Justices Brett and Cotton in the Court of Appeal, held it absolutely illegal. On the other hand, its legality was by no means affirmed by the four Judges—Lush, Coleridge, James, and Thesiger—who pronounced against the Prohibition. In their view it was matter of Appeal to the Judicial Committee, not Prohibition at Common Law; the sentence was still open to review before the proper tribunal."

—The *Yorkshire Post* having recently stated that most of the relatives of the late Sir Gilbert Scott had joined the Church of Rome, the Rev. Thomas Scott, vicar of West Ham, has sent to that paper an indignant denial. He says:

"It is true that his eldest son, Mr. G. Gilbert Scott, along with his wife, have become Romanists, but no other relative, near or remote, has followed their example. Among the thirteen clerical grandsons and great grandsons of Thomas Scott, the commentator, not one has any Romeward inclinations; and the lay members of the family, including Sir Gilbert's other sons, with this solitary

exception, are equally free from any such tendencies."

—The *Guardian* gives a pretty good reason for Canon Carter's deference to the Bishop of Oxford:

"To the Bishop of Oxford belongs the great honour—which, we are sorry to say, belongs to him almost alone among his brethren—of having girded himself up in earnest, as a Christian Bishop, to resist, as far as possible, the disastrous intrusion of very questionable law, with its machinery of spies and informers and profanations and sham prosecutors, its shaky procedure, and its very real and hateful spirit of bitter persecutions, into a sphere where such law could disturb and confuse and irritate, but could settle nothing. In contrast to the alleged helplessness to prevent such mischief, which to some of his brethren seemed unavoidable, the Bishop of Oxford boldly faced the difficulty, and at the cost of great trouble and worry to himself, and some obloquy, fought his way out of it."

—In London twenty-six churches showed 5,709 early communicants at Easter against 2,224 late; and fifty-six country churches, 6,277 early to 2,655 late. About half the churches were not reported, but doubtless this is the ratio in a majority of cases. It shows how fasting Communion is practically valued.

—Bishop Lightfoot is to have a Diocesan Synod. That will leave only London and Worcester without one.

—The name of an eloquent Presbyterian minister who has lately come into the Church at Liverpool, (and made vicar of Egremont,) is Rev. William Ewen Bull Gunn. He has got a faculty for rearranging the church edifice, which was violently opposed by the parishioners.

—Oxford has just conferred the degree of D. D. upon Canon Ryle.

—Ascension Day was well observed this year. High Services at Canterbury, S. Paul's, Westminster Abbey, &c.

—Mr. Gladstone has appointed Lord Ripon, (a Romanist,) Governor General of India; the Earl of Kenmare, also a Romanist, Lord Chamberlain; and Mr. Bright, the Quaker, Chancellor of the Duchy of Lancaster, an office which has *forty-one* livings at its disposal. They will all be fairer to the Church than the late officials.

—The London Y. M. C. A. has purchased Exeter Hall. The *Pall Mall Gazette* and the *Standard*, as well as the *Times* have veered round to Liberalism. The *John Bull* is sturdy Tory as ever,

—The May Missionary meetings were of much interest. In Africa, King Mtesa seems hostile to the English, and the Protestant Missionaries have had to leave the ground to the French Romanists. The income of the C. M. S. last year was £221,723, and expenditure, £200,307. It is getting out of debt. Canon Ryle announced here once more that he is going to be consecrated a "true Protestant Bishop" and expressed his pride that the C. M. S. was started without bishops at all. The papers are led to suppose that he is the first "true Protestant Bishop" ever consecrated!

The Wesleyan M. S. raised £165,498, but is still in debt.

The London City Mission had £46,990—population now 4,539,000.

—The United Presbyterian Synod at Edinburgh have petitioned Parliament for the disestablishment of the "Church of Scotland." Mr. Leatham, for the "Liberation Society," is to bring in a bill for the disestablishment and disendowment of the Church of England—very awkward for Mr. Gladstone.

—The foundation of Truro Cathedral was to be laid May 20th. The fund for the new bishopric of Southwell is fast accumulating. The Cathedral of Bangor is restored and reopened May 11, the Bishop of Derry being among the preachers.

—The Bishop of Winchester has issued a form of prayer for God's blessing on the growing crops for the Rogation days.

—The Bishop of Colombo has arrived at a satisfactory arrangement with the C. M. S. by which the rights of the society as *quasi*-patrons, and the independence of each missionary within his own area of work, will be duly recognized on the one hand, and, on the other, the areas of work will be more strictly defined than hitherto, and will be subject to principles accepted between them in regard to licence, Episcopal supervision, and diocesan coöperation.

—The Church Association having spent their £50,000 prosecution fund are going to appeal to the Protestant public to raise another of like amount (to help Romanise England?)

—Rev. J. P. Pearson, LL.D., vicar of Newark, has been consecrated as Bishop of Newcastle, New South Wales.

—Rome, according to the Varronian chronology, was 2,633 years old on Wednesday, April 21. In honour of the occasion there was an illumination of the Colosseum and Forum by Bengal lights. The spectacle is represented as very striking and beautiful.

—There is talk of "restoring" the Baptistery at Ravenna, with its* monuments of fifth century art. The fear is they may be spoiled.

—The Bishop of Ontario says that he has confirmed 25,000 persons since his consecration in 1862, 8,000 of whom were accessions from different denominations, and that during that time 130 new churches have been built in his diocese.

—Not a single Roman Catholic candidate was elected to Parliament: only five each by the Wesleyans and Baptists and the Congregationalists not many more. Wherever the religious issue was raised they were beaten. The creature Bradlaugh had to go back from Parliament to ask his constituents whether he should take the oath which was against his conscience! They advised him to do anything to secure his seat. These are the morals of Atheists.

—Mr. Layman, of S. James, Hatcham, has written a strong letter to the Bishop of Rochester, on non-communicating attendance of children, defending it.

—Lord Alwyne Compton, Dean of Worcester, has been elected Prolocutor of the Southern Convocation, which will meet again June 1st.

—Selwyn College, Cambridge, is to be built when the subscriptions amount to £25,000. At present about £21,000 have been raised for the SELWYN memorial, £19,000 being available for the college. An eligible site has been purchased, and estimates for the building have been prepared.

—The sermons at the opening Services of the Church Congress, to be held at Leicester, Sept. 28 to Oct. 1, are to be preached by the Archbishop of York and the Dean of Landaff.

—St. John the Baptist's Day, the 24th of June, has been fixed for the consecration of Canon Ryle as first Bishop of Liverpool, probably to take place in York Minster.

—The Rev. Chancellor Espin and Mr. John Gamon, of Chester, are to be respectively Chancellor and Registrar of the diocese of Liverpool.

—The Bishop of New Westminster—whose diocese is taken out of British Columbia—has sailed from England. He has accepted the services of two laymen of Manchester to work under him, one of them volunteering to give his services gratuitously for the present. Bishop Sillicoe takes with him two other helpers, one of whom is a student from Warminster, and also a lady, who is to start a middle-class school for girls.

HOME.

The contents of this number must chiefly speak for themselves. The letter on Rome is certainly very beautiful, and Dr. Bolles clearly shows that Shakespeare's mind was saturated with Scripture, notwithstanding the objection which the *Church Review* (London) makes that drama only shows the sentiments attributed to the *characters*, not necessarily those of the author. We believe that no man but a Christian could have drawn so keenly the fine shades between remorse, mere worldly sorrow and true repentance, for instance. Dr. Bolles certainly makes his point.

We see no further occasion for any further criticism of Father Benson's position on the Procession. The pressure upon our space is very great, and we regret the necessity of omitting so much that is sent us. We must at all events preserve the proportion of our different departments.

We think Dr. Langdon has nothing to regret in his communication. It was a view not to be lost sight of, at least by the Bishops.

—One of the characteristic features of journalism now-a-days is the readiness of people to impute motives, and the literal jumping upon an apparent lapse of editorial discretion. As we need some lighter and uncontroversial reading for a large class of new subscribers, we took Dean Burgon's article on Bishop Wilberforce simply for its biographical details, which exhibited him very truly as the brilliant ecclesiastic of social life. That anybody would make him an authority in questions of theology, whatever Dr. Burgon's special object might be as a reactionary, never entered our mind. When we found fifteen pages of our space already filled with what people most wished to know, we considered that the "three columns of solid extracts" about matters that ought to have had a separate article to do them anything like justice, might as well be relegated to some occasion when such an article should appear. As they stand in that article they are unintelligible to

those who know little of his theological antecedents, and remind one more of acrobatic pole balancing than anything else. We have Bishops also among us who occasionally astound their friends on *both* sides of the *via media*. While denouncing almost everything as done by other people, there is hardly anything they cannot reconcile themselves to if it is only done *in their way*, as if some trifling accessory put in by themselves altered the principle of the whole affair. It is needless to say we agree with Bishop Wilberforce in condemning evening Communion, only we do not with him make exceptions of those who are "already committed to it," and so of other things. To those who would know more of the Bishop's theological standpoint during the period of the "*Tracts for the Times*," we commend the "extracts" we have made in this number from an analysis that appeared in the *Saturday Review*. The Bishop did grow, but it was chiefly as our safe and politic men grow, only as public opinion grows, and the whole system of Catholic doctrine and usage advances. In the field of what may be called Church politics and Church work—the revival of Convocation, Diocesan Conferences and practical Episcopal administration, the Bishop did an enormous work for the Church of England; but in what we may call the Renaissance of Catholic Theology, his influence was of rather uncertain and unsatisfactory character. He never entirely neutralized his Low Church training. In this country a man who comes into the Church from the sects should logically do it only on High Church grounds, but how many there are who seem to have only an æsthetic sense of what comes out of the Fact and doctrine of the Incarnation!

—"The Masterful Ego" is the title of a pamphlet in which the Rev. Dr. Wilson sets forth more fully the experiments and their result which he briefly describes in our *Correspondence*. They appear to be of considerable significance. The Doctor has some copies for gratuitous distribution.

—We observe that the *Edinburgh Review* (Leonard Scott Co.'s reprint, 41 Barclay street, N. Y.,) is still true to its Rip Van Winkle character in religious matters. Its article on Ritualism reminds us of the only alternative it had to present us thirty years ago to Tractarianism, which was Dean Stanley's Life of Dr. Arnold! What sort of fruit is the name of *Arnold* bringing forth now? Matthew seems to be the first English apostle of Buddhism!

—The Proceedings in the Trial of the Rev. O. S. Prescott, of S. Clement's Church, Philadelphia, before the Standing Committee under the Canon of Ritual, is a thick pamphlet of 128 pages, and valuable as showing how difficult it must always be in this country to curtail the liberty of congregations as to their *way* and *manner* of performing the services of the Prayer Book, as well as the danger arising from this liberty of practices or supplementary devotions creeping in which are of questionable consistency with the prescribed services, whether in the direction of Mediævalism, or of ultra-Protestantism. The speeches of counsel go pretty well over the matter, though it is extraordinary that Mr. McMurtrie's argument was withheld from publication. There was little or no investigation in the whole proceedings as to what is the real ground and status of ritual law in this country. The main point was on the Constitutionality of the Canon. But as the controversy has terminated, there is less occasion to say much about it. Before there is much more litigation of this sort we trust there may be some provision for provincial synods and courts.

—The *Standard of the Cross* thinks that Dr. Dix misread the editorial from the *N. Y. Times* on "Preaching for the New Day." That paper does not tell us, however, how it should be read. It is rather indicative of the need of Dr. Dix's lectures that even Church editors get into such a hazy condition of mind about Christianity. The keynote of the article was that people now "will not listen to what they do not believe," and

that the old dogmatic standards of Christianity must be given up. To be sure, the difficulty is not quite new, though the newspaper speaks as if it were, for when S. Paul addressed the "culture" of Athens, it was found that "some mocked." We suppose it is not to be denied, however, that the popular idea of "orthodoxy" is identified with the Protestant Evangelical system of Calvinism that has so long and generally prevailed in the education of the American mind. Undoubtedly a good deal of the infidelity of the day is simply an indignant recalcitration against this system. The misfortune is, that from ignorance of Catholic theology, people suppose that to get rid of Calvinism they must give up dogmatic Christianity altogether. Of course this is the use which the spirit of Secularism wishes to make of the popular feeling.

—Mr. Hutchins' *Parish Choir* for June gives us the *Te Deum* of Berthold Tours and a *Kyrie* and *Sanctus* by the same. 50 cents a year. Medford, Mass.

—Molineux' Organist's and Conductors' *Monthly* for April gives Stearns' *Te Deum*, and a part song and voluntary. Subscription, \$1.00 a year. 40 Fourth street, Brooklyn.

—We are glad to see a bill has passed the Legislature incorporating a Cathedral Chapter in Buffalo. By the action of the parish, the law of 1877, in regard to an "associate rector" in S. Luke's Church, Utica, has been repealed and wiped off the Statute Book, that parish having now gained its autonomy, and the right to elect its own rector. This result was obtained by a resort to the Bishop and Standing Committee under Canon IV., Title I. of the Digest.

—Just upon going to press, we receive from Macmillan & Co., New York, a copy of Principal Caird's *Introduction to the Philosophy of Religion*, a really noble work, which analyzes and refutes at the outset, Herbert Spencer's and Dean Mansel's limitations of religious thought, and the positions of the agnostics in regard to the Infinite and Absolute.

We hope to give a review of it in our next.

Price \$3.00. For sale by N. Hollister, Utica.

—Will our excellent friend of the *Anglo-Catholic* allow us to deprecate most earnestly the ventilation of the "O. C. R." which he is permitting in his columns. The thing is utterly discredited among advanced Churchmen in England. It is such nonsense that turned the head of Orbey Shipley. It is absolute treason to the Church reformed to allow priests at her altars to talk of her "lapse of spiritual jurisdiction," "uncertainty of sacramental status," "want of an unquestionable Episcopal succession," &c. It is complete surrender to Rome, and it is this sort of thing that brings odium on us all who are trying to show the Catholic character of the Church as reformed: (and God grant it may so far stay "reformed" as never to revert to the abominations of the Papacy and Jesuitism.) The pretences quoted above are as false as any Jesuit history could make them. Let him look into his "Priest's Prayer Book." We thank the editor for his kindly notice of the *ECLERATIC*.

—We have been struck with the superior tone of the *Musical Herald*, published by the Musical Herald Co., Boston. It never gives a poor piece of music, and its articles are of high order. Late numbers have given biographical accounts of the great masters, Haydn, Handel, Gluck, Mozart, &c., with fine pictorial illustrations. (\$1.50 a year.)

—Bishops Clark and Huntington, and Drs. Cotton Smith and Washburn have been chosen on the list of seventeen on the Boston Monday Lecture Course, in Joseph Cook's absence.

—Mr. Prescott, after the verdict found by the Bishop and Standing Committee of Philadelphia, which in some respects went outside of the Ritual Canon of 1874, resigned the parish of S. Clement's, with a protest against the irregularity and unconstitutionality of the whole proceeding. The reply of the Vestry is a document richly worth reprinting, and we are glad to see that Mr. Prescott has complied with its request. It is as follows:

VESTRY ROOM, S. CLEMENT'S CHURCH,
May 7, 1830.

REVEREND AND DEAR SIR: The Vestry of S. Clement's Church have received your letter of the 5th instant, stating the reasons which have induced you to tender your resignation as its rector. They have given the subject their serious consideration, and, while appreciating and respecting the motives that have prompted your action, they most earnestly request you to withdraw it.

That a candle, a devout posture, a vest-

ment suited to the character of God's worship should arouse the animosity and unloose the imprisoned passions of any part of the clergy in the Diocese of Pennsylvania is a most sad and pitiful spectacle. The proceedings that have been instituted against you as the representative of this parish have their rise and fountain in that same cruel, persecuting spirit which in former times and in the abused name of religion slit the ears of Quakers and whipped its victims at the cart-tail.

The canon that is sought to be enforced against you, in the opinion of the vestry and in the opinion of your counsel, is unconstitutional in its origin and has been stretched beyond all the purposes of its enactment, both by the standing committee in their findings and by the Bishop in his admonition. The vestry cannot and do not recognize the legality of what has been done by the standing committee nor the canonical authority of the Bishop in his admonition. Nevertheless, in view of the future and of the changing character of majorities, the vestry are prepared, in case you withdraw your resignation, to advise acquiescence in the demands of the Bishop's admonitory letter. They prefer to give up some of the accessories of worship rather than lose their rector.

They are not without hope that this action on their part may, in a measure, disarm their enemies. At any rate, it will enable those clergymen whose time has hitherto been absorbed by attention to the affairs of this parish to withdraw from religious politics and to devote themselves to their proper religious duties. It is impossible that during the warfare they have waged against us there should not be a perceptible decline in their own spiritual life and in the spiritual life of their churches. It may, too, by relieving the Dean of the Divinity School of consuming cares and anxieties with respect to candles and vestments, enable him to raise and elevate the tone of theological study and religious thought in that institution, and thereby dispel the suspicion that it is a nursery for the so-called Reformed Episcopal Church.

Besides, it will give the Bishop an opportunity, which no doubt during the last five years he has often prayed might occur, to visit our church and administer to the children of the parish what is their inalienable Christian right—the sacrament of confirmation.

Upon all these considerations the vestry are of opinion, without in any manner admitting the validity of the canon which has been invoked against you, or of the action of the standing committee or of the Bishop's sentence

of admonition, that the interests of the parish will best be consulted by the withdrawal of your resignation and by putting in abeyance the ceremonies set forth in the findings of the standing committee. By order of the vestry,

R. L. WRIGHT, *Secretary Pro Tem.*

To the Rev. O. S. PRESCOTT.

—We can bear witness that the annual examinations at the General Theological Seminary give tokens of steady improvement each year. The Examining Board give close attention to the matter, and their presence and suggestions have a good effect on the classes, besides widening the interest in the Seminary. We hope that among the new foundations contemplated, the matter of special instruction in sacred music will not be neglected. There is hardly a greater drawback to a newly ordained minister in most of our poor parishes, than to be ignorant of music. We are glad to welcome such men as Dr. John Cotton Smith and Dr. Dyer into the Board of Trustees—a decidedly new role for them.

—We cannot help thanking the Rev. J. H. Ward for his kindly and appreciative notice in the *Churchman* of the late Dr. Osgood. He was never self-seeking, but we know it was not of his own choice that he had no parochial position. His address at Geneva on Bishop Hobart showed that he had fully seized the "Church idea" and the Church's standpoint in this country, but his judicial cast of mind and "catholic" literary tastes prevented him from throwing himself into the hands of any party, or exercising a little thrifty management for his own advancement. The Church is in evil case that knows not what to do with its best men.

—Mr. J. Vaughan Merrick's lecture, delivered at Wilmington, Del., April 25, on *Free Seats and Pews* contrasted in their Practical Aspect, is a clear, outspoken comparison of the actual working of the two systems from a layman's point of view, with the balance overwhelmingly in favor of the former. When the laity take hold of this matter, it must prevail. Mr. Merrick is one of the Church's most valued laymen in Philadelphia.

—The *Jubilee* of Christ Church, Danville, Pa., the Rev. J. Milton Peck, rector, was celebrated October 24, 1879, with three day's services, after a meeting of the Williamsport Convocation, Rev. M. C. Lightner, Rev. J. I. Elsegood, and Rev. R. O. Page, former rectors, being present. There have been 10 rectors in

the half century, but only two in the last 25 years. Sermons were preached by Rev. Mr. Louderback of Philadelphia, Rev. Mr. Elsegood of Long Island, Rev. Mr. Page, Rev. Mr. Lightner, and a most interesting commemorative discourse by the present rector, on Sunday, giving a complete history of the parish from its foundation in 1829. The services in this parish are choral and of the brightest and most attractive character. Such commemorations are most salutary in their influence, and this was rendered more impressive by the presence in the parish of one of those typical churchmen whose long life has been identified with the Church, the venerable Peter Baldy, now in his 91st or 92d year.

—An Appeal has been issued to the Churchmen of Maryland which reveals an extraordinary instance of the strength of party feeling in that diocese. It appears that a member of the congregation of Mt. Calvary parish, Baltimore, a resident for 15 years, and at the head of a boys' school patronized by leading citizens and churchmen, had been received by Bishop Whittingham as a Postulant for the Ministry, and sent in the usual testimonials required for his admission as a Candidate in August, 1879, but that the Standing Committee neglected to pass upon them or give any reason for not doing so until March 15, 1880, when Bishop Pinkney notified the applicant that the S. C. were "not satisfied of his attachment to the doctrine, &c., of the P. E. Church, and therefore declined," &c. This is rather hard when all forms are complied with, and the signers of testimonials are supposed to mean what they say. These at least are entitled to have their testimony examined, and shown to be wrong, if it is so. If charges to the contrary exist, they should be specified. Our own view has ever been, that where moral character is established, any man should be allowed to begin his studies, and prepare for examination, which is the only proper place to stop a man not duly qualified. Yet Bishops' chaplains hardly ever do half their duty at examinations. It is wonderful how often the forms of law are set aside in our Church, and personal feeling or discretion substituted.

We observe that the gentlemen making this appeal declare that they are none of them members of Mt. Calvary parish, but that they have taken up this matter as one of principle. They propose to test it at the next election of a Standing Committee.

—Bishop Seymour's splendid charge ought to be widely circulated. May be had of Rev. F. W. Taylor, Danville, Ill.

THE CHURCH ECLECTIC.

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No. 4.

CHRISTIANITY AND MODERN THOUGHT.

LENT LECTURES FOR 1880.—NO. III.

BY THE REV. DR. DIX.

GENERAL SUBJECT.—*The Proposed Readjustment of Christianity to the Social and Moral Conditions of our time.*

No. 3.—*Christianity originally and essentially a dogmatic, sacerdotal and sacramental system.*

“He hath put all things under His Feet, and gave Him to be the Head over all things unto the Church, which is His Body, the fullness of Him that filleth all in all.”—Ephesians I: 22, 23.

IN resuming my subject, I think it important briefly to review what has been said thus far. We have been listening to the demand for a readjustment of the Christian Religion to the conditions of our day. This led us to ask what the Christian Religion is? We found that it is, substantially, Jesus Christ, the Eternal Son of God, Incarnate in substance of our flesh. We ask, why He came into the world? The answer is given, in the picture presented by the world when He came. It was confusion, intellectual, moral, and religious. That confusion was the work of unregulated thought. Men, neglecting God's word, and following their own notions and desires, had simply come out into chaos. The world was a scene of riot: the riot of private opinion. with its proper fruits. Polytheism, scepticism, and atheism, polygamy and slavery; crime, mentionable and unmentionable, and whatsoever of oppression, injustice, and misery attends the reign of the strong over the weak, the rule of Might over Right; superstitions, devil-worship, obscene rites practised now in secret and now openly: these meet the eye of him who studies the records of the past. Now, these are the fruit of Unregulated Human Thought; the nightmares, the wild dreams, the frenzies, the waking horrors, which the Active Intellect beholds as its progeny, when abandoning the Lord God, it works whoredom with Satan. To save a world thus lost, the Christian Religion was given to mankind. What was that Religion? The opposite, the counterpart of that with which the world was cursed. Opinion: what is its opposite, but Fact? Fact is the Nemesis of Opinion. And

Jesus Christ came to us, a Fact, to help us, stifled in a drench of opinion; a Truth, to take the place of shadows of truth; something real and positive out of a world of realities, to meet and stop the unreality of a vain show. That is the simple statement of the case. God's remedy for the work of the self-sufficient private judgment, was the exhibition of things which that judgment cannot affect or modify; of Objective Truth dominating subjective speculations; of that before which man must bow and adore, asking no question, and silencing the rebellion within him. "*The Word was made Flesh, and dwelt among us: and we beheld His Glory, the Glory as of the Only Begotten of the Father, full of grace and truth.*"¹ The Presence of God among men: not by way of representative, nor by sign, symbol or letter, but in Person; this was the divine remedy for the "*madness of the people.*"² The Word Incarnate was intense Reality; a Reality independent of our thought. He entered, majestically, into the crowd of talkers, speculators, theorists and inquirers; into the horde of sorcerers and pagan priests, adulterers, false swearers, and oppressors; He told them what and who He was: He demanded their prompt, unreserved, and unconditional submission. It is no question of opinions, but a matter of fact. It is not a haggling with subtle dialecticians; but a challenge to them to leave off their profitless and interminable discussions, and repent, believe and save their souls. It is not another philosopher, one moralist the more, to set up his petty school, and weave new webs of speculation: but it is the King coming to send among these mobs the two-edged sword of Truth, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and discerning the thoughts and intents of the heart. Such was the Religion as it first appeared: such was it as first proclaimed by the Apostles of the Lord Jesus Christ. Who ever heard, from Him, or them, an uncertain sound, a syllable of compromise with the rationalistic schools of the day? The message is stern and straightforward. "I, Christ, must take, in thee, the place of everything else. Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I AM, Jehovah the Eternal. Go ye, My Apostles, into all the world; preach this to every creature: He that believeth and is baptized shall be saved; but he that believeth not shall be damned. The World has had enough of its private judgments; they are nauseating: let the Reign of Fact and Truth begin."³ Thus commissioned, the Twelve went forth and taught; and what they taught was positive and dogmatic; and the upgrowth was, not new schools, fresh workshops of opinion, more theories to flourish for a while, and grow rank, fester, and die; but a Kingdom made up of men knit each to each, by loyal, and all-daring devotion to One Lord Jesus Christ.

¹S. John i: 14
Mark xvi: 16.

²Psalm lxxv: 7.

³Jer. ix: 23, 24; S. Matthew xxviii: 19; S.

Such was, in the beginning, that Religion which men call Christian. How should it be propagated? How kept up "even unto the end of the world?" It is, substantially the coming of God, in Person, unto His own: the Mystery of Godliness is God Manifest in the Flesh.* But what? Shall the Presence be withdrawn? How could it be? We see not how. It looks to us, as if all must thereupon relapse into confusion. But yet, God is all-powerful. He is not limited to one way. By any one of a thousand means He might have secured what He had thus begun. But it seems to us, that somehow or other He must stay here; that His Presence with us must continue to be the safety of the world. On this point we are thrown, simply, on the study of history. It is a question of fact, not of opinion; a question to be settled, not by what you or I or another may think, but by witnesses able to testify; by records if they can be found; by monuments interpreting the story of the past; by testimony sufficient to prove what we need to know. By study of such authorities, without prepossession and without prejudice, we come to this: that as Christianity consisted, at first, in the manifestation of God in the Flesh, so Christianity must continue to be a manifestation of God Incarnate, an abiding Presence of Christ with us in some very real way, independent of our thoughts on the subject; a Presence made by His Power, and realized to us by our faith unto the salvation of the soul.

The word "*Emmanuel*," God with us, sums up the Christian Religion. It tells what that Religion is from the beginning to the end. Its meaning was not exhausted in those blessed years, three and thirty in all, during which God was seen in Judea, and known as the Prophet of Nazareth in Galilee. It is as accurate, as necessary to-day; it shall be true till all be fulfilled, till the earth and the heavens shall pass away, and the new heavens and the new earth shall appear. How can he help seeing this, who is willing to receive the evidence of the adherents of that Religion as to the system which won their hearts? Take, as witnesses, the children of the Lord's Kingdom, the members of the Christian House; apostle and evangelist, doctor and teacher, saint and martyr; Clement, Ignatius, Augustine, Jerome, Gregory, Chrysostom, Irenæus, Cyprian, Cyril, Basil, Ambrose, and the rest, so great a cloud of witnesses; study the Religion, from the beginning, in its documents, records, traditions, liturgies; and this comes forth: one constant belief, one perpetual assertion, that, as the Fact of God's Visible Presence among us was the beginning of the Gospel, so the Fact of His continued though invisible Presence is the carrying forward of the Gospel age after age; that the Restoration of His Visible Presence shall be the sign of the final victory. This Presence of the Personal God, independent of us and our thought, disclosed to us for faith and adoring love, this is secured to men forever by means divinely invented to that end. Thus shall God still be with men, and thus shall the Divine

*1 Tim. iii: 16.

Powers work on the lines of character and mould the individual life.

But how is this done? What is the system which realizes to men, perpetually, the Presence of the Personal God? I say, the Presence of God in Person; that is what we need; not influences merely from Him; not talk concerning Him; not symbols to lift our thoughts to Him; not subjective impressions relating to Him; but Himself. That system is known by the name of the *Holy Catholic Church*. That Church is described, as a Body, and as a Kingdom. Christ announced his intention to found it, His determination to protect it. "*On this rock*," that is, as the fathers say on the fact of His own divinity, on the truth of His Incarnate Presence in the world, "*I will build my Church, and the gates of Hell shall not prevail against it.*"⁵ The Church is called a Body, it is called a Kingdom: both words profoundly significant. We are out of the region of things speculative; we are in that of fact and reality. A Kingdom is a visible, orderly institution; a body is a vital organism. A Kingdom may hold restless and troublesome folk within it; a body may contain a fanciful and unstable soul. But the Kingdom and the body are not to be confounded with our notions of them, nor with the thought-work or hand-work accomplished through their agency. In and by a visible and practical corporation, in and by a vital, spiritual organism, God was to remain Personally Present among men, "*omnibus diebus usque ad consummationem sæculi*;" Lo, I am with you always, even unto the end of the world. And, as is the case in everything that the Lord Almighty does, this device of His for our advantage is partly simple enough, and partly total mystery. There are aspects in which the Body and the Kingdom look as if we understood them; and others in which, study as we will, we are baffled by what we see. Therefore this also is matter of faith. It was revealed to faith, not to sight, that God was in the world, in that slight, worn figure which men beheld long, long ago in Syria, and on which they looked with amazement as it hung, at last, crucified among them on the tree of shame. It is revealed to faith, not to sight, that God is now in the world, in that sadly-rent and sorely-tried Mystical Body of His, and under the simple forms which announce and realize to us His neighborhood to us, our oneness with Him. "*I believe in God*;" moreover, "*I believe in one Holy Catholic and Apostolic Church.*" Tread not rashly on any part of this consecrated ground; be still; renounce thy pride, disown thy vain thoughts, believe, love, and adore.

Thus did God make provision according to His good pleasure, for the needs of His redeemed children. And now let us see how under this mysterious arrangement, He met us, and how the Religion worked along the lines of character and life. Remember, always, that the Religion is still, as ever, Jesus Christ, the Son of God, the Saviour. Now it is He under a new and supplemental manifestation. And they who accept the Religion come out at

⁵St. Matt. xvi: 18.

once into a vast zone of spiritual and supernatural facts. Their entrance is into a Body and a Kingdom. It is not, mark you, the accepting of a series of opinions, nor the adoption of certain views; it is the being brought in contact with the powers of the World to come." Those powers are first exerted for our Regeneration. Man "must be born again;" it is the work of the Holy Ghost, that spirit that worketh where He listeth, as the "Lord and Giver of Life." The entrance into this Religion is effected through the portal of a sacrament; "the outward and visible sign of an inward and spiritual grace;" grace and sign one, so that the grace cannot be had save by the use of the sign, and that whenever the sign is duly exhibited to a properly qualified subject, there, surely, the grace must also be. By baptism, man is made "a member of Christ's Body; of His Flesh and of His Bones;" the stupendous mystery of the Incarnation is realized to Him; he is lifted up into it, the door of his Father's House is open; he is received as the adopted child of God. What Presence can be closer than that of one's own flesh? Why, in Holy Matrimony, are man and wife one, unless because they twain are therein made one flesh? It is the apostle's argument, "He that loveth his wife loveth *himself*. For no man ever yet hated his own flesh, but nourisheth and cherisheth it." Even so is it with the Lord and the Church, "for, saith the holy apostle, *'we are members of His Body, of His Flesh, and of His Bones.'*"⁶ So then in Holy Baptism, men are taken into God, in such wise that they and He are united in the Flesh of Jesus Christ; and Christ is ever present with them, and they with Him.

What begins in one mystery, is manifested by another. New-born into the Body and the Kingdom by supernatural means, we are nourished and kept alive by ordinances also supernatural. The Body and Blood of Christ are to be, to the end of time, the food of souls. Nor are these a dead body and a dead blood;—God forbid! But these are the True Body and Blood which were dead and are alive again forevermore. Nor yet is that feeding on them an ideal or imaginary thing, nor a mere contemplation and devout revery; for if it were so, the world would be back again in the old slough of "views," theories, opinions. But this is a true feeding on a True Body; the Presence which came to man first, from outside, and standing and confronting him as other than himself, demanded his allegiance; that same Presence, still what it was, but now enfolding him and tenderly holding him in itself, asks but for his loyal love. In One Mystic Ordinance man enters, a living soul, into the New Kingdom; in another Mystic Ordinance man feeds upon the tree of life in that New Kingdom, and his life becomes "a long life, even forever and ever."

Thus made and kept alive, he has all that he needs, to full development: all, at the cost of one thing, self-renouncing faith. The Intellect, the Heart, the Affections, the Will, the Imagination; God has thought of and provided for all. The Moral Sense,

⁶Ephes. v: 23-30.

the Æsthetic Sense, the Spiritual Sense, yea, moreover, the Physical Sense; these, which make the complete man, are met and satisfied; and, observe, from a higher plane than this. "*For Christ being raised from the dead, dieth no more; death hath no more dominion over Him.*" And the man who is in Christ, is brought into life and immortality, and through his faith becomes the heir of the promise, "*He that believeth in Me, though he were dead yet shall he live, and whosoever liveth and believeth in Me shall never die.*"⁸ To every demand of the regenerate nature, a supernatural response is made from the World to come. The Intellect finds its object of supreme contemplation in that God to whom it owes its ransom from the bedlam of dispute and doubt. The Moral Nature finds its Rule of Action in that Will of God which is the majestic Law of Righteousness. The Imagination sees, in the mirrors of the Infinite Beauty, what fills, absorbs, and leaves it forever content. We who were born in Christianity, and bred up in it, who dwell in an atmosphere saturated with its ideas, and live and move and have our being in it, can with difficulty if at all conceive what it must have been when first revealed to those who were distracted by pagan philosophy, demoralized by pagan maxims, and degraded by pagan sins. They came forth as men emerging from pestilential charnels, and pathless nocturnal wanderings, into broad daylight, warm sunshine, green pastures, and unutterable peace. "*My Peace I give unto you; not as the world giveth give I unto you.*"⁹ They found at once a faith for the mind; a law for the life; a way to serve God. In that Religion was the fullness of human desire; truth for the intellect and law, to guide it in things natural, to bring within its grasp things supernatural. In that Religion the example of a Perfect Life was proposed for imitation. In that Religion were the germs of a stately and impressive Ritual, such as should fill the senses with its beauty and satisfy the desire to worship God with a holy and a splendid worship. Nothing any longer remained obscure, doubtful or sordid. Faith had its object; the Will its motive; Freedom its test. Yet everything centred about Jesus Christ: He was the sum and substance of all. To believe, was to believe in Him; to live aright, was to imitate Him; to worship acceptably, was to worship through Him. "*Through Jesus Christ our Lord:*" It is the formula of the Church's perpetual devotion; when to the Almighty Father she presents Jesus Christ, and herself in Him, and prays for all that she needs, through that Oblation, without which none cometh to the Father. Here be the truth, the Law, the Service of the Kingdom; and this is an everlasting Kingdom which shall never pass away: wide, great, full, taking in past, present, and future, as though there were new heavens and a new earth, and the former should not be remembered or come into mind.

I have shown by what means God was pleased to preserve His Personal Presence among men. It is hard to keep repeating; but

⁷Rom. vi : 9.⁸S. John xi : 25, 26.⁹St John xiv : 27.

there are some things which need to be incessantly repeated, that, by such means, they may stick fast in the mind and stay there ; for the words of this wisdom are as nails driven by the masters of assemblies. I must therefore wind up this lecture by impressing on you what we have chief reason to observe, if we would calmly consider this question of readjusting Christianity to actual needs. Let me then say, what it were no harm to repeat again and again till every man, woman, and child in the congregation know it by heart,

This system, as is shown by its authentic documents, was a dogmatic, sacerdotal, and sacramental one at first. Christ demanded the confession of His Divinity ; He directed His Apostles to teach a certain positive truth ; this requires dogmatic language. Christ was a Priest, in the strict sense of the term ; and as such offered a sacrifice as every Priest must do. Christ instituted two great sacraments, and said that without these no man, ordinarily, can be saved. Why should not the system continue what it was at first ? On those who say that it did not, rests the burden of proof ; the weight of the evidence is against them. And note moreover that they who deny that ours is a sacerdotal and sacramental system do the same thing as he who denies the inspiration of the Bible ; they begin by assuming that Sacerdotalism and Sacramentalism must be false, and argue from that unproved allegation, exactly as the authors of the "Bible for Learners" begin their horrid trade of upsetting your faith in the supernatural and miraculous, by assuming that, anyhow, the Supernatural *must* be rejected. Avoid that error, clear your thoughts of prejudice and pride and you can hardly help understanding what the witnesses say. Undoubtedly it was at first a dogmatic, sacerdotal and sacramental Religion. Christ came into this world, a High Priest ; "He suffered for our sins, the Just for the unjust, that He might bring us to God." Christ did not cease to be a High Priest in leaving us for a while ; the work goes on perpetually ; what He did on earth was merely the beginning of a long, long office and ministry ; "He remaineth a Priest forever." The Presence by which men were helped, and brought out of darkness into light, was the Personal Presence of One who is called by the Sacerdotal name and did the Sacerdotal work.¹⁰ Again, it was a Sacramental System. It had ordinances which bear that name ; rites, simple at first glance, but mysterious, and found on investigation to contain something which defies human wit ; rites, so strange that the carnal mind revolts from them ; as when we are required to believe, that together with an affusion of water, God the Holy Ghost appropriates a soul and makes a body a temple for Himself to dwell in ; or, harder still, that, by tasting of what, to the outward senses, are but Bread and Wine, we feed on that Body and Blood of God, wherewith He purchased the salvation of men, and in which, glorified and life-giving, He dwells forever Incarnate.

¹⁰ Ἀρχιερεὺς, (Greek.) Pontifex (Vulg.) High Priest (English.)

Next, mark, that as this system was a sacerdotal and sacramental one at first, it continues such to the end of time. The Priest never dies; the Religion is Himself; the Body is the Body of the High Priest, and all the members are Priests unto God, because they are in and of the Sacerdotal Body.¹¹ The Sacraments, instituted by Him, are "generally necessary to salvation." The whole thing is lifted out of the natural order, and placed and set forever in the supernatural. By a hierarchy on earth the Divine Priesthood of Jesus Christ is made efficient; and through mystic wondrous rites, does the vital current of the Incarnate Life flow on among us to the end of time.¹²

Once more; what came as a Fact, distinguished from mere opinion, remains a Fact still. What was God's at the outset, is God's to-day. The system is not invented by men; it grew not out of their thoughts; it is not effected, any way, by their theories or fancies, save in this, that it may be hidden from their view. It is clear, solid Truth, objective to us; above us like a broad firmament, up into which we may look. Towards this may man aspire with eager soul, whereupon all shall be well; or else, he may blindfold himself, shut out that magnificent scene, and, groping about him after the manner which you know, may work deeper and deeper down into the darkness of his own spirit.

If now you ask me how we know, that this was, and is the system, and that these were its objects, I reply, that we know it from History. The Church exists to-day; her annals fill the world: we trace them as we trace those of earthly empires; we can thus go back, a hundred years, three hundred, twelve hundred; it is a case of simplest historical investigation. From our own beloved and honoured bishop, to Seabury and White, from Sumner and Blomfield to Ken and Laud; back still to the Innocents and the Gregories; to Augustine of Canterbury, and Augustine of Africa; to Chrysostom, and Irenæus, and Ignatius; to Clement and Linus; to Timothy and Titus, and up to the days of the Apostles; it is plain walking, plain enough for any child. Men have disputed concerning the few first years, as if a slight mist overhung the prospect, and because there is no exact and full account of what then was. But the moment the veil lifts, and the doubtful is made clear, we see the same thing, in substance, that is seen to-day; a Visible Church, herself a mystery, claiming to be of divine institution, and to have the everlasting promises, organized under a settled government, performing her functions through a hierarchy, converting the nations by the preaching of an Atoning Mediator between heaven and earth, healing them by the waters of baptism, feeding them by the sacramental bread and wine. She teaches men the Way, the Truth, the Life, in Jesus Christ; she brings men into the Kingdom of Jesus Christ; she keeps them up to their duty by helps from Jesus Christ; she worships God in solemn liturgy, through Jesus Christ; she teaches them to think true thoughts, to do right acts, and lift up holy hands, "to love mercy, to do justly, and to

¹¹ 1 Pet. ii: 5, 9; Rev. i: 6.

¹² See the whole body of the Fathers for the first 600 years' *passim*, also all the Ancient Liturgies *à discretion*.

walk humbly with their God." This is but Natural Religion carried out in and through the Incarnation of the Word. It is Knowledge, and Morality, it is Love and Obedience, it is Joy and Praise. And this is Christianity; this is the Religion of Jesus Christ; this is what men desire to readjust. To venture on such a work, while in ignorance of what the religion is, would be a madman's attempt. To venture on such a work refusing to hear and accept the Church's own account of herself, suppressing her own witness, taking the testimony of the partisan and of him who hates the characteristic elements of her system, assuming that we know more about Christianity than they who went before us, this would not merely be impiety and rebellion, it would be that folly which defeats itself; it would be to reverse God's order, and to beat down God's Facts and set up human opinion in their place. God save us and the age, from any more work like that, and bring men back by His persuasive power, till the mind of the children turn to the fathers, and till we see in the records of the past the image of present sorrows, and in the mode whereby men were helped once, the one and only way in which those can be rescued now, whose steps are gone astray and "whose life draweth nigh unto hell."

From the Contemporary Review.

HELLENIC AND CHRISTIAN VIEWS OF BEAUTY.

BY THE REV. R. ST. JOHN TYRWHITT.

(*Concluded.*)

BEAUTY, stands on the threshold of the mystical world, and excites a curiosity about God. Curiosity about His attributes and relation to ourselves (which are inscrutable) is a strong part of worship and praise—in those, correctly speaking, who have not yet deprived themselves of the capacity for either. In short, the theoretic faculty in art, as Professor Ruskin calls it; the curiosity of worship and praise, as Professor Mozley calls it; and the emotion of delighted longing, as yet short of worship and praise, as I think Mr. Mallock describes it,¹ are the same feeling in different states and persons.

It is on a habit of contemplation like this that all the best prospects of art for our generation appear to stand. Without it, art has no theory and no interest; it sinks into dilettantism and *genre* painting, furniture-pictures and patterns, china-collecting, and the collecting nuisance in general, artistic *crétounes* and artistic *crétinism* or criticism. Copying and dullness of invention are the too well understood pest of our artist-workmen. But if a sterile age of repetition and learned languor is come or coming, when leading painters are to give up hope of original subject, and the public select canvases only with a view to harmony with

¹"New Republic," ii. p. 169, 3d ed.

their wives' dresses, why art will be all copying, and beneath and beyond any expression of one's indifference to it. There never was such a thing as a learned age: but it may be well that a certain number of persons of no invention, and unskilled as workmen, should be learned in art as registrars, critics by comparison of age with age, and in fact as historians of art; and that they should hold a certain considerable rank as teachers of, or talkers about art. But when they come to be numerous, and to assert in full coterie that a critic is to write about art without being a workman, and the workman not to care about nature because the critic does not choose to study it; then they appear likely to stand in the way of any real national improvement. Our hopes for all are based on the study of Nature, because freshness is wanted everywhere, and she is never stale; because originality is wanted everywhere, and she never fails to suggest; because discipline is wanted everywhere, and she will enforce labor, and her own majestic and all-reconciling laws of curve, color, and composition. Thirty years ago the painter's study of nature seemed to rise by easy slopes to the higher ideal; now trade and science both join to shut out any ideal at all. Scientific incredulity, and the commercial stand-points of our privileged generation, alike ignore what won't prove and what won't pay. Science can only tell us it can find nothing spiritual, and will, in an indefinite time or with help of some undetermined factor, prove that there is none to find. Commerce enforces cynical luxury; it is good always to have what others cannot get, not to have high desires and cheap content. Both enforce a stupid hardness of heart which always checks imaginative conception as far as it can. Both are entirely against that future and unpractical longing for some great spiritual good exterior to ourselves, which is the crux of materialism; and against which agnostics fight with a hatred and defiance far exceeding any Christian dread of the devil. Neither realize nor care for history, which is to them an old almanac, to the painter and scholar the written tragedy of man, fruitful of all high thought and noble subject. Science would use art, like every other means of expression, which can be applied to the purposes of material analysis; but if used for those purposes only, art becomes material in her hauds. Trade would use art to help to sell her goods, and for quantity's sake wants to make art mechanical. The analyst who learns to draw does so for the sake of analysis, as the painter who learns anatomy does so for the sake of painting. Applied art cannot of course extend its sphere, or uplift itself beyond that to which it is applied.

The rights, or natural hold of science on art, should never be disputed. All true work is scientific, and inaccurate art is no art at all. But it will not do to confine art to the demonstrable or the verifiable.² Anatomy is demonstrable to the senses if you

²The word verifiable I take to be lately introduced. I do not know its precise meaning, but I suppose it connotes the highest degree of moral certainty. Mathematic conclusions are demonstrable; the literary axioms of Professor Matthew Arnold are verifiable; at least I believe he invented the word for them. The evidence of our senses is, as a rule, dubious, as nobody is ever believed to tell the accurate truth about his own perceptions.

like to trust them. You can prove the right curvature of Atalanta's spine and the proper angle of her radius and ulna, as she stoops after the apple; you can make out a case for every muscle in Meilanion. Both are beautiful too; but they do not include all art, or exclude all other subjects of art. It is melancholy to think that our best painters can find heart to go no further into Greek history than Lempriere's Dictionary takes them; or, at all events, that they only sit at the feet of Smith. Hellenic painting should be something more than bodily beauty plus anatomical knowledge, and we are not called on to turn the theatre of Dionysius into a dissecting school. And that is the object, to the anatomical painter, who thinks with Gustave Doré that "*il faut fourrer la main dedans.*" What was right or excusable in Michael Angelo, was the ruin of his scholars. Even now it seems hard for a painter to resist the demonstrable dignity of the *savant*. And it is offered him if he will only fall down and worship analysis, if he will only remember that flesh is flesh indeed, and bone nothing but phosphate of lime; that life is the Lord knows what, and that there is no Lord. What is the use of painting sunrise and sunset? What do they prove? Both are explained; there is none that maketh his sun to rise; and nobody is more or less evil or good than anybody else. Why represent storm or calm? There is no more awe in the one, and no more joy in the other; nobody ever sent the former or the latter rain, or made a way for the lightning or the thunder. Growth and budding earth-life; well, it is all force, we know what to call it, and that is what we want. It looks very nice? Yes, so does a well-done preparation in a bottle. It is formidable to all who believe even in the elementary principles of morality, how soon the faith in all things, from the Nicene Creed to the laws of decency, can be taken out of a man.

We do not know enough of the Religion of Humanity to speak very confidently about it. It seems to bring its select professors into a state of esoteric autolatry which must make them thoroughly comfortable; but it does not seem to possess any of the qualities of a popular creed. It is only a negative side. Worshipping Humanity, after all, means worshipping yourself in the name of Humanity, and may make a man interesting as a study, but scarcely formidable as a propagandist. If you do not believe in God, you can adore Comte, or any dead or living Frenchman you like; with ritual and hagiology, with *dulia*, *hyperdulia*, *latria*, or any degree of devotion you please. If you deny the Christian faith which permeated the soul of Dante, it cannot do him or you any harm to call a month after him. It would be an interesting problem in the Rule of Three to determine, on the supposition that Dante is worth a calendar month, how much time ought to be allotted to Macaulay, or, indeed, to Mr. Robert Montgomery? But, considered as an outbreak of Atheism, Positivism is, of course, formidable; for it at once supplies Atheism with a new set of watchwords. It has produced a remarkable reaction against the solemn verdict of the collective reason of mankind for the

existence of God and a future state. Why? Because in a vast number of minds a future state is rather an idea than a belief. The favorite problem of all who shirk repentance and the Christian faith has always been high morality without creed; and here they have a new morality, advertised and warranted as unprecedented—a discipline of self-sacrifice for the sake of self-satisfaction, combined with a religion so transparently puerile as to give no trouble whatever. But to whatever extent they may prevail, or be used to formulate negation, autolatry and the worship of Humanity seem to us highly unfavourable to the inventive or theoretic side of art. They seem to keep people in an atmosphere of self-assertion and continued struggle against inspiration or influence from without. Admiring study of Nature must, one would think, endanger the orthodoxy of a Positivist painter; the mighty mother has strange ways of hinting at a Maker somewhere. And we think the modern eclectic system of looking for art only in works of art, as if all that can be done in a learned age is to be learned, and register great works one cannot emulate or even follow, has much to do with Atheistic distaste for natural beauty. We should say, contemptible as the remark may seem, that there are unknown factors of thought in the contemplation of Nature which militate against Atheistic self-content, or that despondency of unbelief which is obliged to be content with self, knowing no other spiritual thing. To the one tone of mind Nature and her beauty are apt to suggest vague humiliation and personal smallness; to the other she offers vague comfort and unverifiable tenderness. The safe pursuit for the Materialistic painter is to follow David, before Robespierre made him follow the *Etre Suprême*, and without his convulsive genius. To labor at *technique* till the eye for beauty is anatomic and esoteric; to be sated with the nude and sunk in abstract curvature, half-tint decoration, *bric-à-brac* and the beauties of ever-new old masters, seems to be the appointed fate of many. But no comfort of natural beauty, or wayside happiness of contemplation, will ever come out of this for the people; and that is what is really wanted.

It has always seemed to me, from a certain experience (which is what it is, and inalienable,) that art and spiritual hope so far resemble each other as to involve a certain self-discontent and continual reaching after some "Thing" better than oneself, indefinable, but which can *know* one as no human creature really can. Poets seek to fulfil this longing in various ways; and then they are conventionally said to fly to Nature for the sympathy they cannot find anywhere else. Shelley thus found such comfort as was possible for him, and Byron thought it better (as for him it was) to be alone, and love earth only for its earthly sake. This is neither Pantheistic nor pottheistic, as Carlyle said; it is, in fact, reaching out after a Spirit in Nature and its beauty, who cares for you—except in as far as it is derived from mere distaste for the society of one's neighbours. Where this orexis will lead the theorist is a question of personal character. Nature does not

meet a man half way, when he is only disgusted with a world he has made too hot to hold him. The two voices of sea and mountains have different tones in different ears ; and so it always was. The higher spirit of communion with Nature by no means began with Wordsworth, for the whole essence of it is expressed once for all time, and in a voice of thunder, by Micah, the prophet of God : "Hear ye, O mountains, the Lord's controversy." But setting aside poet, prophet and seer, Nature, like Faith, is a thing for small people. To a weak and world-worn individual, anxious in the decline of life, full of sad experience, moving towards the stillness of his rest, it may be no insufficient proof of the latter that he—even he—through weakness, folly, and worse, should yet be held in and by unseen truths for fifty years. Such a feeling is, I know, subjective, but it is sure ; and Positivism itself can be no more than positive. The contemplation of natural beauty is really connected with that faith which is grounded on humility and well digested self-discontent.

Let me try to explain myself. The whole objection to the word Personal as applied to God, made in various forms by the professions of science and literature, is that it involves the doctrine of a Will for Good as well as a Stream of Tendency ; and implies sin and responsibility, and retribution, as realities on those who disobey that Will. This involves humiliation, and is unwelcome. But in point of fact, speaking for naturalist art and landscape beauty, it may be said with perfect truth that without sense of sin, (which involves the other terms) there is no true enjoyment of such beauty. Contrast between the inward sense of our own imperfection, and the visible glory of things, is the essence of longing towards an incalculable Perfection, which is not ourselves, but draws us to itself. And that longing is the soul of naturalist beauty. If you look at the pomp of sunset, with all its hues for which there is no name in language and no idea in the mind, the whole pensiveness and glory of the scene depends on its leading your spirit away towards the Infinite Maker or Contriving Reason, who has brought you there to see it, and made it appeal to you as a spiritual symbol. In the more contemplative scenes or crises of Nature, the sense of pure beauty prevails over analysis, and imagination takes the place of thought. It is borne in on us that this splendour is a veil and a symbol, like the curtains of the tabernacle of old days. And then the thought comes back, on ordinary constituted Christians at least, What am I, who look and long, and partly apprehend the nature of all this, and feel a sense of unfitness to face the withdrawing of that curtain of æther and rubies ?

Now, this view of Nature, and her appeal to human sense of imperfection, to reason, and to imagination, goes far to link both reason and imagination together in Faith ; and they must stand or fall together on the field of the individual mind. When Napoleon asked his *savans*, after due Atheistic demonstrations, who after all had made the desert stars, he did not simply move the previous question ; he asked, in fact, What Reason made my

reason to feel awe and curiosity about God at sight of these cold fires? He did, in fact, and in a concrete way, use Professor Mozley's "supplementary argument" from beauty, or the natural sublime. He felt the stars appeal to his spirit; that is to say, that another Spirit did so through them. It may be Pantheistic; but it was Pantheism capable of upward progress, whether he ever made it or not. He was in one sense the blackest of nihilists, for as professors disbelieved in God, so he disbelieved in professors.

We take no notice here of the unquestionable historical fact, that while art was considered as linked with the Church, as well as with Religion, there was a wide and deep interest felt about it which is not felt now. It had been the vehicle and exponent of men's highest hopes and aspirations; they had looked through it on Nature as symbolic and divine. On the other hand, the great *savans* of the Renaissance, whether Christians, Pagans, or what not, pursued art with fervour, to show what could be done without religion—or rather, apart from the Church. As Mr. Mallock says, the thought of a future life has always acted as a magnet, by attraction or repulsion, and thus it acted on art in the days of Raffaele and Michael Angelo. Men were full of a new knowledge. Some rejected the older beliefs for it; others held both, believing simply that truth was true and consistent, whether they could prove it so or not. But those who forsook the faith for learning had at least faith in learning, and pursued art generously and sincerely, for its own sake. In Italy they had some right to say that religion had forsaken them, when Alexander VI. and Leo X. were its accredited representatives. Without losing hold on personal religion, many earlier men of the Renaissance possessed their own spirits, and cared more for the spiritual advantage of learning or creating, than for worthy gain, "for robes rich, rebeck, or psaltery." They felt as the higher minds among our agnostic *savans* may feel now; but they could not transfer the personal energies of their own spirits to their scholars. And as grammar-learning was diffused, and their scholars multiplied, all the sordid cares of competition (which had of course existed before in a less enforced way) came upon art and the other studies; and so it has been to this day; for though science may be young and vigorous, art is not young, but connected with the past, which science despises. The systematized teaching of the Renaissance was no doubt good, but grammar cannot produce greatness, though greatness can hardly get on without grammar. And in England, from the Renaissance to Hogarth and Reynolds, the spirit of art died out without any grammatical system of teaching being substituted for it. Hogarth, Reynolds, Gainsborough, Blake and Turner had to find their own methods according to the needs of their own ideas and "motives." For men of that calibre this self-dependence had advantages to counterbalance their great loss of time, their natural choice of bad models when they had never seen good ones, their imperfect experiments in method and material. Turner was happy in his early training

in water color, which kept him in close graphic relation with nature. Early and late in life he had the delight of being able to imitate more closely, or at least render in more graphic symbol, what he saw. And happier still for him and for us, his mind was directed—like Wordsworth's, though with so strange a difference—to landscape of wide horizon, and that delight in the beauty of Earth itself, which is the real English Art-Renaissance, which once more proclaims Art for Nature's sake, as well as for its own.

Wordsworth was not a Greek; and ordinary Christian teaching saved him from the Hellenic error about Beauty, which was to consider it synonymous with Good instead of symbolic of God. It is an error of all ages; men feel that Virtue and the Good are beautiful, trust to their own sense of moral beauty like Shelley, and astonish the world with the practical results. Few can escape such error, who possess vigorous and healthy perceptions and love of right, yet have not learned the full corruption and frailty of their own and all souls. If man's taste for beauty were infallibly correct, it would guide him infallibly to good; and if beauty were inseparable from good, many beautiful people would be much better than they are. But Wordsworth was like the Athenian in holding that God has made men and things, and has set His mark on things that men may learn Him from them. Wordsworth's confession of a personal God of all the earth, of course limits what is called his Pantheism to the acknowledgment that the earth is the Lord's and the fullness thereof; all the whole fabric of matter. And so with the Greeks; the more just and wise a man was, the more deeply in earnest a man was, the more clearly he referred things to the greater Zeus, the Divinity or *Θεῖον*, who was in Nature, but was more than Nature's "stuff" or form. These men were happily unconscious of the name Pantheism, or of its Atheistic associations; prayer and hope in trouble were possible to them; and in great stress they cast off Homeric personification, and called on Sun, Earth and Rivers, as manifestations of All-seeing Power and just judgment. And (as was observed before in this Review,³) we who hold the Christian Faith have a right to call attention to an analogous progress in Wordsworth's mind. He learns the presence of God in and from surface physics, from the aspects of Nature, and from his own reflecting spirit; he passes from beauty through psychology into theology, as Greeks did before him. But all the time there goes on in him an evolution of definite and orthodox Christianity. Or, more properly speaking, in his contemplation of Nature his soul is more and more entered and possessed by the Spirit of Him whom he is seeking in Nature. With him, as with the Greek, higher thought of Nature led to loftier hope and aspiration; and from time to time, and in great moments, a light shone on both through the many-colored veil.

To return once more to the Argument from Design, and the supplementary vigor which it acquires from that which is founded

³Contemporary Review, August, 1878, p. 95.

on Natural Beauty. They have special application to the present state of controversy. Sir Edmund Beckett⁴ says with perfect truth that Paley's argument from the watch is not disposed of by saying that watches do not grow. That answer amounts to denying that a watch shows any more sign of Spirit or Intellectual Contrivance than a stone. It means that the ingenious atoms, to which materialism refers all things, were just as sagacious in their determination to unite into a pebble as into a watch. It does not account for the sagacity of the atoms; and to our mind, when we come to an all-permeating Something which can make marble and Phidias, watchmakers and Paley, it saves time, and is common sense, to call that the Spirit of the Living God, and to accept Revelation as His also. But this form of hostile argument is interesting, as pointing out that our opponents are finally driven off the field of common sense. It is distressing, because it points out that men will give up sense and all other things to Atheism, when they have made it a dogmatic faith; and this begins to be observable in the general tone of their writings, and may lead to serious results. At all events, to believe that the agnostic atoms can behave as sensibly as they do, and form ingenious combinations, is Pantheism, or even Theism, if any cause of their ingenuity is allowed; which must compromise the orthodoxy of Denial a good deal.

But take other cases. Suppose Paley had taken his walk by the sea-shore, like Virgil's raven,⁵ and "pitched his foot" against a carved paddle. How, he would ask, did it come to be carved? It has a certain beauty and it has a certain meaning; it is clearly intended for rowing, and here are figures of men and animals cut on it which are pretty in their way, but do not assist the rower. Why did the rower go into artistic decoration, as well as propulsive contrivance? Suppose Paley had been like "the traveller walking slow in doubt and great perplexity"—and also, like some such wayfarer, at last come in sight of a gallows. He would probably have been, as that traveller was, thankful that he had reached a civilized country; and have recognized that the atoms had framed themselves into a system of criminal law. Then let us suppose, as we have a right to do, that Paley kicked not a rough stone, but a piece of polished marble, as he might any day in Rome. He would argue that the atoms had designedly rubbed that surface smooth to bring out the beauty of the veins. Take the difference between the living rock and the polished marble. I do not say that the latter is on the whole the most beautiful, but it has been subjected to ingeniously-directed labor for the sake of a particular kind of beauty: and by further and higher degrees of ingenuity, by arrangement of other pieces, it may form part of a great mosaic. Now, is there here no sign of Spirit; of witty invention; of Dædalus and Athene, if we are to be classical; of the gifts of God to man, if we are to talk sense?

⁴"On the Origin of the Laws of Nature," by Sir E. Beckett, LL.D., F. R. S., &c. S. P. C. K. 1879.

⁵Cornix—"Sola secum spatiat^{ur} arena."—Geor. I.

Or suppose yet more—let the rough marble be hewn into a stele, and from that stele let there be subtracted such an amount of ingenious atoms in the form of stone-dust, as will form these words :

“Stranger, go tell Sparta we lie here, having obeyed her laws.”—*Herodotus*, vii. 228.

This is a meaning : it conveys the Hellenic idea of moral beauty ; and we submit that it is better accounted for on the spiritual hypothesis than on the atomic. What is the atomic difference between two pine logs in a Swiss forest separate, and the same put together in the wayside Cross?

To keep to the strict argument from beauty. Suppose Paley had taken his walks abroad in Athens, and set his Philistine foot on Pheidias, on Theseus, or the Fates? Are these statues or any others only congeries of atoms like the rest of the marble mass of Pentelicus? Or are they invested with something that is not Pentelicus, but Awe, or Beauty, or grand Association, or whatever we may call it? It seems to us to mark, as Dr. Mozley says of all natural beauty, the appeal of a Creative Reason to a created one ; the invitation of the Author of Beauty to man to reflect on beauty ; he being the only creature capable of so doing. Such reflections, to the Greek, was one of his lights in a long and dubious search after God ; and we ourselves have not such firm faith, or such ample knowledge, that we can dispense altogether with it.

It is better that artists should be credited, and should credit themselves, with a message and a charge from God to their fellows, than that they should be, what without this hope they cannot but be, despised ministers to stupid luxury ; perhaps satellites of definitely evil pleasure.

For the Church Eclectic.

ON THE ABUSE OF THE HOLY OFFICES.

CHURCHMEN often question among themselves, why it is that the faith, the worship, the sacramental life which the Church teaches, and which to them are the source of perpetual joy and peace and hope, take so slight hold of the men of our country and generation. Why does the world, as we call it, make no discrimination between Church and sect ; and why, in short, is membership in the Church so lightly accounted of, and why is the whole subject of Christianity given the go by, on the part of so large a portion of the thoughtful, and in a degree, of the good men of our times?

It is not proposed, in this article, to attempt an exhaustive answer to these questions, but we may say generally, that one of the causes of the present state of things is the failure of the Church herself to assert her real character and purpose. When an army of conquest invades a country, it may be policy, for a time, to conceal its real object ; it may thus be able to strike an unex-

pected blow, and weaken the resistance that would otherwise be made. But the Church has no such policy; when the Son of God went forth to war, He gave charge to His captains, not to conceal but to make known their real purpose. "Preach the Gospel to every creature, teaching them to observe all things whatsoever I have commanded you." Now the Church in this our land is not thus teaching to observe all things commanded. But, not to attempt here a detail of its many failures, we confine ourselves at present to the one point—the Abuse of Holy Offices.

The first of these is one under the burden of which our poor human nature has at last broken down, and our ecclesiastical fathers have been compelled to open a way of relief; we mean the long use, (abuse,) of starving the congregations at morning service, with that ineffable conglomerate, made up of fragments of three grand offices, Matins, Litany and Communion Office. We use the word *starve* advisedly; one may starve at a feast. Every one knows how often good things may be spoiled by being hashed. A watch is a beautiful creation; a locomotive is a grand affair; the Corliss Engine wonderful if not sublime. But, suppose some self-complacent genius should conceive the idea of taking the mainspring of a watch, the driving wheel of a locomotive, and the fly-wheel of the Corliss, and combining them into a new machine, what sort of a machine would it be? "*Risum teneatis.*" And yet this is the solemn farce that our Anglican Communion has been treating her children withal for these many generations.

"How many things by season season'd are."

A great sigh of relief went up all along from East to West, when it was announced that these several offices could be used in the legitimate way, but who can count the number of those who, throughout these many generations, from sheer inability to do otherwise, have hardened their hearts, and pronounced the services of the Church a weariness!

But, the abuse does not end here; this use or abuse has had the effect to depress almost out of sight the Eucharistic or sacrificial element of Divine worship. "Our incomparable liturgy" has come to be almost no liturgy, in the true sense of the word.

The Divine Liturgy, which alone our Lord appointed, has been thrust into a corner and compelled to take the place of a mere appendix to an ecclesiastical appointment, and even now there are found Bishops and Priests who abuse the Eucharistic Office by celebrating it in a dreary way, after a dreary hash of Matins, Litany and prosy sermon. And it is often urged that those who depart after the prayer for the Church militant, do great dishonour to the Holy Sacrament by turning their backs upon the Great Sacrifice therein shown forth, and the Divine Presence therein vouchsafed, but how is this a greater contempt than is done to it by those Bishops and Priests who compel a congregation, wearied with the aforesaid hash, to engage in the Divine Liturgy which commemorates and shows forth the great Sacrifice of Calvary? We do not see what words can measure this abuse; it has occasioned infinite blight and mildew.

The positive teaching of this abuse—for it is certainly very positive in its effect, has been and is to reduce the popular estimate of the Holy Eucharist to the very lowest point, and to render its reception by even the devoutest of the people, infrequent and uncertain. Thus the Divine Sacrament is degraded, its Author dishonoured, and His children starved.

And right in this connection should another most serious abuse be noted. We mean that of repeating on the so called "Sacrament Sundays" the Confession and Absolution at the same service. No matter what character we give to these Confessions and Absolutions, it seems equally sacrilegious to repeat them as it has been our custom to; for if the Confession and Absolution in the Morning Prayer, and the same in the Communion Office, are real Confession and Absolution, it would seem little short of solemn mockery to repeat them within the same hour and a half. And if they are not real Confession and Absolution, then it must be pronounced about the grimmest jest, and the most solemn farce ever played by any priesthood upon any people under the sun.

That this abuse has been permitted for so many generations to blight the Church's life, and shut against the thirsty people the fountains of health and growth, is one of the inexplicable mysteries of which there are so many in the history of Christendom. Thanks to God for the bursting of this iron bondage at last! that the eyes of some at least are opening. That the celebration of the Divine Mysteries is beginning to receive somewhat of its due honour, that Confession and Absolution both public and private are beginning to be appreciated, and the cry of the starving children of God seems to be entering into His merciful ears. Another great abuse of the Eucharistic Office, has been and still is its infrequent and irreverent celebration. The slovenly and careless treatment it has received and still receives at the hands of many Bishops and Priests has produced the legitimate fruit of such treatment in the stolid indifference to its sacred character so general among the laity. The disuse of appropriate vestments which should mark its distinction from all other offices; the use of bread so unfit for the purpose as to make irreverence, if not sacrilege almost a matter of necessity; the dreary nakedness and meanness of our altars; the absence of other accessories to the expressive "*showing forth*" of the true import of the Divine Mysteries—all these, if reckoned among the lesser abuses of this Holy Office, are still very flagrant abuses and ought to be done away. True it is that those of us who have been thirty years and more in the priesthood, have cause to be thankful and we are thankful for the progress that is making in the reverent estimate of this Holy Sacrament. In 1844, we knew a poor deacon who had the hardihood to express in a sermon the sentiment that a weekly celebration of the Holy Eucharist was a thing to be desired, and he received therefor a severe reprimand from his Bishop. In that day of famine there were few if any places in the American Church where even a weekly sacrifice was offered. What has His merciful hand wrought for us since? Yet there be many who cry, "How long, O Lord, how long!"

The abuses of the Holy Office of Baptism are manifold and deadly. Perhaps at the head and front of these should be placed that most marvellous of all—the putting asunder by man of what God had joined together; the separation from the Sacrament of the new birth, the seal of the new birth, the laying on of apostolic hands, and, through it, the imparting to the baptized man or child, the seven-fold gifts of the Holy Ghost, to which his baptism entitled him. This unholy divorce has been general for long centuries throughout the Western Church, Anglican and Roman, and to patch up the ghastly rent thus made, it was determined that this Apostolic laying on of hands should be erected into a sacrament by itself, and named Confirmation. But the shock thus given to the discipline of the Church, she has never recovered from and never will, till the Apostolic discipline is restored. The adultery thus committed has resulted as usual in the shame and ruin of the children. To-day, as it has been for these many dreary centuries, our children are baptized into Christ, but His bride, the Church (The Western) takes them not to her breast as their nursing mother, but with the coldness and hardness of a stepmother freezes them to death. In plain English, by this withholding from the children of the Apostolic seal of their baptism, the Church is to-day, and has been for these many generations, really teaching her children that they are not her children after all. She says to her sons as they are severally born to her, “You are a child of God, indeed, but you are not entitled to the privilege of a child till you can say the Creed, the Lord’s Prayer, the ten Commandments, and are otherwise instructed,” &c.

O most monstrous of stepmothers! O most monstrous denier of the sweet words of Him who said “Suffer the little children to come unto me!” The practical effect is, (it cannot be denied,) that the baptized child is thus made to understand that he has not and cannot have any real part in Christ’s Body—the Church, till that indefinite period arrives when he is “old enough to be confirmed.” Certainly the father of lies never invented a more potent weapon against the Church than that same abominable sentence, “*old enough to be confirmed.*” And this “old enough to be Confirmed” has as many interpretations as our ill-instructed people choose to give it. We have known several instances of the children even of Priests who were not confirmed till they were grown to manhood, and had around them families of their own. Is there any measure of such abuse?

May we beg, in all humility and earnestness, that some Reverend Father or learned Doctor will explain the present emasculation of our congregations generally, and at the celebrations of the Holy Sacrifice particularly, and more especially still, at the *early* celebrations? At these early celebrations it is quite refreshing to see one man to four women; and yet, it is at such celebrations most of all that the great doctrine of the Incarnation and Sacrifice is “shown forth.” Has the present discipline or want of discipline in the Church anything to do with this? Is it (or not) because we fail to recognize our baptized children as members of

Christ, and thus entitled to all the benefits of their birthright, and among these benefits to be brought up in the nurture and admonition of the Lord?

Is it true or not that under apostolic discipline men and children received the laying on of hands, (latterly with what warrant called Confirmation?) immediately upon their baptism, and were also entitled to receive, and did receive the Sacrament of the Lord's Body and Blood? Is it true or not, that the present denial of the laying on of hands, and Holy Communion, to baptized children, and their want of "bringing up" of which this denial is a part, has anything to do with the appalling fact that so large a portion of the baptized children of the Church, especially of the boys, grow up, (not being brought up,) without the smallest recognition of their membership in Christ, and are lost to the mother who bore them? "The Church hath power to decree rites and ceremonies," and we often hear of the "rite of Confirmation:" we even hear it called the "*Apostolic* rite of Confirmation," but by what authority we should like to know.

We might on almost any day, read in some such newspaper as the "*Smuggleville Journal*," something like the following: "The Protestant Episcopal Bishop of the diocese of the south half of the middle division of the northeast portion of the west section of the State of Liberty, arrived in our city on the six o'clock train last evening. He was received and entertained at the hospitable mansion of Judge Easy. Though weary and travel-stained, he was able with tolerable promptness to beat the little Church of S. Bogus, where an expectant audience was assembled to witness the administration of the rite of Confirmation. After Evening Prayer by the Rev. Mr. Spoony, the Bishop delivered a most eloquent sermon on the relation of Ritualism to our common Protestantism. There was one passage in the sermon of the Rt. Rev. Prelate that was not only very fine, but which must have been of special comfort to some of the candidates for Confirmation, particularly some of the young ladies, who had begun to cherish the notion that they ought to go to Confession before Confirmation. The Bishop's discourse must have routed all such ideas from their heads. The Rt. Rev. preacher assured his audience that Confession to a priest, so far from being a part of our Protestant discipline, was about the worst enemy it has to encounter, and unless a stop could be put to it, there was great danger that the whole American Church, in fact the whole of Christendom, would become Catholic—a consummation in his view most devoutly to be deprecated. After the sermon the rite of Confirmation was administered, and the candidates addressed by the Bishop in his peculiarly solemn manner. It is worthy of note that of the thirteen confirmed, six were heads of families, the other seven were young ladies of high social position in our community. On the whole, we congratulate our Episcopal friends on the growth of their society in this city and the tokens of favor which a liberal and unprejudiced public is bestowing upon them. The Bishop won golden opinions from all sorts of people, who, without distinction

of sect or party paid their respects to him, at the reception given him at Judge Easy's after the service at the Church. He is a genial, cultivated gentleman, and we assure him that the people of Smuggleville will always feel honoured by his visits. He left this morning by the early train for Pop-gun City, where, as we are informed by the P. G. Democrat, he will perform similar services this evening."

If any reader pronounce this a caricature of Episcopal visitations, I ask in all seriousness, if it be not a true account of the impression produced upon the average outsider by such "visitations."

Any witness of such visitations, whether churchman or not, who is a diligent reader of Holy Scripture and ancient authors, and finding in such Scriptures and authors no mention of a "*Sacrament of Confirmation*," administered to the baptized after an interval of years, but, finding rather that all the baptized were entitled, not only to the immediate laying on of hands, and the gracious gifts thus conveyed, but also to all the privileges of membership in Christ's Body, that children were entitled to that bringing up, of which S. Paul speaks, in the nurture and admonition of the Lord, and which is not now commonly allowed them until they are "*old enough to be confirmed*;" when he marks the difference between our discipline in these matters and that of the Church described in the books aforesaid, must he not conclude that our Bishops of to-day, if not guilty of solemn mockery in gravely answering that they do these things after the manner of the Apostles, are at least chargeable with most shockingly abusing the apostolic institution of laying on of hands?

And here is suggested another most fearful abuse of the Holy Office of Baptism. We mean the farce we play in the matter of sponsors. Indifferent people, even members of bodies who do not believe in baptism for the remission of sins, are allowed to "*stand*" for the child brought to be baptized; and in his name to take on their profane lips the solemn vows of the Church in which they do not believe, and by the priest to be charged with the heavy responsibility of seeing that the child be brought up in the faith which the sponsor himself denies! Or again, some distinguished and perhaps distant friend of the family is chosen, when ten to one, the sponsor will never even see his godchild, much less be able in any way to discharge the duty of godfather. There are other abuses of this Holy Office which ought to be noted, but the length of the present article forbids it.

If we turn to the Office of Holy Matrimony, we shall find the abuses of it very frequent, and the fruits of such abuse most deadly in their effect upon all who eat of them. In throwing contempt upon the Catholic idea of propriety of times and seasons suited to this Holy Office, the Queen and royal family of England admit no rivalry. No Christian man or woman in any land would think of sharing the "bad eminence" they have attained. Certainly, one would say, the Queen had sufficiently made known her contempt for the Church in other ways, and

needed not the choosing of Lent for royal marriages to accomplish that object. It is possible she knows no better, and that the Bishops who ought to have taught her better are the real persons to blame. Whosoever fault it may be, it is certainly a most offensive scandal to the common sense of Christendom, and ought for simple decency's sake, to be no longer tolerated. Not that her Majesty's bad example is likely to have a large following. The violation of Christian propriety in this matter is so gross that few even of our American parvenus will be found to copy it.

Yet certainly it is most lamentable that the present reign, giving as it has one of the grandest opportunities that ever royal woman had of being a nursing mother of the Church, has been like so many of its predecessors thrown away.

The indiscriminate use of this Holy Office is another serious abuse of it. Among the various sects round about, as well as in the Church, the sentiment is growing—at present it is hardly more than a conventional sentimentalism, that it is the “correct thing” to be married in church. In fact all the “*swell weddings*” are now expected to be in the church, which is to be “*trimmed*” for the occasion with display of flowers and other accessories, for the gaze of the crowd, which would be quite shocking to the vital piety of the day, if placed there for the honour of Almighty God. Now as marriage in the church without the marriage service is an absurd farce, so it comes to pass that many of the outsiders desire to be married with the “*Episcopal service*” as they phrase it, and so again it happens that the “Episcopal minister” is often called upon to administer this Holy Office under circumstances, to say the least, very doubtful.

It must be plain to any one who studies the Office that it is designed solely for Christian man and Christian woman, and none other has any claim or title to the blessings it ministers. The question as to its Sacramental Character, we are not now concerned with, but whatever blessing this office does convey, it is plain from the words of the office itself, is intended for Christian man and woman, members of the Body of Christ, the Church.

And from this it is easy to see that the omission, in these degenerate days, of the celebration of the Holy Communion as an essential part of the Office for Holy Matrimony, is a most flagrant abuse of that Office. The result of this is the letting down of the Office to those who have no right or title to it, and the consequent falsehood of its teachings and the darkness and sacrilege that attend it and follow upon it. For do but think again how often this Holy Office is used in joining together the daughters of the Church, Christian maids, with men who, if religious at all, are members of sectarian bodies which deny the great principles of the Catholic Religion and can have no conception of the real character of Christian Matrimony.

Then, again, it is not seldom that the Christian woman is joined to an unbeliever not only in the Catholic Church but in Christianity altogether. Nay, with men who scoff at the mysteries of the Holy Trinity and the Incarnation. Think of such a man's

taking upon his profane lips the solemn vow of a Christian man: "With this ring I thee wed, with all my worldly goods I thee endow, in the name of the Father and of the Son, and of the Holy Ghost," and ending it with a solemn "amen;" and think again of his going down upon his knees before the altar of the Most High, when the priest whose priesthood he contemns pronounces the grand benediction over him and his, that they may be filled with all spiritual grace from the Holy Trinity whose very existence he laughs at! Is it any wonder that such marriages carry not with them the blessing of God? That the Christian maid who thus gives herself away to a godless man, receives no benediction and grace in the abuse of the Holy Office; and too often herself becomes a godless woman, indifferent to the Church and its claims, or at best, if it be any better, joining some heretical sect, thus doing despite to the mother that bore her. And even if she remain in the Church, and her easy-going husband "*rent a pew*" for her, and go with her to church, on state occasions, when some popular orator is to tickle the crowd, or a child is to be christened, if perchance he permit it to be christened, even then she finds it impossible to bring up the child in the nurture and admonition of the Lord. The girls, possibly, the offspring of such unholy marriages, as a sort of conventionality, may be confirmed, when they are "old enough," but the boys rarely; they have too much respect for their fathers to commit such a weakness. So it comes to pass that the world is full of men who are indifferent to all the claims of the Church, and who will tell you, "My mother was an Episcopalian, but my father was not a member of any Church; I think possibly I was baptized in my infancy, but don't know exactly. I never joined any Church,—in fact I think a man can be just as good a Christian without the Church as with it." You may find a multitude of such men, who in their childhood have been baptized, but what is their baptism to them? They have never been taught that it means anything. That their baptism made them members of Christ, bestowing on them a birthright, to maintain which was the grandest object of one's human life, they were never taught and they never dream. So it comes about that the married life of many a Christian woman is not a blessing but a curse, a curse to herself, and a curse to her children.

Another flagrant abuse of this Holy Office is the case of the "marriage," (as it is called,) of divorced persons. We are reminded here of that most disgraceful muddle which, in the Mallory Reports, constitutes the history of the 19th day of the last General Convention. Like most of the labors of that most potent, grave and reverend body, that day's labor ended in a "*ridiculus mus*." It will be sufficient for the present to mention two points in the Canon which it would seem was sent up to the House of Bishops, and on the same memorable day "concurrent" in. This Canon, reported the day before by the committee, very sensibly declares after our Lord's own words: "that no minister shall solemnize the marriage of any person who has a

divorced husband or wife still living, if such husband or wife has been put away for any cause arising after marriage." And then proceeds to stultify itself and to deny the Lord's words by saying: "but this Canon shall not be held to apply to the innocent party in a divorce for the cause of adultery, or to parties once divorced seeking to be united again."

We do not know any English words capable of expressing the folly of that last sentence. The priest is allowed to "solemnize" the marriage of two divorced persons, who having once before been joined in Holy Matrimony with the Lord's words pronounced over them that they could not be put asunder, now seek the repetition of the Holy Office. For, if they have been once married,—then there is no person on earth that can separate them, they are still man and wife, though they may have lived apart for twenty years; and if they are already husband and wife, what is it but sacrilege to go over again, in the case of such persons, with the sacred office? By what logic can we defend the solemn farce of making man and wife of two persons who are already man and wife?

There were men in that Convention who desired such legislation as would be in accordance with the Catholic Religion; others seem to have regarded the occasion as a good time to make a speech. One reverend Doctor got off a stale jest, which, as the report says, was followed by laughter. Another Doctor declared that the innocent party in a divorce could not only maintain the position of a worthy communicant, but "*she*" could be married again!

One Rev. deputy,—I think he was not called "Doctor"—was brave enough to say that our Lord's words were Canon enough for him, and that he would not, under any circumstances, use the Holy Office for any divorced person whatever. His little speech seems to have produced little effect upon the great body; all honour to him nevertheless, as a witness of the truth.

Fortunately, or as we should say, providentially, this bantling of a Canon, in the shape into which it was at last licked by its contending gossips, does not compel any conscientious priest to commit the aforesaid sacrilege, or in fact to use the office for any divorced person at all. Still it is none the less a burning disgrace to "*this Church*," and an offense to the nostrils of Christendom. We had intended to notice some other abuses, but we fear this article is already over long.

WM. B. CORBYN.

From the Church Times.

BISHOP MILMAN.

Memoir of the Rt. Rev. Robert Milman, D. D., Lord Bishop of Calcutta and Metropolitan of India. By his Sister, Frances Maria Milman. 8vo., pp. xii. 390. London: Murray, 1879.

AMONGST the proofs of Catholic character which the Church of England has been manifesting to the world during the last half century, none is more remarkable than the great variety of type in the Christian lives she trains. No one can read modern Roman Catholic biographies of devout persons of that communion, or the religious books on which those persons were reared, without remarking for the most part, a curious uniformity of pattern, a singular lack of variety, resulting in the case of deeper thinkers, in the conviction that this pattern, whatever its beauty and merit may be, is a human manufactured article, and not a divine growth, since it contradicts the observed diversity of the divine handiwork.

Robert Milman was an example of the variety of which we speak, and a representative man of a type fairly abundant amongst us, lacking only opportunity to show what faculties he hid under a somewhat commonplace exterior. His sister, considering that the story of his episcopate was that which would have most interest for her readers, has compressed the whole of his earlier life into a single chapter of a dozen pages. Born in 1816, the younger son of a Devonshire baronet, and nephew of the late Dean of St. Paul's, his chief intellectual gift, as known to his friends, was a turn for acquiring languages, which stood him later in good stead. His school and college career was respectable, but not brilliant, and in 1839 he was ordained, and nominated in the next year by his uncle, then Canon of Westminster, to the living of Chaddleshworth, Berks, where he instituted daily service, and began his life of hard work and liberal giving. Here, too, he wrote his earliest works, chiefly devotional, and after holding the living for eleven years, exchanged it for the much larger parish of Lambourne, where the work was much more laborious, and the income little more than half that of Chaddleshworth, itself no great prize. Lambourne, when Milman took charge of it, was one of the wildest and most neglected parishes in the diocese of Oxford, but was thoroughly reclaimed by his devoted zeal, while his small private fortune was spent on building new schools and churches, and the thorough restoration of the fine chancel of the parish church. Here his best work, "The Love of the Atonement," was written, a book we recommend to all who do not already know and value it. Again, at the end of a second eleven years, Robert Milman accepted promotion, and as before, to a still larger and more laborious parish, that of Great Marlow, with a still smaller income, and, a very bad house. This view of preferment is by no means as common as might be expected from Christian ministers, and contrasts pretty forcibly with the facts recorded in the biography of

a great Evangelical light, Dr. William Marsh, who died not so very long ago, in whose life the only salient events are his constant shiftings from one rich living to another yet richer, in no case failing to comply at once with the "louder call," whatever professions of attachment he may have made to his previous flock and work.

Robert Milman united three qualifications which are rarely found combined in the same man. He was, as we have said, a hard practical worker and organizer. He was also a learned and diligent scholar, well read in the Fathers, in ecclesiastical history—his "Conversion of Pomerania," though a mere story in form, is an erudite essay on a very obscure period—and in theology. And his highly devotional temperament made him an excellent, as one of the earliest, conductor of retreats. Withal, he was not widely known, though much revered by such as knew him well, and when he was appointed to the see of Calcutta in the New Year of 1867, few outside of the diocese of Oxford were familiar with his name. His diocese, which had been reduced in 1834 by the creation of the sees of Madras and Bombay, which took off 278,000 square miles, had been increased again by the addition of new states with an increase of 345,000 square miles, so that it extended over a million of square miles, with at least 150,000,000 of inhabitants, a fair sphere of work for one pair of hands.

To this charge he was consecrated at Canterbury on Candlemas Day, 1867, and he started on his journey on February 14. On his arrival at Calcutta he flung himself into work with his accustomed energy, as well in the direction of the studies necessary for knowledge of those he had henceforward to deal with, as of the active duties of his post, which he interpreted more exactly than even his own diligent predecessor, Bishop Cotton. The modern facilities of Indian travel did but increase his toils, as the circumstances of the vast empire which was his diocese made an itinerant Bishop more needful than in a country small enough for him to sit at home and wait for people to come to him. And he had his home gatherings too, in the shape of conversaziones for Indians and Europeans together, which proved a great success.

His first official expedition was a six weeks' visit to Burmah, but the earliest on a large scale was his Visitation tour of the North West Provinces, a mere outlying canton of his diocese, but itself a region of 110,500 square miles, with nearly 43,000,000 inhabitants. The narrative is simple and unsensational, but gives an impression of sincerity and thoroughness, with unsparing personal exertion. Amongst the incidents of note are the Bishop's establishment of informal lay Church Councils, and his summary extinction of an attempt made by the English Chaplain-General, the Rev. G. R. Gleig, to exercise authority over the Indian Chaplains, as though under military jurisdiction. There had been talk about Ritualism, but the Bishop declared he could find none, and that defect, not excess, was what usually met his eye, while Rationalism seemed devoid of real attractive power, though it was.

by no means so rare as Ritualism. What a pity that English Bishops cannot talk common sense of this sort in their charges. And his counsel as to the wisdom of *speaking out* is worth their attention also.

His next tour was to Orissa and a number of other districts within comparatively easy reach of Calcutta, and in this part of his book we find another of his sensible comments as to prayer rooms for soldiers, as to which he says that officers ought not to be allowed to preach in them, because their position makes objection to anything they may say impracticable for their inferiors, while these in their turn cannot very well hold forth before officers. So, too, he has a word on the necessity of disciplinary subordination for Scripture readers, a class often mischievous from ignorance and conceit, even when well intentioned. In the chapter devoted to his Punjaubi tour, he incidentally mentions the special reason why Sisters are so much wanted for religious work in Hindostan, to wit, the great flux of European society, making the help of even the best and most successful volunteer workers precarious. And his practical good sense comes out again in the few simple rules he drafted as the conditions to be fulfilled by natives seeking Ordination. They are short, they are clear, they are not too exacting, and yet there is no laxity about them.

In 1869, he began his Visitation of Central India, including Gwalior, Jhansi, Bhopal, Jubbulpore, and Banda; while in Chota Nagpore he had to settle a complicated question arising out of an intestine quarrel in the Lutheran mission to the Kôl tribes, which resulted in the adhesion of 7,000 Christian converts to the Church of England. Imagine the noise that Rome would have made over a fact of that kind, which is here recorded as a mere episode.

Assam, Cachar, Oude, and Rohilcaud were amongst the next places to see their nomadic Bishop, still in the course of 1869, while in the next year, he went to the Andaman Islands, and then for a second trip to Burmah, in the account of which much curious information is incidentally brought in, necessarily brief in wording, but of value.

Then he went, no longer as Diocesan, but as Metropolitan, to visit the suffraganates of Madras, Ceylon, and Bombay. After a short account of this part of his labours, we are given his views as to Bishop's College, Calcutta, as to Mission schools, Government schools, and the education question generally. And he seems to have formed a very unfavourable opinion of the ordinary run of missionaries as teachers, both in regard to the method and matter of their instructions. We get also in this part of the volume more insight into the Bishop's own views, his opinions on the Brama Samaj, on Buddhism, on German Rationalism, on Darwinism, and a variety of other subjects, in all of which his cultured and vigorous intelligence appears very distinctly. And one thing crops up constantly, his anxiety for a Bishop of the North West, to be seated at Lahore. It has been done since, and largely because of his death from overwork, but he could not obtain this

relief in his life-time, and in 1872 he had another fatiguing visitation tour in the Punjaub. Constantly, throughout the book, evidence crops up of the religious common-sense which the Bishop displayed when real difficulties came before him for solution, as for instance, the question of the baptism of polygamous converts, where we think his judgment, while broad and tolerant, wise and sound. So, too, while extremely ready to acknowledge the good to be found in religious systems differing from his own, he was by no means inclined to encourage laxity, especially in the direction of syncretist services, and he expressed his opinion clearly as to the sheer mischievousness of such Nonconformity as that of Deans Payne Smith and Stanley. Some extracts from a letter to F. Benson, on the subject of a proposed Cowley mission to India, show how much careful thought he had given to the whole question of religion in the Peninsula, whether as regards the Europeans, the Hindoos proper, or the aboriginal tribes of non-Aryan origin.

In 1873 he was again visiting Burmah, and was engaged in the investigation of a dispute between the American Baptists and more than 2,000 of their Karen converts, who desired, in consequence of the strife between two sections of the teachers, to leave both and be received into the Church of England. Though the Bishop did not desire interference, yet on finding that there was much risk of lapse back into Buddhism, he consented at last to their request, and appointed S. P. G. missionaries to instruct them. One conclusion forced on us by this chapter is that Bishop Titcomb is not the sort of man that is wanted for Rangoon, but some one more like the well-known Roman Catholic Bishop, Mgr. Bigandet, whose name alone is mentioned sometimes, but of whom a great deal might have been said.

Two days after Bishop Milman's return to Calcutta from the Burmese War, he was off again to visit Central India, and during this tour met his two suffragans to discuss the mischievous scheme of Archbishop Tait and the home societies for appointing sectional coadjutor Bishops, instead of regular diocesans for new Indian territorial sees, an idea due to the intolerant sectarianism of the C. M. S., which wished to have no relation to any prelate not of the extreme Puritan type, so that a Bishop having jurisdiction over S. P. G. missionaries should have no control over them. Milman's opposition prevented the plan from being carried out, and when Drs. Caldwell and Sargent were consecrated after his death, it was as suffragan Bishops in the sense of Henry VIII's Act, not of the C. M. S. invention. There is also some interesting matter, only too brief, about the ancient Church of the Christians of S. Thomas. And we come quite incidentally on such a remark as this:—"Masters has sent me Orby Shipley's last, and I do not think much of Orby;" and, again:—"Manning is the coolest hand at saying impressive nothings that I ever heard of. He was always deficient in accuracy and real knowledge, and yet always was or appeared to be unhesitatingly confident in himself." This witness is true, as S. Paul once said about some

people of similar views as to veracity. The Bishop was also very keen-sighted as to the weak side of the Catholic revival in England, and various phrases are scattered through the work which are in exact agreement with comments we have ourselves made not infrequently. For example, in a letter to a clergyman, is this: "I have, believe me, a great respect for that straight and consistent Anglican Churchmanship, of which I consider you an example. It has really been the great motive power in the late revival of devotion on Christian life at home. The younger people now seem to me to lack the simplicity, energy, and self-denial which characterized it, and to have more fuss than fire, more demonstration than devotion."

The Bishop's remarks about those mixed questions, which are partly civil and partly religious, regarding which he had often to communicate with the Government of India, where naturally enough the civil power crosses the ecclesiastical at more points of junction than in England, are always clear, sensible, and to the point, showing a large common-sense which is too rare in the clerical profession. On the question of fitness for work, he remarks *a propos* of Bishop Copleston, that men ought to be consecrated young for Eastern Bishoprics, as they can learn the languages and the work before the time comes when they must give up. There are but few who can learn and work as Milman did after the age of fifty-one, that at which he became Bishop of Calcutta, and the average principle ought to be applied as a rule.

In 1876, soon after passing his sixtieth birthday, Bishop Milman, again on a visitation tour to the North West, was taken ill at Peshawur, from sheer overwork, and was moved to Rawal Pindi, about a hundred miles further, as a more healthy spot, where a greater prospect of recovery was possible, but he died there on March 15, after an episcopate of nine most hardworking years. We can go heartily with every word of the panegyrics which his sister's loving care collects from various sources, at once descriptive of his merits, and expressive of deep regret for his loss. Some of the notices we have seen take exception to his incessant journeying, and object that much of his work ought necessarily to have lain in Calcutta, in his capacity as the organizing head of a great department with local claims on it. But while that may be true enough as a general rule for future Bishops, it is certain that Milman's unwearied zeal stirred all Christian India wherever he came, and did much towards breaking up the crust of apathy which the conditions of life and climate are always tending to draw over religion, especially amongst Europeans. And he also proved that for any Bishops who wished to do their duty by their people, the dioceses of Hindostan are enormously too large, so that his life and death have done something already, and will probably do more, to promote sub-division. The biography, which ought to be in every mission-college library, and whose perusal might do much to bring about the Bishop's most earnest desire, the awakening of missionary zeal in England, so that more men, and of a better stamp, may volunteer for Indian service,

reflects the highest credit on the author, whose tact and good sense are manifest throughout, as well as those other and perhaps even higher qualities which go to the making of a good book, which is not in the least goody. We should be glad to hear that its sale was such as to justify commercially the issue of a cheap edition for more general perusal, and we could desire a larger element of the Bishop's eminently wise letters in any such reprint.

SHAKESPEARE—No. X.

BY THE REV. DR. BOLLES.

SHAKESPEARE'S RELIGIOUS FAITH-

HITHERTO I have given a few specimens or illustrations of what Mr. Murdock calls Shakespearian Draughts from the Bible. That subject alone is almost inexhaustible; nor do I know of any *single one sublime and important passage in the writings of the great dramatist for which we could not find some text of Scripture explanatory or corroborative*. From these facts we have an evidence, indirect indeed, but not the less demonstrative, that our immortal Poet was no atheistic or merely even a deistical unbeliever.

Shakespeare an Atheist! Horrible! not less than one thousand times does he mention the name of God—several hundred times more frequently than it is mentioned in the Bible itself; not less than one thousand times in addition does he refer to God by some of His works, or in some of the operations of His providence; and yet never the thought that “there is no God,” except as the product of a diseased and disordered mind.

“An insane root

“That takes the reason prisoner.”

No doubt the name of God is sometimes used profanely as required by the characters, but always in the Historical Plays, much more reverentially than in the original; as for instance where the chronicles record the horrible oath of King John—“*by God's Teeth*,”—Shakespeare omits it altogether, and puts into the mouth of the King the language of dignity and reverence.

Let me group together a few of the evidences, taken casually from nearly all his works:

“O forbid it, God,

“That in a Christian climate, souls refined

“Should show so heinous, black, obscene a deed.”

“Why, thou owest God a death!”

The very language of Hooker in his interpretation of the words, “The wages of sin is death”—not a debt to nature, but a debt to God.

“Now God be praised! that to believing souls,

“Gives light in darkness, comfort in despair!”

“And God shall be my hope,

“My stay, my guide, and lantern to my feet.”

"Cold news, Lord Somerset ; but God's will be done !"

"O thou that judgest all things, stay my thoughts,

"My thoughts that labor to persuade my soul."

"If my suspect be false, forgive me, God !

"For judgment only doth belong to Thee !"

"Who hath not heard it spoken

"How deep you were within the Book of God.

"To us, the Speaker in his Parliament !

"To us, the imagined voice of God Himself !" (referring to the Priestly office of the Archbishop of York.)

"God and His angels guard your sacred throne."

"Now, if these men have defeated the law, and outrun native punishment, though they can outstrip men, they have no wings to fly from God."

"Poor soul ! God's goodness hath been great to thee ;

"Let never day nor night unhallowed pass,

"But still remember what the Lord hath done."—2 *Henry VI. ii. 1.*

"He was a King, blessed of the King of Kings !

"The battles of the Lord of Hosts he fought,—

"The Church's prayers made him so prosperous."

"Erroneous vassal ! The great King of Kings

"Hath in the table of His law commanded,

"That thou shalt do no murder ; wilt thou then

"Spurn at His edict, and fulfil a man's ?

"Take heed, for He holds vengeance in His hand

"To hurl upon their heads that break His law."

How then can there be any doubt as to the belief of Shakespeare in that fundamental article of the Christian faith as proclaimed in the Apostles' Creed, "I believe in God, the Father Almighty." Not a Pantheistic God, absorbed in the Universe, having no separate and personal existence and as powerless to help and to govern as the senseless clay ; but a personal God as distinct from the Universe as the Painter is distinct from his canvas, or the architect from his building. God in action, ever working, ever living, ever present for the exercise of the almighty attributes of His infinite and incomprehensible nature.

Not a mythological God, having no existence but in the fables, traditions and romances of the human imagination ; but a God as true, as real, as positive, as absolute, as veritable as existence itself, and without *whom* there could be no existence of matter or of mind. Not a God separate, and so far removed from us by His infinity, as that he can feel no interest and no concern for the beings whom He has created, but a God of infinite love and compassion for poor fallen humanity, stooping from His high and holy place and condescending to the cries of the poorest, the weakest and the lowliest of mankind.

Such is the God of Shakespeare, brought out everywhere in his immortal works, flashing and sparkling from every page, from more than two thousand points of light as from the firmament, and as radiators and reflectors of his own sublime and majestic mind.

You want some being, higher, better, mightier than yourself to guide, protect and defend you amid the "sea of troubles." Is there such a Being? Let the illustrious embodiment of all human wisdom and poetry respond to the question—"God shall be my hope, my stay, my guide and lantern to my feet."

THE PROVIDENCE OF GOD.

But another fundamental doctrine of the Catholic Church, is the Providence of God; not merely that God exists and has created all things, but that He exercises an ever watchful care and superintendence over His whole creation, vast and minute, particular as well as general, the one growing out of the other; and in proof of which our Blessed Saviour referred so beautifully to "the fowls of the air and the lilies of the field."

Now of all writers, ancient or modern, in prose or verse, we know not one whose teachings upon this mysterious subject are more remarkable and expressive than those of Shakespeare; nor is there anything about it, however strange, deep, unfathomable, or irreconcilable to human reason, which prevented his great mind from grasping, receiving, adopting and proclaiming it, in every kind and form of speech imaginable by man.

Listen to him! How he compels the impious Buckingham to acknowledge it as one of the ways of God for the infliction of retributive justice:

"This, this All-Souls day, to my fearful soul,
 "Is the determined respite of my wrongs.
 "That *High All-Seer* which I dallied with
 "Hath turned my feigned prayer on my head,
 "And given in earnest what I begg'd in jest.
 "Thus doth *He* force the swords of wicked men,
 "To turn their own points in their masters' bosoms.

How the faithful Adam in his old age, in "As you like it" bestows his last penny upon his sweet and gentle master, Orlando, and is encouraged by the Saviour's promise to throw himself upon the providence of God:

"And He that doth the ravens feed,
 "Yea, providently caters for the sparrow,
 "Be comfort to my age."

How in Romeo and Juliet all the anticipations of the lovers were so strangely disappointed. And why? Because—

"A greater power than we can contradict
 "Hath thwarted our intents."

And how in Hamlet as an explanation of all earthly mysteries those remarkable words were uttered which have now become an axiom for all time—

"There is a Divinity that shapes our ends,
 "Rough-hew them how we will."

THE INCARNATION OF CHRIST, HIS DIVINITY AND HIS ATONEMENT.

Another fundamental doctrine of the Catholic Church, and without which no theology is Christian, is the *Incarnation of Christ, His Divinity and His Atonement*.

Can it be that these truths are recognized by Shakespeare? Yes! Often and most plainly; not indeed as though the poet was writing a treatise on Theology, but so incidentally and so reverentially as to make his language much more expressive of

his actual faith than would be the most ostentatious professions. Let me cite a few passages.

In the first part of King Henry IV. the Introductory act unfolds the designs of the King to recover Jerusalem from the Infidels:

“ Therefore friends
 “ As far as to the Sepulchre of Christ,
 “ Whose soldier now, under whose blessed Cross
 “ We are impress’d and engaged to fight;
 “ Forthwith a power of English shall we levy,
 “ Whose arms were moulded in their mother’s womb
 “ To chase these Pagans, in those Holy Fields,
 “ Over whose acres walked those blessed feet
 “ Which fourteen hundred years ago were nailed
 “ For our advantage on the bitter cross.”

There can be no doubt of the recognition here of the Christian Doctrine of the Atonement on the Cross; but in the Lectures of Prof. Reed on English Literature, this passage is cited to show the superior reverential spirit of Shakespeare for *sacred things and places*, as contrasted even with Milton, whose [Puritan] iconoclasm is more or less manifested in all his writings.

In Richard the Second, we have the dying words of the Duke of Lancaster, which “enforce attention like deep harmony,” and which contain the universal faith of Christendom in the Atonement of Christ, in language which carries us back to the Apostolic age:

“ This blessed plot, this earth, this realm, this England,
 “ This nurse, this teeming womb of Royal Kings,
 “ Feared by their breed, and famous by their birth,
 “ Renowned for their deeds as far from home,
 “ (For Christian service, and true chivalry)
 “ As is the sepulchre in stubborn Jewry
 “ Of the world’s ransom, blessed Mary’s Son.”

In no less than six or seven places, always reverentially, the Virgin Mary is referred to as “*the Mother of God*” or “*God’s Blest Mother*,” and though the expression is somewhat strange to us and may be objectionable, yet it is as old as the Primitive Fathers, and is justified by some of the best writers of the English Church, nay expressly justified by the General Council of Ephesus, as denoting the faith of the Church in the true Divinity of Christ—“God of God, Light of Light, very God of very God,” before He was conceived and born of the Virgin Mary and became *man*,—Immanuel, God with us;” nor can there be any doubt that Shakespeare knew what he meant by the phrase, especially in the cautious manner in which he used it, as an expletive and not in prayer; and that is the doctrine of the Catholic Church—not Prayer *to* the ever Blessed Virgin, but love and reverence for her as the Mother of God—of the God-man.

Already you have listened to a few words from that splendid scene in “Measure for Measure,” where the virtuous Isabella pleads for the life of her brother Claudio, and protects her own chastity against the artful wiles of the lecherous and hypocritical Angelo:

Ang.—“ Your brother is a forfeit of the law
 “ And you but waste your words,”

Isa.—

“Alas ! alas !

“Why, all the souls that were, were forfeit once,
 “And he that might the vantage best have took
 “Found out a *remedy* ;—How would you be,
 “If He who is the top of Judgment, should
 “But judge you as you are? O think on that,
 “And mercy then will breathe within your lips
 “Like man new-made.”

“Found out a remedy ! O, “the remedy !” “the remedy !” All know what it is—the Atonement of Christ—the love and mercy of God in Christ—the Propitiation for our sins—Redemption through His blood.

In Richard III. we have the high-minded and chivalrous Duke of Clarence pleading for his life against the murderers sent by his brother, and rising to the climax, he says :

“I charge you, as you hope for any goodness,
 “By Christ’s dear blood, shed for our grievous sins
 “That you depart, and lay no hands on me;
 “The deed you undertake is damnable.”

That is, a deed for which the good and merciful God will punish you.

In the second part of King Henry VI. in the first Act, we have the promulgation of the new treaty between England and France, against which the aged Duke of Gloster makes this solemn protest :

“O Peers of England ! shameful is this league;
 “Fatal this marriage; cancelling your fame,
 “Blotting your names from books of memory,
 “Razing the characters of your renown,
 “Defacing monuments of conquer’d France,
 “Undoing all, as all had never been !”

And then he adds an oath of special and most extraordinary solemnity :

“By the death of Him that died for all.”

Now what reply can be made to all this accumulated proof as to the Christian faith of Shakespeare? Is it said that they are nothing but words, put into the mouths of the characters represented, and only intended to show the follies and superstitions of the times?

Alas ! Alas ! the moment this ground is taken—that all these magnificent references to God, to Christ, to Conscience, to Heaven and to Hell, are only intended to represent the follies and the superstitions of the times, that moment you divest the sentiments themselves of all their truth, dignity and force ; and the Great Poet himself is plunged into the depths of an ignominious unreality whose immortal works are only

“A tale

“Told by an idiot, full of sound and fury,
 “Signifying nothing.”

But over and above all the evidences garnered up in the Comedies and in the Tragedies, we have a document, written at a most momentous period of the Poet’s life, within a month of his sudden and lamented death, and now to be regarded as a special providence to protect his name and his fame from all infidel asper-

sions, in all coming time. That document is called his *Will*.¹ The original is preserved in the Prerogative Court of London, having his own signature on the three separate sheets of paper which contain it; is dated in Latin, the twenty-fifth day of March, A. D. 1616, and opens as follows:

"In the name of God, amen!" "I, William Shakespeare, of Stratford upon Avon, in the County of Warwick, Gent., in perfect health and memory, God be praised,² do make and ordain this my last Will and Testament, in manner and form following; that is to say, first, I commend my soul into the hands of God my Creator, hoping and assuredly believing, through the only merits of Jesus Christ my Saviour, to be made partaker of life everlasting: and my body to the earth, whereof it was made."

What better evidence can be demanded of the faith of William Shakespeare? That he believed at least "all the articles of the Christian faith, as contained in the Apostles' Creed"—in the truth of which he had been baptized.

However we live in an age of *Will-breaking* as well as of "Will-worship," and it is not impossible that some impious wretch, in the garb of an angel of light, may try to *break* that part of the *Will* of Shakespeare, which proclaims to the world, his dying and undying hope and faith, "*to be made partaker of everlasting life through the only merits of Jesus Christ, my Saviour.*"

Already the attempt has been made by the assertion, that the main body of the will is in the handwriting of the lawyer consulted by Shakespeare, and that the introduction was only in the customary form, in itself of no meaning or importance. Now in reply to this assertion we point first, to the fact of which we are assured, that among all the innumerable wills in the same Prerogative Court, not one is *in exactly the same* introductory form; nor has one been found except in the discovery of the Will of Hooker. Second, that the peculiar form of Shakespeare's Will, *excluding* the names of the Virgin Mary and of the blessed Apostles and Evangelists, identifies him with the Reformation, but then just accomplished, in which it differs also from what had been the customary form, and therefore it must have been dictated by himself. Third, that the only thing of *invariable* custom is the handwriting of the lawyer employed, and also an invariable custom with Shakespeare, as in his plays, to employ an amanuensis. Fourth, that no supposition can be more preposterous than that such a man as Shakespeare could have committed himself to a precise statement of the Christian faith in such a document as *his last will and testament*, when indeed in the truth of it, he not only had no faith at all, but was all the time absolutely an Infi-

¹Shakespeare's Will, in all essential points, is almost in the *exact words* of the *Will of Richard Hooker*—not surely made in any mere custom of form, as he himself expressly denies—who died only sixteen years before him—from whose Ecclesiastical Books, Mr. Hudson has shown a remarkable number of *coincidences*, not to say *quotations*.

²Here Hooker has it, "though sick in body, yet sound in mind, thanks be unto Almighty God," and that is the main difference.

del and an opponent. As for instance, suppose that the notorious Lecturer and Propagandist of Atheism now "going about seeking whom he may devour," whose name I will not pronounce, should suddenly die, as like other men, is possible; and suppose that his will made only within a month of that event, should be found to be made, First, in the name of God, amen! Second, praising God for the blessing of health and memory: Third, commending his soul to God his Creator: Fourth, consigning his body to the dust out of which it was originally created: Lastly, attesting his hope and faith of "*everlasting life, through the alone merits of Jesus Christ my Saviour.*"

Now what would be thought of such a Will and Testament? Would it be called a huge joke? Joke! Almost too solemn even for such a man to suppose he *could* joke at *such* a time and on *such* a subject! Surely nothing less than that the poor unfortunate man, in his last days, had in some way, been converted to God, and most happily changed, for which we pray, "from darkness to light and from the power of Satan unto God, to receive forgiveness of sins and an inheritance among them that are sanctified by faith in Jesus Christ."

God be praised we have no such *sudden* conversion to think of, with all its uncertainties, in the case of Shakespeare; for the imperishable works of his life attest the depth and reality of his Christian faith.

However in the case of Shakespeare there is a special curse resting upon any who may try to *break his will*:

"Good friend for Jesus' sake forbear
 "To dig the dust enclosed here;
 "Blest be the man that spares these stones"
 "And curs'd be he that moves my bones."

Such is the strange record, on a plain free-stone, near the wall, in the Church at Stratford, where the monument is erected, said to have been written by the Poet himself; possibly, however, the work of some friend who had a fear of "*body snatchers*" or a "*Pain-ite*" making capital or merchandise out of the dead man's bones.³ But no matter how the strange inscription came to be thought of and carved in stone, yet, most providentially, it contains an awful warning to any man who shall presume, at this late day, to desecrate and blaspheme, not the bones, but *the faith* in which the Poet lived and died—an inestimable treasure to mankind, not for a moment to be thought of in connection with the perishable dust, and for the defence of which "legions of angels" are marshalled to battle.

What then is the conclusion from this part of our subject?

Almost three hundred years have passed away since Shakespeare lived and wrote; and notwithstanding the advancement of the world in Literature, Science and Learning, he is universally

³For myself, and for reasons not necessary here to state, I have no doubt that Shakespeare himself wrote it, designedly in a plain and homely way, as he wrote everything about himself. And out of love for his Birth-place and his Parish Church, from which he wished never to be removed.

acknowledged to be the Greatest Poet, Thinker and Writer of the ages. Had he a God? Was there any Being over and above himself whom he confessed to be his Lord and his God, his Saviour and Redeemer? Any Being at whose throne he bowed in humility and adoration?

On this point the evidence is overwhelming. His God was the God of the Bible—the God of the Church of England as embodied in all her formularies of devotion, and at a time, when, in fire and blood, she proclaimed herself to be, *not Roman*, but *Catholic*. Yes! Intellectually, at least, Shakespeare was no Atheist, or Deist, or Pantheist, or Socinian, or Transcendentalist. Nor was there anything in the Gospel of God in Christ, reconciling the world unto Himself by the Cross, which either shocked his intellect or outraged his intuitions or transcended the bounds of a reasonable and heavenly faith.

Moreover the fact is unquestionable that all these ideas of God, pervading the Scriptures, were proclaimed by him simply as *truths* requiring no argument to commend them. Always and everywhere they are received and recognized as real, patent, self-evident, indestructible, essential—as essential to universal man as nature itself. To his great soul, and for the objects which he had in view, all these fundamental truths of Divine Revelation were simply taken for granted, requiring no special proof, as no special proof or astronomical science is necessary to demonstrate the existence of the sun in the heavens, always flooding the world with light and heat. All his grandest and sublimest thoughts are derived from them as orient splendours illuminating the firmament, and without them we should have no Shakespeare, just as without Christ, we should have no Bible and no Church.

O dear me! where is the intellect of that man, to say nothing of his wisdom, his learning or his honesty, who is for ever praising the *genius* of Shakespeare, and yet despising and pouring contempt upon that Bible, at whose pages Shakespeare kindled his lamps, and from whose treasury he derived his grandest and most splendid images and illustrations.

CONFESSION AND ABSOLUTION.

IN view of Bishop Stevens' recent charge, and of several other allocutions that seem to speak very confidently as to the teaching of the Church, we print the following letter to the Secretary of the Church Association by the Rev. Mr. Garrow, rector of Bilsthorpe, in 1877, in response to a request to join in a memorial to Parliament against Confession:

DEAR SIR: The memorial addressed to the "parishioners' church warden," for some reason best known to the Association, has been placed in my hands.

The memorialists are asked to put their hand to the statement that "they regard auricular confession to be contrary to the

teaching of the Word of God." There is a conclusive answer to this assumption of the Association in the words of Bishop Vowler Short ("History of the Church of England") :—"The Word of God strongly points out that to acknowledge our faults, especially to one vested with spiritual authority over us, must be a most effectual means of restraining us from the commission of sin. . . . In the Church of England the confession of particular sins is recommended in the Exhortation to the Sacrament, and the Visitation of the Sick; but so little are we accustomed to this most Scriptural duty, that these recommendations are frequently unknown and generally neglected."—(The Second Edition, 1838, page 170.)

The memorialists are asked to declare that "auricular confession is alien to the doctrine, principle, and order of the Church." But it is not so, for the Church gives directions for its use upon two occasions, and nowhere directs that they are to be the only occasions when auricular confession may be used. Moreover, in the 113th Canon of 1604, the minister is charged not to reveal confessions.

The memorial declares that auricular confession is "subversive of the principles of morality, social order, and civil and religious liberty." Not so very long ago the Bishop of Manchester announced, in a sermon at the Savoy Chapel, that he could not speak against confession, as a clergyman, whom he had reason to respect, had told him that it was instrumental in keeping the young "*pure*." Mothers encourage their daughters to go to confession. Surely, it would be "subversive of civil and religious liberty," for her Majesty to "use all the influence at her command to repress" what some of her subjects conscientiously desire for themselves, although it may be disliked by the Church Association. Take the other view. Suppose fathers and mothers in favour of confession memorialized her Majesty to "use all the influence at her command" to bring her subjects to confession; this might be said to be "subversive of civil and religious liberty."

The memorialists declare that they are sincerely attached to the National Church of their Fathers. Let us, then, see what has been said about confession by some of our fathers of the "National Church."

And first, the "Martyrs" Cranmer, Ridley, and Latimer. Archbishop Cranmer: "Confession of sins, which is called auricular, and is made privately to the ministers of the Church, is very useful and most advantageous." Bishop Ridley: "Confession to the minister, which is able to instruct, correct, and inform the weak, wounded, and ignorant conscience; indeed, I ever thought might do much good to Christ's congregation, and so, I assure you, I think to this day." This was Ridley's view the very year before he was burnt, Oct. 16, 1555. Bishop Latimer: "To speak of right and true confession, I would to God it were kept in England, for it is a good thing." According to Izaak Walton, Richard Hooker, shortly before his death, confessed, and

received the Church's absolution from Dr. Saravia; and, according to the same authority, Bishop Sanderson received absolution the day before his death, and "pulled off his cap that Mr. Pullen might lay his hand upon his bare head." This is Ritualism which, I believe, your Association calls Popery; so, according to your Association, Bishop Sanderson was a Papist. *Credat Church Association.*

The Association is probably aware how strongly Bishop Jeremy Taylor advocates confession in his "Dissuasive from Popery," "Holy Living," "Golden Grove," &c. Dr. Isaac Barrow is another authority, Bishop Ken another, Bishop Wilson another, and to come down to our own days, we have the authority of Bishop Moberly, Bampton Lectures, 1868; and Bishop Christopher Wordsworth at the Church Congress at Nottingham, 1871, so far from assuming confession to be "alien to the doctrine, principles, and order of the Church," spoke of "the wise use of confession recommended by the Church of England." It would be easy to enlarge all these high authorities to the size of a book instead of the dimensions of a long letter.

Is not John Wesley speaking in favour of confession when he urges his preachers to "take each person singly into another room where you may deal closely with them about their sin, misery, and duty?" It is true, indeed, that he was called "Jesuit in disguise," "Papist," &c.; and it is also true that one of the vice-presidents of your Association was reported, some time ago, in the *Leeds Mercury*, to have said in a sermon that "he would make it a capital offence to administer confession . . . capital punishment alone would satisfy me. That is my solemn conviction." It is true that the following presentment was made against Charles Wesley:—"We find and present Charles Wesley to be a person of ill fame, a vagabond, and a common disturber of His Majesty's peace, and we pray he may be *transported*." It is also true that the Bishop of London of that day is reported to have said of Wesleyanism, "It will not do, it must be *put down*." I merely mention these latter circumstances as they bear upon Ritualism of to-day, and how they remind us, yea, in the very phrase above, of the manner in which opponents speak of what they dislike.

Richard Baxter did not regard auricular confession as being "contrary to the Word of God." "Despise not the sacramental delivery of pardon by the ministry of Christ;" we find in one of his "Directions." And, again, "I know some will say that it is even to Popish auricular confession which I here persuade Christians to, and it is to bring Christians under the tyranny of the priests again. Answer. I say to the railing dunce of this age no more but 'the Lord rebuke thee.' But is it not the known voice of sensuality and hell to cast reproaches upon the way and ordinances of God? . . . I am confident many a thousand souls do long strive against anger, lust, flesh-pleasing, worldliness, and trouble of conscience, to little purpose, who, if they would but have taken God's way, and opened all their case to their minister,

they might have been delivered in a good measure long ago. . . . Remember this, that it is not enough that you ever open your case to your pastor, but do it as often as necessity urgeth you."

There is no Ritualism here, nor am I a Ritualist; but I am a Churchman and an Englishman. As a Churchman I consider the Ritualists more faithful to the teaching of the Church than the members of your Association, and that they have quite as legitimate a place in the Church of England as John Wesley had, or as you have. As a citizen of free England, the Ritualists have my entire sympathy, as I consider that they have been unfairly treated, and unjustly persecuted by your Association.

With the memorial there is an account forwarded of "Work Done" by your Association, and I have read it with sorrow and with shame. What has the Association done? Whom does it employ to do its work? This is what it has done amongst other "Work Done;" it has been instrumental in the condemnation of the ancient Catholic usage, the mixed chalice; although the judges of the Privy Council, Fathers in God, alas! consenting to the judgment, admitted that "Christ Himself is believed to have used the mixed chalice." So your Association has been the means of obtaining that awful decision, that what Christ is believed to have done, it is unlawful for the Church of Christ in England to do! This is some of the Association's "work done." Observe, too, the three aggrieved parishioners put forward by the Association to prosecute some godly priest! Sir, I view such "work done" with sorrow and with shame; sorrow and shame that fellow-citizens and brother Christians, can be guilty of such unrighteous persecution. After what I have said you will not be surprised by my returning your memorial, and by my earnestly exhorting you and all members of the Association to consider that we are taught in the Litany to pray our good Lord to "deliver us from envy, hatred, and malice, and all uncharitableness."

Your obedient servant,

E. W. GARROW.

Bilsthorpe Rectory, Ollerton, Notts, Nov. 28th, 1877.
To Captain W. C. Palmer.

From the Contemporary Review.

DR. LITTLEDALE'S REPLY TO THOMAS ARNOLD.

EXTRACTS.

FIRST, then, he charges me with misrepresentation, when commenting on an admission of Cardinal Bellarmine's, fatal to the current Roman plea that the difference of the honour paid to God and to the Saints is so great that no one can mistake between them.

Bellarmino's words are: "As to external acts of adoration, *it is not easy to make distinction*; for, generally speaking, the external acts are common to every species of worship, and the *only exception*, the only peculiar right to be reserved for the worship of God

Himself, is sacrifice, and what is connected with sacrifice, temples, altars and priests," ("Disp. Controv. de Sanctor, Beatitud.," I. 12;) whereon I made the comment which Mr. Arnold cites, but not with the context which his words imply. What I said, and say again, was, not that sacrifice in Bellarmine's sense, is offered to S. Mary on the altars dedicated to her, but that the fact of there being such altars at all, and Orders like the Marist Fathers, and votive offerings made to S. Mary,¹ all tend to obliterate the distinction which Bellarmine makes. And I may point out that there is one vital difference in practice between altars of the Blessed Virgin and any of the other Saints he names; to wit, that there is a special altar of the Virgin in almost every Roman Catholic church, if not in every one without exception, whereas altars of S. John Baptist, or of the Three Kings, &c., are not universally, but only locally, found. But the "special altars" which I had in my mind are something more than even this—namely, the erections set up in churches and streets during the month of May, or on any great festival of the Blessed Virgin. I have seen, for instance, the whole centre of the nave in Bruges Cathedral blocked by a huge structure of the sort, completely barring all view of the choir and of the high altar therein, and on this was set up a doll, crowned, crinolined, and bedizened, to which the devotions of the people were directed. Now, when it is borne in mind that the Sacrifice of the Mass is not, strictly speaking, *offered even to Christ Himself*, it follows that under such relaxations of Bellarmine's canon the Blessed Virgin may and does get all that He does in the way of religious homage. Let us take in illustration that very question of her Litany which Mr. Arnold takes up at p. 785. The theory of the rite of Benediction is that it is the evening correlative of Mass. Its full Latin title is *Laudes Vespertinae Venerabilis Sacramenti*, and its order, briefly, is the exposition of the Blessed Sacrament, under the species of bread, on or over the altar in a monstrance, before which some prayers are recited, (which, however, are not strictly prescribed, and are thus often varied at pleasure,) at the close of which the officiant signs and blesses the people with the monstrance, moved crosswise. Thus, the main idea of the service is worship of Christ in the Sacrament. Yet, in point of fact, it is not a Litany in His honour, as we should naturally expect, which is most commonly recited in the presence of the Sacrament, but one in honour of the Blessed Virgin, not containing, nor to my mind even implying, any clause which serves as proof of the apologetic hypothesis adduced by Mr. Arnold.

2. Mr. Arnold appeals to the Missal in disproof of my assertion that popular Romanism shrinks from the Father and from

¹Mr. Arnold denies that there is any relation between sacrifice and the burning of lights. He can have hardly realized (1) the meaning of sacrifice, which is the oblation of a material object in worship, usually so as to destroy it; (2) the manner in which the offering of lighted tapers is commonly made at a shrine or altar in the Roman Church, which is not in the least *decorative*; (3) that an identical usage is part of the ordinary sacrificial rites of Buddhism.

Christ, as not merciful enough. He does not say that throughout my book I myself make repeated appeal to the Missal and Breviary, as bearing conclusive witness against the popular cults, and as being the testimony of the Roman Church against herself, since containing a different religion from the popular one. And he does not hint that very many (perhaps most) lay people when attending mass make no pretence whatever of joining in or following the office, but say whatever prayers they please, which may be, and I believe very often are, devotions to the Blessed Virgin, having no relation whatever to the Mass.

3. Mr. Arnold brings up S. Rose of Lima in proof that there has been no "dethronement" of God in popular Romanism, in favor of the Blessed Virgin. Well, S. Rose of Lima died in 1617, and S. Alfonso de' Liguori, whom I cite as the chief modern exponent of hyper-Mariolatry, mainly a development of the present century, was born in 1696, and published his "*Glorie di Maria*" in 1784. And I appeal once more to sayings therein such as these: "Often we shall be heard more quickly, and be thus preserved if we have recourse to Mary, and call upon *her* name, than we should be *if we called on the name of Jesus our Saviour*." "Many things are asked from God, and are not granted; they are asked from Mary, and are obtained." "At the command of the Virgin all things obey, *even God*."

4. On the next point, as to the binding character of Liguori's teaching, Mr. Arnold is technically right, and my first edition is wrong, misled as I was by a Roman handbook, but the matter has been corrected in the later issues. However, the practical difference between the two statements is a very small one. First of all, before any canonization can take place, all the writings of the candidate, as well private papers never intended to see the light, as published works, must be examined by the Congregation of Rites, to see that no errors, nor even any teachings counter to the current theology, are in them. If any such be found, they bar canonization, unless proof of retraction before death be adduced (Lequeux, "*Man. Jur. Canon. de Reb. Sac.*" I. i.) The rank of "Doctor of the Church" goes further than this, and denotes not merely the orthodoxy of the person so designated, but something much more, thus: "Docteur de l'Eglise: Nom donné a ceux des Pères de l'Eglise dont la doctrine et les opinions ont été le plus généralement suivées et autorisées par l'Eglise. On les appelle *Docteurs de l'Eglise*, parcequ'ils n'ont pas seulement enseigné dans l'Eglise, mais qu'ils ont enseigné l'Eglise elle-même, comme dit Benoît XIV. ("*De Canonizat.*" IV. ii. xi. II.)"² Now what Benedict XIV. does lay down, in citing his predecessor, Leo IV., is that the Doctors of the Church are the standard and tests by which Bishops in their judicial capacity are to decide on new and difficult questions as they may crop up, and by which they are themselves to be judged, also that what is found in the writings

²J. B. Glaire, "*Dictionnaire Universel des Sciences Ecclésiastiques.*" Paris, 1868.

of these Doctors is to be steadily held and propagated ("De Canoniz." IV. xi. 16.)

It is permissible, as Mr. Arnold correctly quotes from Benedict XIV., to differ from the opinion of a saint, provided it be done "reverently, modestly, and with assignment of good reasons." But, obviously, if the denial be carried so far as to impugn the orthodoxy or morality of the Saint, it becomes a censure on the decision of the Congregation of Rites and of the Pope in canonizing him; and thus the most that seems really open is to differ on minor and open questions—*e. g.*, how many nails were used at the Crucifixion. But to contradict a doctor must needs be a still more restricted license, since his teaching is formally *recommended* by the bestowal of that title. And the more recent such a promotion is, the more weight does it carry, for the obvious reason that there has been no time for the rise of new theological problems and of new writers of mark, whose teachings may be held to qualify earlier pronouncements, just as, for example, the Jesuit theology has modified that of S. Thomas Aquinas. Now, the elevation of Liguori to the Doctorate is very recent (since the Vatican Council,) and amounts to such a very strong authorization of his moral teaching, already very widely used in the confessional, as to prevent any frank opposition to it, even amongst those few priests who decline to adopt it as their own guide. It is not *binding*, indeed, as I erroneously supposed, but it is recommended, encouraged, and practically secured from adverse criticism, so as to prevail in the enormous majority of confessionals in the Roman Church.

5. Next, Mr. Arnold, following a writer in the *Tablet*, boldly traverses my statement as to the true nature of Probabilism. No doubt I have not worded it in a Roman fashion, but I have done the doctrine no injustice, as those who are familiar with the "Provinciales" of Pascal are well aware. But as Pascal's name is a red rag to Probabilists, I will turn to a more recent authority, the famous "Bibliothèque Sacrée" of the learned Dominicans, Richard and Giraud. I quote from my own copy, the Paris reprint of 1824, a few paragraphs from an article of fifty-one columns, devoted to the refutation of the doctrine of Probabilism. I translate, for clearness, but purposely make my rendering badly literal:—"Probabilism consists in saying that it is permitted to follow a less probable opinion which favours liberty, in competition with another opposite and more probable opinion, which favors the law." . . . "It suffices even, according to the majority of Probabilists, that the lax or easy-going opinion which favours liberty should possess the *very slightest probability*, whether intrinsic or extrinsic. Three or four ordinary casuists, or one grave doctor, suffice, according to them, to make an opinion probable, and even if the doctor's arguments do not follow me, my conscience may be tranquil. . . . I may *desert the commandment* in all security, despite the weight of my reasons and the cry of my conscience. It is this *pernicious dogma* which we are going to refute." Then follows an assertion that the maxim given above is false, and that

all are bound, contrariwise, to follow the more probable opinion which supports the law, a view which the writers back up with citations from Scripture, Councils, Fathers, Popes, and reason. And under the last head they say:—"Probabilism is in no respect conformable to the primary rule of morals, namely, to the upright conscience. . . . It is a sin to conform one's self to an oblique and distorted rule contrary to the great and right rule of morals. . . . The new Probabilism is much more terrible in its nature, and more contagious in its consequences, than that old Probabilism of the Academicians which S. Augustine combated." These few phrases I have culled give but the barest notion of this indignant exposure and refutation of the system which Mr. Arnold seeks to palliate. . . .

6. Mr. Arnold has, I will not say mistranslated, but at any rate translated with prejudice, a passage from S. Irenæus regarding the influence of the Roman Church, with which I have dealt in my third edition, wherein I have pointed out that the word he renders "agree with," *convenire*, means to "come together," or "assemble at" and simply refers to the convenience of Rome, because the capital, as a business centre for ecclesiastical affairs. For the Latin in the passage referred to—itsself only a version from a lost Greek original—is *Ad hanc enim ecclesiam propter potiozem principalitatem necesse est omnem convenire ecclesiam*. The syntax here compels us to explain the sentence as denoting *joint motion to a place*, exactly fitting in with a well-known use of the verb *convenire*, namely, the assembling of persons from various cities at some common centre, what we should call an "assize town," for the transaction of legal business. So Pliny for instance, "Una jurisdictio appellatur Cibyratica, Ipsum oppidum Phrygiæ est. Eo *conveniunt* vigintiquinque civitates" (v. 28.) But the meaning to *agree with* is not found in such a construction, requiring as it does *cum* with the ablative, or else the word *inter* with the impersonal verb. The error would never have been made in the teeth of grammar save through bias, preventing men from seeing the real sense of the passage, which is exactly glossed for us by Canon IX. of the Council of Antioch in A. D. 341, laying down that the Bishop of the civil metropolis of each province is to be primate *because his city is the business centre*. The Greek runs thus: Τούτῃ καθ' ἑκάστην ἐπαρχίαν ἐπισκόπους εἰδέναι χρή, τὸν ἐν τῇ μητροπόλει προεστῶτα ἐπισκοπὸν καὶ τὴν φροντίδα ἀναδέχεσθαι πάσης τῆς ἐπαρχίας, διὰ τὸ ἐν τῇ μητροπόλει παντάχῃθεν συντρέχειν πάντα τὰ πρᾶγματα ἔχοντα. ὅθεν ἐδοξε καὶ τῇ τιμῇ προηγέσθαι αὐτόν, And I beg to draw especial notice to the exact coincidence of *convenire* and συντρέχειν, with the light which these two passages have cast on them by Canon XXVII. of Chalcedon, which alleges the imperial position of Rome as the single cause why a Primacy was conferred on it by the Fathers. What I mean by alleging that "the special dignity of the Popes appears throughout as a matter of purely human origin and arrangement," is not the assertion that no more is to be found claimed for it in patristic theology (which I had no intention of making, since it would not be true,)

but that every step in the march towards the Papal monarchy is visible and measurable, and that each such step is fully explicable by mere human and temporal causes. This is another example of a difficulty caused by having to pack into one sentence a proposition which in the hands of Archbishop De Marca occupies a folio volume, and in those of Archbishop De Dominis no fewer than three.

7. Mr. Arnold's next criticism is against my assertion that the Church is only *indefectible*, not *infallible*—and he is especially severe on my thesis that the Church of one generation may err, and that grievously, but that it will come right again in the long run.

Well, I imagine I do Mr. Arnold no injustice in assuming that he accepts the Vatican decree of 1870, according to which the *ex-cathedrá* decisions of the Pope on faith and morals are infallible and irreformable of themselves, not from the consent of the Church; and that he rejects the contradictory proposition as heretical. Very good; but in Véron's "*Regula Fidei Catholicæ*," a book of exceptionally high character and reputation, written, too, expressly for the confutation of Protestants, I read, "It is not of faith that the decisions of Sovereign Pontiffs, even *ex-cathedrá*, if unsupported by a General Council, are articles of the Catholic faith, and *this is the unanimous opinion of all Catholic divines*. Those who teach that *new and unheard-of dogma* that decisions of Sovereign Pontiffs, *ex-cathedrá*, unsupported by a General Council, are articles of Catholic Faith, are under an *hallucination*, and must have fallen into error through willful blindness." Now, Véron declares himself to be stating the Catholic consent of his time—the middle of the seventeenth century—and, indeed, of all previous time also. If this doctrine be false (as it must be if the Infallibility dogma be true,) then the Latin Church of two centuries ago was in grievous error. I leave Mr. Arnold to choose but either way my thesis is proved.

In the same connection I may just refer to one of Mr. Arnold's sentences, which has the typical and familiar Ultramontane ring. He says, in clear and decisive fashion: "The Church has always declared, and still declares, herself to be infallible."

It may be so; it certainly is true that a great many individual writers have at various times said something of the sort, but I should be obliged to Mr. Arnold to point out any formal utterances or decrees whatever, I do not say of the Church Universal, but of the whole Roman Church itself, which I apprehend Mr. Arnold to mean, in which any such declaration, whether Synodical or Papal, is to be found prior to that of 1870. The only thing even like it that I know of is in the Acts of the Provincial Council of Sens, held at Paris in 1528; in the preamble to whose decrees occurs this phrase: "For it was God's will that such should be the stability and power of His Church that mortals should be directed to salvation thereby, as by some infallible rule;" and in one of the decrees there follows: "The Church Universal cannot err, because ruled by the Spirit of truth, abiding with it forever."

These utterances of no more than *eight* obscure French bishops in a petty local synod are the whole evidence in favor of Mr. Arnold's sweeping assertion, and I make him a free present of all he can get out of them, especially as the Synod goes on to say that this infallibility is lodged in General Councils. Mr. Arnold can cite without difficulty claims formally made to *supremacy* and *authority*, but *infallibility* had to wait till 1870.

Last of all, in general rejoinder to Mr. Arnold's opening paragraphs, in which he repeats the trite commonplaces about the security of faith in the Roman communion, I would fain direct his attention to a remarkable treatise by John de la Placette, a Huguenot pastor of the seventeenth century, "*De Insanabili Romanæ Ecclesiæ Scepticismo*," Amsterdam, 1686, of which there are French and English versions. It consists of thirty chapters, and its gist is the utter uncertainty which besets every matter concerning Papal and Conciliar authority in the Latin obedience.

I am not aware that any effective reply has ever been made to it; and if Mr. Arnold would like "something craggy to break his mind against," and to win him honour in the event of a controversial victory, I recommend him to tackle it. Meanwhile, I must ask pardon for saying that his criticisms on my booklet, so far as I am able to view them dispassionately, read to me more as if intended to steady himself in his present attitude, against the reasons of internal doubt and uneasiness, than as serious arguments intended to convince others. They deal with mere side-issues and fringes of the argument, in no case grappling with any of the main questions mooted. And if the eighty-ton Birmingham gun, with which he threatens me, be no better aimed than his own saloon pistol, or be itself of such defective casting as a recent Preface to Mr. A. W. Hutton's work on the *Anglican Ministry*, I have little reason for alarm. To me, the champions of modern Romanism recall a caustic saying of Oliver Wendell Holmes: "There are those who hold the opinion that truth is only safe when diluted—about one-fifth to four-fifths lies—as the oxygen of the air is with its nitrogen: else it would buru us all up;" and I cannot feel that Mr. Arnold has cleared their character.

From the Saturday Review.

M. RENAN AS A LITERARY THEOLOGIAN.

THE very interesting and suggestive paper on "Ernest Renan" which Mr. Saintsbury has contributed to the *Fortnightly Review* opens with a disclaimer of any intention to deal "with matters theological." And neither shall we deal with them in the sense of discussing the truth or falsehood of M. Renan's theological views. But the characteristic peculiarities, and, as we should be disposed to call them, characteristic faults, of M. Renan's theological method, are so strictly analogous to the peculiarities of his literary method generally, if not identical with them, that

the one cannot be criticised without virtually criticising the other also. And in fact a great deal of Mr. Saintsbury's criticism does apply equally to both, even where he is not expressly noticing what must, we suppose, be considered M. Renan's principal works, and those by which he is certainly best known in this country, his six volumes on the *Origins of Christianity*. We may go further and say that M. Renan's characteristic weaknesses are distinctively those of a theologian, while it is in subjects of this kind that he appears to be chiefly interested. And here Mr. Saintsbury will bear us out, for he observes, very justly, that "M. Renan's two wings are the abstractions which are called, in the technical terms of theology and morals, spirituality and unction;" and again that he has a special tendency not so much to put himself in the place of the subjects criticised, as "to improve them, in the ecclesiastical sense, that is to say, to use their history and peculiarities for the purpose of illustrating his own ethical, religious, and political ideas." And he tells us further that the *hautes études* which M. Renan is so anxious to see more energetically cultivated in France do not include mathematics or abstract philosophy, but do include the study of religion. All this may be partly due to his ecclesiastical training, but at any rate it is a fact, which alone concerns us here. We conceive then that in examining M. Renan's speciality in that character by which he is most familiarly and widely known to English readers, and which moreover appears most naturally to belong to him, we shall at the same time be indicating his literary speciality generally. And here we find ourselves in substantial agreement with Mr. Saintsbury's estimate. He has very happily taken for his point of departure what he holds to be a fair summary of the unfriendly, but not therefore uninformative, critique of Merimée on M. Renan, as a writer whose aim is "to dress up life in bright colours and agreeable forms, and to express these in somewhat effusive and voluble language, full of unction, and of appeals to the heart, the sentiments, and the religious principle." For the last words we should be inclined to substitute "religious feeling;" "religious principle," as will appear, is precisely what M. Renan not only never appeals to, but instinctively repudiates or ignores.

The point too which we should fix upon as supplying the key to M. Renan's theological method, and which shall be illustrated presently from the latest of his public manifestoes—the lecture he delivered a fortnight ago on the Emperor Marcus Aurelius—may be gathered from the following very pertinent comment on the *Vie de Jésus*:—

To take a connected narrative and reject such details as happen not to square with preconceived ideas, while admitting the others; to reject a prophecy as obviously false; and take it up next minute as a trustworthy history of the events *à posteriori*; to see in a reported miracle, not an imposture, but an innocent distortion of some ordinary fact—all this seems at first sight to partake decidedly more of the spirit of *Dichtung* than of *Wahrheit*.

A page or two later the reviewer remarks that M. Renan's next work, *Les Apôtres*, has been, not without considerable reason, designated a romance. He prefers himself to call it "a conjectural

restoration of history;" but the distinction of name is immaterial, for he at once adds, what is obvious, that "all conjectural restorations incline to the romantic." Now it is exactly this systematic preference of *Dichtung* to *Wahrheit*, or rather substitution of the one for the other, that lies at the root of M. Renan's entire method. It is not that he has formed a wrong judgment as to what is the truth—that question would of course necessarily open the way to endless differences of opinion—or even that he is careless about it; it is that he refuses on principle to inquire whether there is any truth at all, and insists that, whether there is or not, our best wisdom is to remain in ignorance of it. "His gospel," according to his critic, "may certainly be said to be a vague gospel." It would be more accurate to say that vagueness is the essence of his gospel. Mr. Saintsbury's article closes with the expression of his anticipated interest in M. Renan's forthcoming volume on Marcus Aurelius. We have already the advantage of knowing something more about it than Mr. Saintsbury did at the time of writing, from the full reports which have since appeared of M. Renan's elaborate lecture on that subject at the Royal Institution. And it does certainly illustrate and accentuate with remarkable distinctness the impression we had gathered from other sources of his leading principle. The crowning merit of the *Meditations* of Marcus Aurelius is declared to consist in his affirming no dogma, and having no dogma to affirm. To read them "leaves in the mind a void at once delicious and cruel, which one would not give in exchange for complete satisfaction." The writer is a perfect ideal precisely because "he floats between pure theism, polytheism, and a sort of cosmical pantheism," and had no "determinate religion," or "speculative philosophy," and "had formed no idea about the soul and immortality." A passage from one of his Hibbert Lectures about "a fatherly glance looking over the universe" has been frequently quoted of late as evidence of a recantation of scepticism or an avowal of theism on M. Renan's part. It would not be difficult to quote other passages from the lectures looking in an opposite direction, and the lecturer himself would have no desire to disclaim or explain away the contradiction; he tells us plainly in his latest lecture that he "wants the future world to remain a riddle," and, if any "brutish proof" were offered, would refuse to go and see it. It was the special praise of the Imperial philosopher that "his theology was made up of contradictions, and he never cared to put himself in harmony with himself as to God and the soul." This is at least plain speaking, and it is fully borne out by the testimony of M. Renan's previous works. It is not simply, as we have already intimated, that there is a negative side to his theology, or even that it is chiefly made up of negations owing to the large number of questions on which certainty appears to him unattainable. To him theology is nothing, if not negative; negation is the very breath of its life, the atmosphere in which it lives and moves and has its being. To grasp at certainties is to sacrifice ideal perfection, and the true gospel blessing is for those who have not be-

lieved, because they have steadily refused to see. There is a sort of vulgarity in pinning one's faith on facts; and Christianity is not the less beautiful for being based on an *Aberglaube*. "The needs which Christianity represents will abide eternally," and have been admirably satisfied in the past by a creed which owes its success to the happy accident of the zeal of a female enthusiast who secured currency for the fable of the Resurrection.

It is clear of course that the habit of thought which finds expression in such views as these cannot be confined to any one subject-matter. M. Renan applies it to history and philosophy just as much as to theology. His conjectural emendations of history are not restricted to the apostolic age. We do not mean to imply that he deliberately romances. Mr. Saintsbury may be quite right in saying that there is a sobriety about him which certain historians of the same general character in England might do well to imitate, and that "he is not in the habit of basing rhetorical generalizations *upon nothing at all*." We have italicised the last words, because his generalizations are undoubtedly apt to be based on a very slender induction. When his critic affirms that "he can rarely be accused of actual exaggeration," we must presume exaggeration of detailed points of fact to be intended. He had himself called attention not long before to the wonderful meanings extracted by M. Renan out of the callous knees and golden mitre of S. James the Less, which the Apostle himself would probably have been the first to repudiate, and he points out soon afterwards how his whole conception of the middle ages is not so much an exaggeration as a paradox. To describe that period of European history as "representing intellectually nothing but groping after a return to antiquity," is a startling specimen of "conjectural restoration," to say the least of it. And the explanation is not far to seek. It is not the religious aspect of the middle ages, as such, that repels M. Renan; it might even have its attractions for him. But there was a sternness, a decision, a terrible earnestness about that phase of social life, which he cannot away with; the war-like temper is especially distasteful to him. And as in history and theology, so in speculation, he dislikes what is peremptory and precise. Marcus Aurelius, as we have seen, is commended for his freedom from positive beliefs in philosophy as well as in religion. Scholasticism and modern German philosophy are alike coldly, if not harshly, dismissed. There is not sufficient warmth, and brightness, and human interest about them, and in philosophy, as in religion, the notion of attaining abstract truth is a mistake. "Science will forever pursue without ever attaining the formula of this Proteus." It seems hardly respectful to speak of "gush" in connection with so accomplished and brilliant a writer, yet there is a sense in which it would not be incorrect—as Mr. Saintsbury himself hints in one passage—to say that a certain highly idealized and picturesque form of gushing is characteristic of his literary method throughout. This is the impression inevitably produced by his style and manner on readers, and still more on hearers, of his brilliant

periods, particularly on English readers, who are apt to grow a little impatient of being cloyed with "delicious" and "charming" and "ravishing" and "exquisite" morsels in almost every page. But this too belongs to the literature of edification, especially in its French variety. And M. Renan, as was observed before, is always improving the occasion. He would have created a sensation second only, if second, to Lacordaire in the pulpit of Notre Dame. It is hardly perhaps a gratuitous suggestion that he may yet cherish the hope of one day appearing there. Mr. Saintsbury expects to find in his promised volume on Marcus Aurelius "a development of the eloquent projects of reformation in which he has more than once hinted that the Church of Rome might, if she would consider the things that belong unto her peace, be called upon to bear a part." We ourselves pointed out on a previous occasion that M. Renan had in him the elements of an Ultramontane as well as of a sceptic. A Christianity which is not Catholicism, or a Catholicism not predominantly Roman, is to him scarcely intelligible; and Protestantism, if it is understood to mean a protest against the assumed false doctrines of the rival system, is self-convicted of repeating in an aggravated form the original blunder of dogmatizing about truth. The future of Christianity, if it is to have a future, must inevitably be bound up in his mind with the continued spiritual dominion of Rome. And to him it would not appear incongruous, or beyond the range of at least distant possibilities, that Rome should consent to take the lead in some grand scheme of social regeneration, which began by relegating to the category of open questions what have hitherto been regarded by every Church, and indeed in every religious system which has exerted an influence among men, as elementary postulates of the very idea of a religion. There is a practical difficulty about this view which can scarcely have escaped his notice, but which probably does not trouble him. Let us grant for argument's sake the abstract perfection of the creed, or rather creedlessness, of the Stoic Emperor. It may have been "delicious," but, on his panegyrist's own showing, it did not prove a working religion, but much the reverse. Facts are stubborn things, and we are afraid that the Church, whether Roman or non-Roman, will pertinaciously decline to accept the programme M. Renan kindly offers her, and would infallibly bring herself and her "seriously modified" Christianity to rapid destruction, if she did accept it.

Miscellany.

THE KINGDOM OF CHRIST ON EARTH.

EXTRACTS FROM BISHOP HUNTINGTON'S CONVENTION ADDRESS, JUNE 9, 1880.

TO say, as is often said by Christian teachers, that our Lord and Saviour Jesus Christ planted His Kingdom on the earth, however true the words may be, is but an inadequate statement of His relation to His Church, and of our relation both to the Church and to Him. It is not equivalent to His declaration that the Church is His body. This signifies a deeper union, an identification of life. The seed I plant in the ground is something alien from myself; the tree that grows from it is no part of myself and has no share in my nature. It fact it belongs to another order of things in the creation of God. If I plant or build a house, a school, a hospital, any institution however useful, my own personal life does not necessarily go into it. It is in no sense my body; nor yet is it my bride. It is exterior to me. The act of planting it is not only voluntary on my part, but may be arbitrary, and it and I are two separate entities, either one of which may easily be conceived without the other. Christ might have so founded and made His Church. But that is not His own account of its origin, nor is it the representation which the Church Catholic has received and held. The Church is unfolded in history and appears on the earth coming out of His own Person under certain mysterious and mighty laws of spiritual generation, according to an eternal and divine purpose, "from the beginning of the world." It is an outgrowth of the Godhead through the Second adorable Person, for the saving and perfecting of Humanity. It is identified with him. It is not so much a manufacture or creation of His will as it is a "going forth," a continuation, through human agents finite and imperfect, yet divinely ordered and overruled, of His mediatorial nature. Wherever it comes among men, in whatever land or age, it does His work, manifests Him to the world, witnesses for His truth, keeps open the world out of which He descended, and into which He has ascended, is the visible bond of the two worlds; it gathers souls out of the one by regeneration and sanctification with their sacramental symbols into the other; it brings heavenly righteousness and all the powers of quickening grace out of the upper into the lower; it reveals the spiritual world as the reality, and the material as but transient, typical and ministerial; it renews the conscious union between faithful believers here and the living and interceding Saviour and the life-giving Spirit, the Word and the Paraclete, above.

It is in such a "Body of Christ," brethren, such a corporate union with the Lord of Heaven and Earth, that we stand, live, worship, do our daily work, all the days of our life! Do we take in and appreciate the privilege? Do we feel the honour? Do we behold

the glory? The "gift" is "unspeakable;" but to say nothing of duly esteeming it, "do we so much as realize what we say when we assent to the inspired assertion that it *is* "unspeakable?" Imagine that we did, what strength would gather itself in our frames! What a new spirit would animate the round of duty which we tamely call our "professional life!" How much less forbidding and less formidable the difficulties would look which rise before us in the ministry! The entanglements would be loosened. The little vexations would be smaller and fewer. The mountains of difficulty would sink—and the valleys of doubt and dullness and fear would be exalted.

Men who are habitually conscious of labouring to reconcile their fellow-men to God by holding open the door and pointing out the way whereby they are immediately translated into the holy Kingdom of His dear Son are the least likely of all men to find time for speculations which go very far astray from the Faith once for all delivered. It strikes forcibly one who reads it with this thought in his mind how large a part of the honest religious literature of these times is a kind of confused, half-intelligible and pathetic cry for the great rest which this sense of definite relations with Christ's Kingdom of Heaven on earth bestows—relations of subjection, obedience and communion.

Is it worth while for us to take pains to weaken our message to suit it to sceptics and materialists, if we are thereby either giving them a false notion of what the gospel they need really is, or else furnishing them with a fresh sneer at timid and accomodating theologians?

There are are defects of worship. Perhaps some of us would find them in one place and some in another. Some of the clergy are troubled because so few people come to the services they have, others because they cannot have the services they would, others still because their neighbors have too many. Most of us, I rather think, could without injustice to ourselves be discontented with what we do to make these services all that they might be, as the voice, the offering, the prayer and praise, of a people, be they few or many, who verily believe that they are covenanted and sworn together to laud and magnify a king and Saviour whom they loyally and enthusiastically love, for all His benefits, in His present glory, a people who by these testimonies of assembly and liturgy and hearing of His word and hymns and the celebration of His Joyful Feasts are at once receiving from Him and setting Him forth before the world about them. What if that world is indifferent, stays away, sneers, comes and goes with the clouds or its own shifting moods? What has this to do with the "Service?" What are numbers, popularity, eloquence, a fine art in the choir-loft, to these "two or three" who really believe? What are they to Him who bends from His holy heavens, is "in the midst of them," seeing and weighing every heart? Dwell on that Mystical Presence awhile till it fills your soul with lowly adoration, and then put beside it, if you dare do it, the musical performance and performers that, in some of our churches—I am

thankful to say there are not many of them left—profane both the sanctuary and the song. With this mutual approach of heaven and earth,—this reception and entertainment of the Lord of lords, this witnessing before men and angels, is it probable there will be too much reverence—if only the reverence is genuine and not affected,—an utterance of lowly devotion and not of sensuous excitement or party pride?

I beg you, my brethren, to make this truth, in all its grandeur and all its simplicity, the measure of the frequency and extent of your appearance in God's House. The rule of that allowance is the order of the Book of Common Prayer. That is our authority. Are you up even with it, in your practice? Whatever you omit, do not be satisfied, or at ease, with the omission. Hold it as your privation, the loss of your people, the dishonour of the Church, the withholding of His due from Christ. Deplore it, everywhere. What are the appointments therefor—the Daily Prayer, the Weekly and Festival Communion, the Churching of Women, the Offertory? Are they not there to be striven for, prayed for, longed for, till they are had, all through the Great Household of Faith? Do not treat them or speak of them as things abandoned, impracticable, antiquated, dead relics of departed saints. They are more and better. Tell your people they belong there, and that the life is yet in them, and that they shall arise, as they are in many places of earnest toil arising, to living, visible and audible use again. In a letter of a solitary "Country Rector" in England, on another subject, I noticed lately that he mentions incidentally that of a congregation of 114 all told, composed entirely of working people, he had, through the persistency of his adherence to the Prayer Book rule, on Ascension Day an attendance of thirty-six in the morning, eighteen being at Communion, and in the evening sixty. No better day in the calendar than this one could be taken for an illustration of an inexcusable insensibility. The commemoration of the final action in the august proceeding of our redemption, of the miracle which stands inseparable from the Resurrection, as the keystone in the arch of the supernatural structure, of the Departure on which that great future Advent depends, to which the waiting and afflicted Bride turns her eyes in hope, and of the Commission which gave the Gospel to all nations, and with a special preface for its Eucharist—this is the festival which, as I hear with amazement, is allowed to come and go, year after year, by churches among us with closed doors, an unapproached Altar, prayerless unconcern. There ought not to be a congregation in this Diocese which is not instructed and often reminded that if we do less than the Prayer Book provides we are less than loyal, less than obedient, less than faithful. Never palliate the transgression. You will meet an objection in the "expense." If you are absolutely helpless, after doing your best, your sad submission will be accepted. But be not persuaded to yield to anything but necessity. Some of your people, if your plea has the gentleness of the Master, will be convinced. Trying the experiment you will find presently here and there one to

whom these refreshments are too precious to be let go, and who will believe that the fuel, or the silver it costs, is the Lord's. The law that exercise strengthens an organ in the physical realm is no more sure than the law that the oftener Christians worship and break bread together the oftener they will want to, is in the spiritual man. Our hope lies in the gradual multiplying of those few who in heart as well as in Covenant are the "children of the Kingdom."

It cannot be that all men are to be frightened from deeds of valour, now or in the future, because those deeds are costly. When Pagan executioners pointed their swords at the breast of Symphronian, and told him to adore an idol, he said "Give me a hammer and I will break it to pieces." Out of the dust of those who "boldly rebuke vice," and die for doing it, rejected of man, altars if not armies of the cross will always arise. It is not possible that the world itself should not be impressed—perhaps converted—when it seems we do wholly believe in that we say and in all that our standards contain. Enthusiasm, courage, magnanimity, faith, are not dead in men, in modern men, in American men. The sphere of our toil may shrink or widen, but the glories are not fading in the sky over our heads. He that doeth the will of God abideth forever, This is the will of God, even your sanctification—holy living in God's holy household, a household at unity in itself. Our day may go down, but "at evening-time it shall be light." The feet of the Lord shall stand upon the Mount of Olives. The pots in the Lord's House shall be like the bowls before the altar. There shall be one Lord, and his name one. Living water shall go out from Jerusalem. "In summer and in winter it shall be."

THE JOHN BULL ON RITUALISM.

THIS paper thus characteristically sums up its own ideas about the Ritual question in an article on Mr. Mackonochie's Appeal:

One of the greatest evils of these Ecclesiastical prosecutions is the confusion of things good, bad, and indifferent, at the pleasure of an ignorant or disaffected complainant. Of the so-called Ritualism, some points are illegal, but harmless; some are both lawful and edifying; a few are distinctly opposed alike to the letter and the spirit of our Liturgy. In the first class, we should include the Eucharistic Vestments, Lights, and Incense, but these the Judicial Committee distinctly sanctioned in 1857, and have since been whittling away by arguments which will not hold water. They have brought the question into such confusion that the only remedy is to let it alone. In the second class, we unhesitatingly place the Eastward Position and the Mixed Chalice, both condemned by the Judicial Committee, though the former is now "tolerated," in truth being the only rubrical position as the Holy Table now stands in all our churches. Lastly, all Eucharistic worship, and non-communicating attendance, imply-

ing the Corporal Presence and the severance of the sacrifice from the Communion, are distinctly unlawful and Romanising. Here we should demand the strictest observance of the rubric—neither more nor less—because, though the majority of those who talk of the “Objective Presence” have not the slightest notion of its meaning—and indeed it has no meaning—yet with the inventors of it this metaphysical term undoubtedly masks the corporal tenet. It is meant to assert a Presence in the elements, which, as Jeremy Taylor says, “is not there, and to worship it would be to worship a *non ens*.”

All these, however, are questions for the Episcopate more than the Courts. When the Bishops can make up their own minds and unite in determining them, they will have little difficulty in securing a large and increasing obedience to their pastoral decree; and seeing how long they have kept us waiting for it, this should be enough for our day. It is the whipping of the top that keeps it spinning; lay aside the lash, and it will fall of itself.

There are many signs that Ritualistic excess is wearing itself out. Mr. Carter’s resignation is a deathblow to persistent disobedience to the Bishop, and Dr. Liddon cannot disguise its effect. Mr. Mackonochie will probably succeed in his Appeal; and so long as Lord Penzance and his Court apply the lash, his top will spin merrily round on its unstable point. Let Lord Penzance be removed and the Court of Arches restored to its Ecclesiastical character, and the public interest will subside. Sympathy will soon yield to weariness, and weariness to a general desire for peace. The “corruscations,” as Bishop Wilberforce termed them, have sparkled long enough; they must soon disappear, and leave the glowing stream of genuine High Churchmanship to flow without these fantastic accidents.

TITHE AND ALMS-GIVING.

A FEW words may not be improperly added here on the subject of alms-giving. Of late years something has been done towards restoring the custom of systematically paying tithe; and we are glad to think that there are now many persons who strictly set apart a tenth of their income to works of religion and benevolence. All such, we believe, will agree that the Rabbinical maxim, “alms are the bulwark of wealth,” is absolutely true; that they have found it far less burdensome to pay tithe systematically, than it would have been to give away half the amount by fits and starts; and that they have never known anyone to be poorer for the practice they have adopted. But some clergymen with characteristic want of judgment have occasionally spoken in terms of disparagement of mere tithing. They have urged that when a man has paid his tithe, he has only paid his debts, and has not even begun to give. Now it is very discouraging to be told that when you have done a thing which you cannot be compelled to do, and which your neighbours, if they knew of it, would

call you Quixotic for your pains, is nothing after all. And it is not true. The Gospel rule is altogether different from the rule of Law. God does not make any demand upon Christians as of right, but He is graciously pleased to accept as *francalmoigne* everything that is offered for the support of His service or of His poor. His present law has these two clauses—

1. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity ; for God loveth a cheerful giver.

2. He that soweth little shall reap little, and he that soweth plenteously shall reap plenteously. Be merciful after thy power.

But those who say that a Christian man's tithe, though voluntarily paid, is so entirely a matter of obligation that it does not count as a peace-will offering, or a gift at all, overlook a very important element in the case. The Jews lived under a Theocracy, and their ecclesiastical dues included their rent and taxes. It is true that the Hebrews performed their military service in person ; but war with them, when not guilty of disloyalty, meant little more than the gathering of spoil. No people, in fact, were ever so lightly taxed for religion. The Egyptians paid two tithes to Pharaoh, and the Jews also paid two tithes, but one of them went to defray the expenses of their holiday pilgrimages. With us the national burdens amount to one tithe, and rent to a good deal more than another. While, then, tithe-paying is a reasonable and salutary practice, it may fairly be held to go beyond the idea of a mere obligation, and persons who adopt it ought not to be told that they are only paying a debt.—*Ch. Times*.

RITUAL EXCESSES AS TO ALTAR LIGHTS, &C.

THE *Church Times* and other papers begin to speak of "making concessions" in matters of Ritual, now that the Persecution Company has so notably failed in the Clewer case, which has probably wrecked its large fund collected for Ritual prosecutions. In a long editorial on the subject it says:

Under these circumstances, it appears to us that the whole aspect of the Ritual question is changed, or at all events is on the point of being changed. Hitherto, the great thing was to resist, and to bring to naught, the authority of the Privy Council, which, in itself a constitutional scandal, had justly earned contempt by the judgments it had pronounced. For this purpose it was not of much consequence whether the "practices" over which the battle was fought were wise or expedient. In fact, the less that there is to say for them the more complete has been the rout of the Persecution. But when it is established that the attempt to force the consciences of Churchmen, and to bring upon the Church that very meddling by exterior persons which the Act of Henry VIII. expressly repudiated, is at an end, the time will come for considering the subject from an entirely different point of view. We shall then be able to enquire whether anything may be dispensed with that would afford relief to the feelings of those who had sought to oppress us. There is, for exam-

ple, a matter which we mention because we see it has just been made the subject of complaint at a vestry meeting. It was said that the incumbent had at first introduced two altar lights, and, having made good that step, had since added thirty or forty more. Now it will surprise some of our readers to learn that anything beyond two lights is not only against the Injunctions of 1547, but contrary to the whole practice of the Middle Ages—in other words, that those Injunctions did not take anything away from the ornaments of the altar, but merely continued the constitution of Archbishop Reynolds of A. D. 1322—“*Tempore quo missarum solemnia peraguntur, accendentur duæ candelæ, vel ad minus una.*” Indeed, one light would seem to have been far more usual than two; for John Myrc in his *Instructions for Parish Priests* says:—

Look that thy candle of wax it be,
And set her so that thou her see,
On the left half of thine altar.

Even in rich churches it is clear that the rule of two lights was never exceeded. Thus the inventory in the *Bassingbourne Churchwarden's Book*, just published by the Rev. B. H. Wortham (Rivingtons,) contains the following enumeration:—

Itm. iij payer off Candylstalis of lateyn, yt. one paier called Standderdes wt. bestes under ye ffetes, ye iide lesser wt. one yemewe (*sic*), ye iide lesser ffor processionares. . . . Itm. a Candylstyle wt. iij ffete.

The date of this inventory is April 16th, 1498, and it shows that this Cambridgeshire church was most amply supplied with *instrumenta* of every kind. The last mentioned candlestick was evidently for the Paschal light. Two being for processions, there remain only four that could have been used for the altars, of which there were three. At All Saints', Derby, a collegiate church in a county town, where there were ten altars besides the High Altar, an inventory of A. D. 1466 published by Mr. J. C. Cox in his admirable *Notes on the Churches of Derbyshire* (vol. iv. p. 85), mentions four candlesticks, a greater and a lesser pair. Thus it is clear that in the wealthiest parish churches only the High Altar had its two lights, and in the other cases a single candlestick was brought and set on the Holy Table just before Mass began. It is also clear that there could have been nothing like modern *Tenebræ*. Least of all is there the smallest precedent for the meaningless display of pyrotechnics which has lately been introduced, apparently for no reason except that it looks pretty. According to the *Novum Registrum Ecclesiæ Lincolnensis*, or the statutes given by Bishop Alnwick A. D. 1440, and quoted in *The Lay Folk's Mass Book*, just published by the Early English Text Society, the Treasurer of the Cathedral was to provide on the greater feasts one wax taper to stand upon the north corner of the altar, and two for the small candelabra before the altar; these lights to burn at both Vespers, at Compline, at Matins, and at Mass. On ferial days he was to find one wax taper for the altar at Vespers and Compline, and two for the candelabra at Mass. It seems to us that a sound criterion of desirable ritual would be to ask how far it is likely to promote the great reform of this

century, the restoration of non-communicating attendance, and the proper disposition of those who are present at the Divine Mysteries?

THE CRUCIFIXION.

SIR: I was very glad to read Mr. Shuttleworth's remarks at S. Paul's, which you endorse. I called attention to this some years ago in a paper in your columns, which afterwards had a large circulation. I mean the "Cross in the Mire." Some of our best antiquaries confirm what I then stated, that the earliest form of cross used in churches was rather the Tree of Life than the gibbet cross of torture, and the earliest treatment of the Crucifixion, as Mr. Shuttleworth stated, is the "Lord reigning from the Tree," rather than the much later painful and realistic treatment. The late Welby Pugin, Sen., designed the windows, I believe, at S. Mary Magdalene's, Munster-square, and Wells-street. The late Mr. Stuart remarked to him, surely the wood of cross should be like nature, brown. Oh no, replied Pugin, the cross should be green. It was always so treated in old times, and not black or brown, like modern stations of the cross and paintings. The work of the cross is alive and continues; "the leaves are for the healing of the nations." "I am He that liveth and was dead, and behold, I am alive for evermore," is the Easter doctrine of Christ Crucified." The Good Friday death scene is suitable probably for Good Friday. There is, or was a few years since, an ancient Crucifixion in glass at Chacely Church, near Tewkesbury, and another similar near Ledbury—I forgot the name. Both of them have green tree crosses. There is another ancient painting of Christ reigning from the tree over one of the side chapels in S. Albans' Abbey. I know of two very rude sculptures, heads of old churchyard crosses, one desecrated, and the other built into the wall, where the Christ stands on a block on the Cross, with arms all-embracing and outstretched, and the body not hanging in suspense. Only last week I saw another. The broken head of a churchyard cross just dug up. When the figure is so sculptured, they will be carefully copied and again set up shortly by a friend. Lord Beauchamp or the rector of Madresfield had this subject so treated at Madresfield Church, Worcestershire, where the Christ is painted on the rood cross alone reigning. I have a photograph of a very beautiful reliquary or sacrament-house, German. The base is a shrine on four feet, out of which rises a lonely altar-cross, on which the living Christ stands nailed to the cross, but represented alive. If the Holy Sacrament were reserved, no receptacle could be more fit. The date is 12th century.

I have also an ancient silver pectoral-cross, so treated with a tear-drop at the base, similar to those attached to gold medallions with the head of Charles I., which his adherents wore.

A friend told me in a now forgotten controversy how rival schools used the Crucifixion to set forth their views. The par-

ticular redemptionists used the modern crucifix in which the body is depicted hanging by the arms. The other school of universal redemption, the all-embracing outstretched arms, denoting that He died for the sins of the whole world. In Parker's "Anglican Calendar," page 321, there is a copy of stone sculpture from Romsey Abbey, with Christ reigning with outstretched arm, aureole, and nimbus, over His head a hand reaching down above His head. On page 60 of the same is a curious two-handled vase, containing a five branched lily, on which hangs the figure of Christ crucified.

I think in all the examples Pugin gives of rood lofts there is not one cross such as is now used by modern Rome, i. e., two planed boards. They are all rather symbolical:—

Elect, on whose *triumphal* breast
Those holy limbs should find their rest.

The ends of the cross arms finishing in a floriated treatment of a bunch of vine leaves or trefoil, emblematical of the True Vine, or the graces which now flow from the Holy Trinity and purchased by Calvary. I have also three most beautiful photographs of processional crosses of the twelfth century, and one of 996 A. D. They blaze with crystals and jewels, and a circle of filigree work and rays of glory, and I have a strong feeling that they might be copied and carried in procession to the edifying of the faithful, and without scandal to well-meaning, but ill-instructed Protestants. They are indeed crosses of glory.

The rood-screen is properly the "Gate of death," *vide* symbolism of Easter Eve Collect. Christ ascending, or Christ in Majesty, the Living Saviour, is more properly the subject after primitive precedent, for the crowning subject at the altar, since we do not go there to kneel at the feet of a *dead* Christ, but to plead the Sacrifice of Him who "suffered without the Gate," where blood sprinkling and cleansing is carried to the Mercy-seat, while He "within the veil ever liveth to make intercession for us." The late Bishop Forbes of Brechin—no mean authority, and who worked such havoc among the Presbyterians of Dundee—placed over the altar of his cathedral there a striking and life-size mosaic of King Jesus, the Crucifixion peering over the pinnacles of one of the lowest stories of the windows of the apse. Mr. Butterfield has also carried out the same proportion of doctrine in Keble College Chapel, Oxford, and placed the Crucifixion in the due place it occupies in the Creed, and placed the Majesty over the altar. So treated by our great artists, what a real meaning the old familiar hymn, "Vexilla Regis prodeunt," has, or with what new light that Easter hymn sheds out—

Jesus lives! henceforth is Death
But the Gate of life immortal.

The priest at the altar pleading the One Sacrifice has his memorial before him on the chalice-foot, or illumination of the initial letter of the Canon.—*Cor. Ch. Times.*

THE PROVINCIAL SYSTEM.

AN EXTRACT FROM THE CONVENTION ADDRESS OF BISHOP SEYMOUR, MAY 5, 1880.

AS regards the Provincial System it may be worth while to remark that the thing itself, called by whatever name you choose, must come ere very long. At our present ratio of increase, since the beginning of this century, the day is not distant when our Bishops will be numbered by hundreds, and our clerical and lay deputies by thousands, and the meeting of our dioceses by representation as *one Province, as in now the case*, will be simply impossible. This evil of overgrown dimensions, if it were the only one, might be left to cure itself; the General Convention with its hosts of numbers would come with rapidly increasing conviction to be regarded as the plague of locusts. No town would receive it, much less welcome it, and even if the largest cities were selected as the places of meeting, no hall could be found spacious enough to accommodate the vast crowd which would assemble for deliberation and legislation.

But there are other evils rapidly growing under our present system, and partly as a consequence of it, which must be remedied or sad results will ensue. There is immediate and pressing need for the reform of our judicial code. A single trial in any and every case is final. There is no appeal, no matter how strong the local prejudice, how venal or partisan the court, how weak, corrupt, or wicked the judge: when the sentence is pronounced, so far as the laws of the Church are concerned, there is no redress. Such a state of things is simply dreadful, and the civil and criminal code of every civilized country cries shame upon us in allowing our laws to remain such, that our jurors may be bribed every one to condemn the accused, the ordinary safeguards with which the civil court of justice protects the interests of the vilest criminal may be disregarded, and the judge who pronounces sentence may be confessedly the accuser, prosecutor, and bitter assailant of the party on trial; and yet when condemned he has no appeal save to the laws of his country, or else in silent or patient waiting to his God. There seems to be little hope for reform of our judicial system from the legislation of the General Church. It was tried years ago and signally failed. It might be successful now, but still a more immediate source of relief suggests itself in the organization of several Dioceses into a Province, and then it would it be naturally arranged that the appeal should go from the Diocesan to the Provincial Court. So simple a solution of the difficulty would bring at least in part the desired relief, and would set an example which could be easily and speedily followed. Be this as it may, the grouping of contiguous Dioceses into associations for mutual help and protection and the extension of church work is very primitive, if it be not Apostolic. It requires no profound scrutiny to see in the Epistles of S. Ignatius that he had the supervision of other churches besides Antioch, and that he stood to various surrounding bishops as a first among equals. The existence of such a system emerges on every hand in the

historic records of the immediately succeeding ages. The Apostolic Canons, which to a large extent echo the voice of the Apostles, and which were in several important particulars re-enacted by the Council of Nice, imply and require a grouping of Dioceses. It is idle to invent theories, and to contrive schemes to avoid what is practically inevitable: and unless the fundamental principles of the Church of God as embodied in her laws of universal acceptance be set aside, what is known as the Provincial System must in substance always exist. In Rome the Ecumenical Canons have in many instances been broken down, and hence with her the Provincial System is a *name*, and nothing more: her Metropolitans have no power, her synods are a pretence. All power of every kind is lodged in *one*, and he is the absolute monarch, the sovereign lord and unlimited master of the entire obedience. This strange and unscriptural and uncatholic state of things is the result of a contest long drawn out, and the main element of the fight was the war of the papacy against the Metropolitans, the antagonism of the Popes to the Provincial System. The False Decretels served equally the cause of the Bishops of Rome and the diocesan Bishops. Between these two the Metropolitans were ground as flour between the upper and the nether millstones, and soon they disappeared as a reality from the Patriarchate of the West. When these were gone, the petty individual Bishops were easily crushed, and then the see of Rome was relieved from all restraint, and developed rapidly into what we see her to be to-day. On the other hand, had the diocesan Bishops succeeded at once in overthrowing the Metropolitans and dethroning the Pope, they would have been without immediate restraint from above, and would have developed according to the bent of their characteristics into faithful devoted shepherds of their flocks, or into petty tyrants, ruling those under them with a rod of iron, and making their own sweet will and caprice law. Here is the danger among ourselves. *Quis custodit custodes?* is a question which does not always receive from our present system so prompt and definite and satisfactory a reply as would be desirable, *especially for the clergy*. Hence the danger to which we adverted of great scandals arising in consequence of the monstrous defects and faults of our existing judicial system, and which would be averted by the wise grouping of our diocesans into associations under a ministerial head, duly restrained and limited as to his powers and functions. Such a system is anti-papal as anything in the world can be, and no more signal evidence of ecclesiastical history and of all experience could be given than to urge that the Provincial System as it existed in the Early Church leads to Rome;—it leads directly the other way.

The interest which we feel in the matter is simply our desire to cure existing evils and avert impending dangers by employing the methods of government and administration which were adopted by the Primitive Church, and which all experience shows have proved the most effectual for securing the rights and freedom of all, clergy and people, and guarding against the intrusion of abuses both from above and below.

NOTES.

—The *Church Review* says of the word “Recessional:” “When the above foolish and vulgar word first made its appearance in accounts of Ritualistic Services we hoped it would have but a short life. We hoped that as the majority of the clergy are, or are supposed to be, men of tolerable education, they would soon frown down a word which is not English, which could only have been coined for the special use it serves by persons profoundly ignorant of the Latin language. The word, however, still lives and flourishes: we see it in print and in writing, and meet with it in speech; it occurs in newspaper reports, on choir notice papers, and everywhere else where it can make its appearance. Whether this be due to the carelessness of the clergy about correcting a vulgarism, or whether it is a result of the want of culture which some say is becoming a mark of advanced High Church priests, we do not know. In any case, it is a great pity that a foolish and vulgar term should become current amongst us, whether carelessness or ignorance be the cause.”

—The S. P. C. K. must be especially congratulated upon the wonderful success which has attended their monthly Sunday-school publication, *The Dawn of Day*, the circulation of which is now more than 80,000. From time to time we have noticed with pleasure and approval the sound Church tone and interesting matter which appears in this half-penny monthly. There is an indication in the report that a new edition of “Church Hymns” will be published, Mr. Arthur Sullivan having revised the music, and the Lord Bishop of Bedford and the Rev. J. Ellerton the words and expression notes. The preparation of a series of diocesan histories, for the present confined to England and Wales, is now in hand, and a volume of some 256 pages will, as far as practicable, be devoted to each diocese. The clergy and laity will surely be glad to learn something of the past history and associations of the diocese in which they live, and we trust that from a pecuniary as well as from a literary point of view the venture may be successful. Amongst other works in preparation, the editorial secretary promises us the lives of S. Hilary of Poitiers, S. Martin of Tours, and S. John Damascene; whilst the history of the rise and fall of the Church in North Africa is to be treated of by the Rev. Julius Lloyd, who will avail himself of some recent discoveries of French archæologists, which we are assured throw considerable light upon the vicissitudes of African Christianity.—*Ch. Review*.

—The *Church Review* says of fasting communion: “As regards Mr. Perry’s mistake about S. Hugh and fasting communion, of course the *Tablet* can simply repeat what our correspondents have pointed out, but we may fairly question the propriety of calling non-fasting communion ‘horrible sacrilege.’ Put it as high as we like, yet fasting communion, comes under the head of ritual injunctions. Horrible sacrilege denotes something essentially profane, bad in itself and not bad merely because forbidden. It must always have been bad. The regulation does not connote

the idea of essential sacrilege, for it means that food may be taken five seconds before 12 o'clock P. M., and not one second after it, and it depends upon what the custom is as regards the beginning of the 'day.' Supposing it were the custom of the Roman world to begin the day at 6 o'clock A. M., food might be taken an hour or two before Mass. Then non-fasting communion was the custom before S. Paul went to Corinth to set things in order, and it was allowed in Egypt on one day in the year up to the fifth century. Therefore it was once not sacrilegious, and cannot ever be sacrilegious *in itself* and apart from authoritative prohibition. The *non obstante* the appointment of Christ, of the Council of Constance, in the matter of communion in both kinds, *has* perhaps a claim to be called sacrilege."

—The *Academy* understands that Dr. James Geikie, F. R. S., will shortly send to press a work entitled *Prehistoric Europe: a Geological Sketch*, which treats of the principal climatic and geographical changes which have occurred in our continent since the commencement of the Pleistocene or Quaternary period.

—At a meeting of the members of S. Paul's Ecclesiological Society, a paper on the "Decorated Period of Ecclesiastical Architecture" was read by Mr. George H. Birch, in the absence of the author, Mr. R. Herbert Carpenter, M. R. I. B. A. He traced the gradual growth and development of this, the Middle-Pointed style, as it is often called, out of the simpler forms of the Early English. From its prevailing so extensively through the reigns of the three first Edwards, it is often spoken of as "Edwardian." Of the examples particularly referred to may be mentioned Guisborough Abbey; S. Stephen's Chapel, Westminster; parts of Westminster Abbey; the Cathedrals of Gloucester, Carlisle, Exeter, Chichester, &c.; Holy Trinity Church, Hull; and the churches of Howden and Boston.

—"One of Sister Dora's Fellow Workers" has a letter in last week's *Guardian*, in which she "corrects some of the misstatements in the book ['The Life of Sister Dora,'] as they are calculated to give quite a wrong impression of the principle and spirit in which all work at the homes of the Good Samaritans is conducted; all family affections and duties having ever been encouraged by those at the head of the institutions and never repressed. Sister Dora joined the Sisterhood at Coatham with the full consent of her father, it having always been the rule that no lady should be admitted without the consent of her parents or guardians. The 'severe course of training' is incorrect; servants being kept for all housework, cooking, &c.—no 'scouring of floors or cleaning of grates' being done by the Sisters. The story of her being forbidden to visit her father on his deathbed is entirely without foundation—no case of private nursing in Devonshire having ever been undertaken by order of the Director at Coatham. Mr. Pattison died in December, 1865, and Sister Dora remained in the closest intimacy with all the members of the Sisterhood till November, 1874, when her connection with them ceased, not by her own wish, but by the decision of the Director of the

Home, and with the full approval of every member of the institution. There are many other passages in the book equally incorrect, which have caused much pain to many of her old fellow-workers, and I regret extremely that the memoir of so useful a life should have assumed the form of a biographical romance."

—The Rev. G. Body has published the following letter which he had written a friend: "I am told that an impression is abroad that I advocate compulsory Confession; I am not sure that I understand what is meant by the term. But I suppose it to be that I teach: (1) Either that Confession is a matter of Christian obligation binding on all Christian men; (2) or that its use is necessary for the forgiveness of Post Baptismal sin or for a close walking with God. You know how entirely I dissent from either statement. In public and in private I have habitually contended against these positions. In my mind the use of Confession is no general obligation. A man may respond to all the obligations of Christian life who never uses it from the font to the grave. Nor is it necessary for the forgiveness of Post Baptismal sins. For this, contrition is alone essential. Nor in my judgment is its use always helpful in Christian living. As a matter of fact I often advise those who consult me on the question not to use it. Indeed, I am very far from wishing to see Confession generally used. I believe its use or non-use must be committed to the judgment of each one as guided by the Holy Ghost. But I do believe the use of Confession to be within the reach of Churchmen who seek its ministries of their own free consent. An obligation of Christian life universally binding it is not. A help to peace and holiness to those who are led to it by God it is. The first position is an intolerable tyranny. The second is the preservation of a precious liberty. No one questions the loyalty to the Church of England of Richard Hooker. I am prepared to draw up a statement of my belief on this question in the words, and I claim the liberty to follow the practice, of the representative Divine of the Anglican Communion."

—*John Bull* tells a good anecdote related by Count Schouvaloff on first arriving in England. When he was comparatively obscure and unknown, he found himself at dinner one evening beside one of our so-called *grandes dames*, whose haughtiness piqued, while it amused, the discerning diplomatist. The fish disposed of, he hazarded a remark. No answer. An excellent *salade Russe* made its appearance, and the Count politely asked permission to recommend one of the delicacies of his country. A blank stare rewarded this effort. Not to be beaten without a struggle, he ventured upon a third observation towards the ice. With studied languor the lady turned, and yawned, slowly, systematically, capaciously, in his face. "Ah, madame, I feel for you," cried the Count, in a loud voice; "I also have many teeth stopped with gold."

—Friday, the 10th of March, was kept as a Quiet Day at South Hackney. The Bishop of Bedford delivered the preliminary address at the service on Thursday evening. His Lordship,

whose text was "Heal the sick," said the meditations on the next day would be on our Blessed Lord's cure of certain bodily diseases, as indications of his power and mode of healing their spiritual counterparts. On the Friday the addresses at ten, noon, four, and eight o'clock were respectively on "Leprosy, the pervading corruption of sin;" on "Palsy, spiritual lethargy and deadness showing itself principally in omissions;" on "Fever, sins of passion, sins of commission;" "Deafness and Dumbness, inability to hear God's voice and powerlessness to pray." The two meditations at the 7.30 A. M. celebrations were on Friday and Saturday on "Touching Christ to be healed; and the going away after being healed;" faith being the moving power in each case—prayer, praise, and the sacraments being the hand in the former instance; absolution being the assurance of pardon in the latter. The services were well attended on the whole, more than one business man giving up the day to be present, and others leaving the City earlier to hear as many addresses as possible.

—The *Methodist Recorder* prints the following: "In a special number of the *American Sunday School Times* (an edition of which is published in London,) Dean Stanley, in an article intended for Sunday-school teachers, speaks of the Lord Jesus as 'the last and greatest prophet of the Jewish race; the first and greatest prophet of the races of the distant times to come; to mankind the best likeness of the eternal God, because to God the most perfect example of humanity.' The *Christian* quoting this paragraph says: 'The false liberality, or whatever other motive it be, which leads the editors of Evangelical papers to print with approval utterances which ignore or deny the very foundation of the faith, is greatly to be deplored.' [It is very easy from this to see how the Dean of Westminster so openly avows sympathy with Dr. Colenso. Our "Evangelical" brethren above mentioned must be either Arians themselves or else they must be grossly ignorant of the Holy Scriptures. No Christian who had an intelligent belief in the Incarnation could approve of the above extract from the Dean's writings.—ED. C. R.]

—The *Times* gets vexed and troubled why Westminster should be a city, forgetful that Henry VIII. made it for a short time a bishopric, and that he gave it the consequent rank. Furthermore our contemporary is sorely tried because certain existing towns and villages were Saxon bishoprics, and yet are no cities now. These mysterious places follow a simple law—namely, that the fact of the town having been a pre-conquestal see no more makes the place a city than it makes the parson a dean. Cities are the seats of post-conquestal bishoprics, excluding those Saxon Sees which endured for only a few years after the Conquest, and in compliance with this rule the only places so entitled which cannot show their separate bishops are Westminster, Coventry, Bath, and now Bristol.

Correspondence.

REVIEW.

The Influence of Jesus : By the Rev. Phillips Brooks, Rector of Trinity Church, Boston.

THIS work consists of four Lectures delivered in one of the churches of Philadelphia, in compliance with an appointment from the Trustees of the "John Bohlen Lectureship"—a foundation similar to the Bampton Lectureship in Oxford, sustained by an appropriation from a Legacy left for charitable and religious purposes by the gentleman whose name it bears. This is the first course as we understand of these lectures. The wide popularity of the lecturer and the extensive currency that the book is likely to receive seem to require a full and free criticism of its contents.

The first thing that strikes one is the Title—"The Influence of Jesus." Is this the proper term by which to express the power that goes forth from our Blessed Lord, upon mankind? Influence is a word commonly used to signify the power which one has over another, however it may be exerted. It may be through force of intellect, acting upon convictions, or it may be through the power of example, or the persuasive effect of sympathy, or by unworthy motives presented to the mind. It is a purely natural effect of the relations subsisting between men. It is a term wholly unsuitable to apply to the relations between men and the divine Persons. What Christ does for us is so much beyond *influence*, that the use of the word detracts from our conceptions of the reality. Its application to the work of the Holy Spirit which is so common is without any warrant of Scripture, and has tended to lower in the minds of men their estimate of His divine efficiency.

The other term of the title is equally objectionable, coming from a clergyman in Mr. Brooks's position. A distinguished Bishop remarked to the writer, "When I see anyone speaking of our blessed Lord by simply his human name, I know where to place him." It marks him if not as a mere humanitarian, which Mr. Brooks is not, at least as one who regards the work of Christ simply on its human and earthly side. Such is the effect produced on the mind of the reader, by these lectures. The work of the Lord is looked at wholly from its earthly side, and is so represented as to have the impression that this is the whole of it. There is slight if any allusion to the efficacy of His death as a sacrifice for sin, nor to His resurrection and its mighty forces in regeneration, nor to any of the great events of His life as bearing upon the new creation.

The lectures are entitled respectively, the influence of Jesus on the moral life of men, on the social life, on the emotional, and the intellectual life. The first is the most important, as it involves the fundamental principles of the Christian life. Mr. Brooks's

own definition of influence is this, "every man's power is his idea multiplied by and projected through his personality." "The power of Jesus is the idea of Jesus multiplied and projected through the person of Jesus." "His power is not in the miracles that He did, not even in the marvellous nature which He bore, but in the great truth, the primal and final fact of all the universe, so far as man has any part in it, which the whole nature of the Saviour uttered, and with whose splendor every miraculous touch of that nature in the world, or on man's body, or on man's soul, burst forth into light. I have said already what that idea is—the relation of childhood and fatherhood between man and God." p. 13. Christ's power over man then is a power mainly intellectual. It is the effect of the idea of Christ upon the mind. His personality it is that makes this idea effective, and that idea is "the relation of childhood and fatherhood between man and God." Here is no recognition of a supernatural grace coming in upon the soul to impart a new life as the effective cause of the renewal of man and of society. It is just the idea made effective, and how is the idea made effective? Is it by the power of the Holy Ghost? There is no intimation given of any such agency. It is simply by the power of His personality, and since that personality is only presented to the intellect, this influence is in its final result an intellectual and not a spiritual process.

We have no reason to doubt that Mr. Brooks holds to the doctrine of the Incarnation as it is taught in the Church, but there is no one of our readers who will not be startled at the limitations he places upon its purpose and effect. These are his words; "This is the sum of the work of the Incarnation. A hundred other statements regarding it, regarding Him who is incarnate are true; but all statements concerning Him hold their truth within this truth—that Jesus came to restore the fact of God's fatherhood to man's knowledge and to its central place of power over man's life. Jesus is mysteriously the word made flesh. He is the worker of amazing miracles upon the bodies and souls of men. He is the Saviour by suffering. But behind all these as the purpose for which He is all these, He is the Redeemer of men into the fatherhood of God." P. 13.

The implications of this statement and of the entire teaching of the book are that the relations between God and man are undisturbed, and that the chief necessity of mankind is, to be reminded that God is their Father, and that the sum of the work of the Incarnation is to make it known to men and to persuade them to believe it.

But how does this conception correspond with the representations of the New Testament? To confine remark to the single point of man's sonship to God, in the Gospel of John we read, "to as many as received Him, to them gave He power (*ἐξουσίαν*) to *become* the Sons of God, even to them that believe on His name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." (i: 12, 13.) Here are two distinct conditions necessary for bringing men into the relation of

Sonship to God, first the grant of privilege, implying that without it men are excluded from this relationship, and secondly the entrance of a new and supernatural life whereby they are born again.

Again in Galatians iv: 4, 7, "When the fullness of the time was come God sent forth His Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons; and because ye are sons, God hath sent forth the spirit of His Son into your hearts crying Abba Father. Wherefore thou art no more a servant but a son, and if a son then an heir of God through Christ." Here it is plain that men are not sons of God by nature, but they become such by the constitution of a new relation. Men have got into the relation of servants, and have to be redeemed from that condition. They have lost their standing as God's children, and they have lost the capacity for filial affection towards God. The Son of God came into human flesh not only to assure men of God's fatherhood, but to redeem them from their bondage, and this redemption is secured by His most precious blood; and when they are so brought near to God as to seek a return to His favour, by the gift of His spirit, He imparts the spirit of Sonship, so that God can be approached with confidence and trust and love.

In all this there is much more than Mr. Brooks recognizes, or than his statements allow one to suppose. No doubt the effect of our Lord's teachings and His example are the great force in bringing men back to God—in inspiring them with confidence; but, there is so much more that lies beyond this, beyond His earthly life, which these lectures do not even refer to that they must be criticised as more than merely incomplete.

Let us see what is the divine process for bringing men into the relation of Sons to God for which they were made. First of all the Eternal Son, who is in the bosom of the Father from all eternity, comes down and enters into humanity, taking it in the womb of the Virgin—thus being made man. "That holy thing that shall be born of thee shall be called the Son of God." This expression applies not to His eternal and præexistant nature, but to the nature He had assumed. That infant Jesus was as a member of the human family the Son of God. In Him the relationship which was lost in Adam was reconstituted. He was the head of a newly constituted humanity which was perfected in Him. The first head failed, and lost his standing for himself and his whole race; the second Adam stood fast in His integrity, and thus by His life and death and resurrection brought forth a perfected manhood. Having entered into the race He endured all its trials and weaknesses. He grew up from childhood to manhood and in His earthly life fulfilled all righteousness, "learning obedience by the things that He suffered." He endured the death of the Cross, because such was the will of His Father, and by it He removed the hindrance that stood in the way of recovery, and then rose from the dead in the power of a new and endless life by which men are saved. (Rom. v: 10.) It was not until

He rose from the dead that the character of *human* Sonship toward God was complete even in Him. The full dignity of Sonship to God involves both immortality and sinlessness. He was declared to be the Son of God with power by His resurrection from the dead. And it is only by being brought into spiritual-vital relations to Him, by being grafted into Him as the branch into the vine, and drawing from Him the life of His resurrection that we can become the Sons of God. Sonship to God does not come to us from our creation-standing. It is a grace bestowed upon us, along with an inward working energy to enable us to become that which we are called to. We are even now called the children of God in anticipation of our attaining the perfect relationship, just he He was, but the relation does not become perfect until we attain resurrection and immortality. Fatherhood in God does not necessarily imply Sonship on the part of the creature. It is not a privilege granted to the angels, for we read in the Epistle to the Hebrews, "Unto which of the angels said He at any time thou art my Son, this day have I begotten thee?" It is remarkable how little is said in the Old Testament of God's Fatherhood. And why but because the relation as toward man was not yet developed? When the term is there used it is not as applicable to mankind at large, but to the chosen people whom God had brought into a special relation to Himself.

Fatherhood has its origin, so to speak, at least its primal idea in the relation between the Father and the Son in the Trinity. It is this relationship transferred to our Lord as man, and through Him to all who are united to Him that makes us the Sons of God. There is a sense in which it is applied to Adam, who by virtue of his direct creation is called "the Son of God," but to no other except in Christ. It is the new creation in Him who are thus privileged. He is "the first born among many brethren." Those who are united to Him are His brethren. This union is effected by the Holy Ghost through the ordinances of the Church; first baptism—for "we are all the children of God by faith in Jesus Christ, for as many as have been baptized into Christ have put on Christ." "By one spirit we are all baptized into one body." And it is by eating the flesh and drinking the blood of the Son of Man that our union to Him is constantly renewed.

Mr. Brooks' representations of this subject make the relation of Sonship to belong to the mere natural man. They exclude the effects of a fall and also the element of a supernatural life as a present force from Christianity altogether. Christianity in his view creates no new relations, it only brings into clear light those which exist. The Pagan and Mahommedan stand on the same footing with the Christian, who is a member of Christ. Jesus appears not as the Redeemer and regenerator of men—as the one mediator between God and man, who gave His life a ransom for us, but as the teacher, and if the Saviour, a Saviour by example and not by the sacrifice of Himself and His Resurrection from the dead.

No doubt the teachings of our Lord in the gospels do bring into light the divine Fatherhood; but we find little or no trace in them of any deep effect produced upon His immediate disciples during His earthly life. How little they were understood may be inferred from the question of Philip in John X. 8. "Lord show us the Father and it sufficeth us." His teachings on this as on all subjects were designed for the benefit of His disciples after His Resurrection, and the coming of the Holy Ghost who should bring all things to their remembrance, that He had said to them. Under this light the truth of the Divine fatherhood comes in to comfort the hearts of those who receive from Christ the power to become the sons of God. Mr. Brooks conceives of a Christian morality that is formed entirely upon the conception of the relation of fatherhood. But is fatherhood the only relation between man and God? Is He not also revealed as the King of all the earth, and must not this conception enter into the formation of a perfect Christian morality? In the fullest sense fatherhood involves Kingship and in an oriental mind the two things might be included, but not so with the mind of our generation and race. Fatherly feelings would be considered as antithetic to, not inclusive of rule, implying tenderness and not authority. Such a representation is not adapted to promote obedience, and Christian morality not founded on obedience is baseless and without force in the formation of character. Another question arises. How is "the influence of Jesus" exerted? Mr. Brooks says "every man's power is his idea multiplied by and projected through his personality." But our Lord is not now immediately present in the earth and with men, so that the force of His personality can be thus projected. Does it come through the reading of the book which contains the records of His personal life on earth. But that book does not present the same conception of His personality to every one. It must make a great difference whether Jesus of Nazareth be regarded as truly, God manifest in the flesh, or with the Arian as a creature of high dignity, or with the most of modern Unitarians as a merely natural born man. The factors to make up the influence vary—the product, the multiplication of idea by power, must vary accordingly. Mr. Brooks's conception of Him is the highest of these and this gives a glow and intensity to his argument which would be lacking in either of the others, but something more is wanting than even this to impress His example and teachings upon the heart, and that is the power of His resurrection-life made effectual by the Holy Ghost.

A still more serious defect in the teachings of these lectures is their failure to bring into light the reality of the atonement—the sacrifice of the cross as an expiation for sin. It may be said indeed that the author was not writing a work which was intended to present a complete system of theology; but any just conception that may be formed of the moral influence of Christianity must include the effect upon the conscience and heart of the Death of Christ. Christian Literature in all parts of the Church has always with whatever other variations and with some obscurity

as to the method of its operation aimed to construct Christian morality on the basis of a sense of sin, deepened and rendered effectual by the belief in the necessity and reality of atonement. Scripture tells us that we have "redemption through His blood—the remission of sins according to the riches of his grace"—God's righteousness comes "through faith in the blood of Christ, whom God hath set forth a propitiation for the remission of sins that are past."

There is a wide difference between a Christian morality which has its roots in a faith that our standing before God is that of men who are pardoned for the sake of One who has made an atonement for us, and who receive every good thing through His mediation, and by virtue of His sacrifice, and a morality which assumes that the relations of God and man are undisturbed by man's sin, and that all that Christ has done is to make men see that God is their father and they are His children. The one has in it a deep sense of obligation on the part of man and of the holiness of God; The other is at best sentiment and is wanting in that binding force which lies at the root of all morality. Any exhibition of the "influence of Jesus on the moral life of man" which leaves out the atonement must be radically defective.

We should be glad to find in Mr. Brooks's writings a more distinct recognition of the expiatory efficacy of the Death of Christ. His way of speaking of that great event both in this work pp. 51, 52, and in his volume of published sermons, leaves the impression that he regards the whole purpose of our Lord's suffering as that of attaining a deeper sympathy with humanity, and by that means helping them to rise out of the depressed condition into which they have come. No doubt there is a measure of truth in this, but it is a great defect to represent it as the chief or only purpose for which our Lord shed His precious blood.

It is not our intention to go into detail in the examination of these lectures. The work is evidently regarded by its author as peculiarly original, and abounds in striking and brilliant if somewhat fanciful thoughts. One redeeming feature of it is the presentation it makes of our Lord's humanity. This is vividly set forth, but it does not make up for the limitations which are assigned to it in its effects. We have criticised the work because we are convinced that a system of religious teaching based upon the assumption that man's relations to God are undisturbed, and do not need rectification by the agency of an atoning mediator is entirely at variance with the teachings of the Church and must result in shallowness of religious feeling and rationalism in thought. With the exception of his belief in the Trinity we can see no natural difference between the teachings of Mr. Brooks and those of Dr. Channing. There follows upon it logically the loss of the sense of sin, of the need of atonement, of the necessity of supernatural grace. Consequently too, a loss of belief of reality in sacraments and of the divine constitution of the Body of Christ. Such, and even much more, have been the developments among the followers of Channing in the last sixty years.

We fear that Mr. Brooks's position as a priest in the Church will not hinder a similar result following from similar teaching. D.

For the Eclectic.

"IMMATERIALITY NOT IMMORTALITY."

DEAR DR. GIBSON: In looking over the ECLECTIC for June, p. 287, I find that in reference to the "*The Masterful Ego*," you say that the experiments referred to "*appear to be of considerable significance*." This struck me as rather cool and inappreciative. What can be the matter? was a natural question. I had a reason for turning to an article that begins on p. 265. I looked at it and saw at once the explanation. You give the title of my article—"proof of the *immortality* of the soul." I supposed I was writing it "*immateriality*." As a proof of immateriality—that there is a soul in man which is not matter or material—the experiments referred to must be admitted I think to be a *demonstration* after which and from which there is and can be no appeal; and that in this way and through this, they do afford a proof of *immortality* which is of "considerable significance" is a statement which as it seems to me cannot be regarded as exaggerated.

But now for a word more on the other point—the *immateriality* of mind or soul.

The nerve current like the electric current passes along the conducting nerve at a uniform rate, so long as there is no obstruction, although the rate is many hundred times greater in the case of electricity than in that of the nerve current. Thus, *if* a nerve current could be sent directly, and without break from the left toe to the thumb of the right hand of a man six feet tall, it would occupy in its passage, or transmission, about one-tenth part of a second. But so far as we know no current has been or can be sent over that line. The electric current goes up one limb and returns by the same limb, although by a different set of nerve fibres. Hence, if we apply one current to either foot or hand we get the response in the same foot or hand, and measure the time of the transmission by double the length of the limb.

Now to apply our analogy. If you were sending a telegraph message to Boston—and were in *direct* connection with the office in that city, your message would go from Utica to Boston at a uniform rate and would take about three times as long as to go to Albany—Albany being in round numbers one hundred miles from Utica and Boston two hundred miles from Albany.

But suppose you could not send direct to Boston—and that your message must be taken off at Albany and rewritten for transmission, this operation would take time and it would prove also that there is an operator at Albany to receive the message and send it on.

And this is precisely what happens in the Brain; and what Prof. Garver's experiments prove to happen there. See description of them as given in the article in the ECLECTIC of June, 1880, p.

265, &c. When the current goes up one arm and back down that arm the patient is conscious of it, indeed, but he has no power to arrest or resist it; the contraction of the muscles follows beyond and without his power of control. But when the operator would send the current from one foot into the hand on the other side of the body, there is no direct or *continuous* nerve by which it can be sent: It is like Utica and Boston with no wire across Albany. The message must be received in Albany and transmitted or rewritten. So in the brain, the patient becomes conscious of the signal, receives it, by sensation produced in the brain and then sends it on down the right arm.

But the facts demonstrate as clearly in the one case as in the other, that there is something or somebody to receive the message and send it on. What is it? and of what nature? It is conscious and intelligent. It is *voluntary* also; for, in the one case as in the other, it can delay the message for a longer or shorter time at option; it can withhold and refuse to send it altogether; or it can *invent* one and send it on when none has been received. Does not this prove mind and the *immateriality* of mind? Mind is the agent in both cases alike.

W. D. WILSON.

MY DEAR SIR: I scarcely feel as if I ought to trouble you again with a communication, for of course the subject upon which I have been addressing you more than once is one that will not be exhausted in its considerations until faith is lost in sight and the Blessed Spirit has perfected us in the unity of the life of God.

Will you however permit me just to add one thought which does not seem to have come forward in the past letters, for Mr. Judd writes evidently with the impression that the later form of the Creed is at *variance* with, or at any rate an *addition* to—the earlier form as expressed by our Lord Himself.

Surely it is of great importance to understand that East and West are contending for *two sides* of *one great Truth* in the expressions to which they cling.

When our Lord says “which proceedeth from the Father,” He is asserting the perfect Godhead of the Holy Ghost, who would not be perfect or true God if His substance acquired any modification so as not to proceed *completely* from the Father.

It is this same Truth which a later age has had to maintain by asserting that He also proceeds from the Son. It is the same unchangeable substance to whose inherent activity belongs the completeness of primary procession from the Father, and the unchangeableness of glory without diminution, increase or modification, while proceeding through and from the Son.

We add the words “from the Son,” not as implying that the words “from the Father” are defective in themselves, but as a safeguard to those very words because the Holy Ghost proceeds consubstantially from the Father, and if He did not proceed

equally from the consubstantial Son, He would not be truly proceeding from the Father, but would have an inferior nature. The expression does but assert the consubstantial unity of the Godhead.

The earlier, Eastern form maintains the unity of the Godhead from one point of view. The later, Western form maintains the unity of the Godhead from another point of view.

The double expression is but the necessary explanation of the single expression, and to abandon it would be to abandon the truth of the earlier expression while professing to return to it as a formula. We do *not* maintain the double procession merely as a truth derivable from the *temporal* mission of the Holy Ghost. We maintain it as the *necessary meaning* of our Lord's words.

Had our Lord used the double form while speaking as a man upon the earth, He would have intimated that the procession of the Holy Ghost was a mere matter of subordinate mission from God the Father, and from Himself as Mediator.

For us after the upgrowth of many controversies to cast away the phrase "from the Son," would be to do the very same thing and to treat the procession of the Holy Ghost as one of the mere external works of God, not as the internal and indivisible act of the Divine Life.

I am very truly yours,

R. M. BENSON.

Cowley S. Johns', May 18, 1880.

EDITOR OF THE ECLECTIC: *Apropos* the article in your May number, upon "*Filioque and the Nicene Creed*," by the Hon. S. Corning Judd: I desire to say that, a short time since, while travelling with one of the Bishops, I called his attention to the action of the House of Deputies of the General Convention of 1877 in passing the resolutions requesting the House of Bishops to set forth an accurate translation of the Creeds, &c., as defined by the undisputed Councils; and asked him if we might expect such a translation to be submitted to the next General Convention. "Oh!" said he, "we're not going to give you any such translation; that involves the *Filioque*, upon which volumes have been written." "But Bishop," replied I, "the Pan-Anglican Council of 1868, whose conclusions upon that subject have been solemnly approved and adopted, by our House of Bishops, declared that, if we are ever to see an united Christendom, it must be upon the basis of the Decrees of those undisputed General Councils of the Church, which contain the only authoritative and full statement of the Catholic Faith; and now that the House of Deputies has requested the House of Bishops to set those truths forth, not in the dead language in which they are at present concealed but in our own plain mother tongue, a "language understood of the people"—do you mean to tell me that the House of Bishops will refuse, or fail, to do so plain a duty?" "Oh!" replied the Bishop, "we cannot enter into that subject—you won't

get the translation from us. There are plenty of translations extant." "Yes, said I," every person that understands Greek can make one for himself; but the millions who don't understand Greek, must go without knowledge of the faith. Now if the House of Bishops will make the translation the House of Deputies has asked for, we can rest with a certainty upon such a translation that we cannot possibly give to any other." "Nevertheless," replied the Bishop, "the House of Bishops will not enter upon such a work." And there the subject dropped. If the Bishop was correctly informed, there seems small prospect that the Church will be permitted to have the light on this subject we unlettered men all need. It seems incredible that the House of Bishops should fail to perform so unquestionable a duty.

JAMES PARKER.

Perth Amboy, N. J.

IN THE MARYLAND CONVENTION.

THE matter which gave rise to the chief discussions in the Maryland Diocesan Convention, recently held are subjects of more than Diocesan interest, and involve questions which can scarcely be left open questions for any length of time, without serious injury to the peace of the Church. They are in brief these:

1. A memorial was presented from the Rector and Vestry of one of the congregations in union with the Convention, respectfully calling the attention of the Convention to certain matters in which they had as they thought been injuriously and wrongly dealt with; and in regard to which they asked such action as the Convention upon consideration might be disposed to take.

This memorial the Chair ruled out of order, and would not permit it to be read.

An appeal was taken from the ruling of the Chair, but the convention sustained the ruling, and all debate was excluded.

2. A memorial was presented from a clergyman, a deacon, a member of the Convention, laying before the Convention most respectfully the fact that having served one year in the Diaconate and having already passed the three Canonical examinations for Priest's Orders, and having laid before the standing Committee the Testimonials required by the Canons, the Standing Committee has refused to recommend him to the Bishop; and asking such action as the Convention might see fit to take. This was also ruled out of order, and not permitted to be read.

3. A resolution calling upon the Standing Committee to report the facts in the case of each of the foregoing memorials was voted down.

4. A respectful protest on the part of some thirty-three or four members of the Convention was presented, which the Convention refused to receive and to place upon the Journal.

The action of the Convention thus, it will be seen, effectually

excluded all opportunity of bringing the real questions underlying these motions before the notice of the Convention. The real grievance (or that which was felt to be such) was not permitted to come before the Convention.

The facts are simply these:

1. A gentleman desiring to become a Candidate for Holy Orders laid before the Standing Committee the papers prescribed by the Canons, testifying, amongst other things, that he was attached to the doctrine, discipline, and worship of the Protestant Episcopal Church. The Standing Committee, in the face of this Testimonial from his Rector and Vestry, inform the Bishop that they are not duly satisfied of his attachment to the doctrine, discipline and worship of the Church.

2. A Deacon in good standing at the close of one year's service in that office, sends in to the Standing Committee, the Testimonials required by the Canon, in order to proceed to Priest's Orders.

The Standing Committee having received this testimonial notify the Bishop that they refuse to recommend him for Priest's Orders.

In neither case is any reason assigned by the Committee, but individual members of the Standing Committee occasion it to be distinctly understood that the reason of the refusal in each case is the same, viz: that the parties applying belong to a Church in which there are practices and teachings of which they do not approve. Therefore the one should not study the teaching of the Church, and the other should not go on to Priest's Orders.

The question which, first for the relief of the two gentlemen concerned, and next for the settlement of a very grave point of order, it was sought to bring before the Convention, was the right of a Standing Committee to go behind the papers which the Canons of the General Convention specify as the evidence to be laid before the Standing Committee; and their right to exact any degree of Conformity with their own Church views, or with any particular standard of Church teaching nor specified in the law of the Church.

If having technically the right to do so, are they to be screened from all criticism for such action, and is the voice of those against whom they thus arbitrarily discriminate to be hushed, so that they may not even be allowed to lay their grievance before the Church?

J. S. B. HODGES.

“WHIT-SUNDAY.”

AS there were a few typographical misreadings in the “Whitsun” Etymology as given in the last *ECLECTIC*, and as some publications are still ridiculing the traditional orthography of the English word that stands for the Feast of Pentecost, our correspondent requests the insertion of the following corrected list and additions:

Of course there are varieties of correct use as well as of irregular and corrupt use, in these, as in most languages; but the following are taken from good authorities:

ANGLO-SAXON in Roman character; *Pentekosten*, or *Pentekostenes-daeg*;=*Hwita-Sunnan-daeg*.

EARLY ENGLISH, (13th Century;) *Pentecoste*;=*Huite-Sunnedie*, or *Huite-Sunnetide*

DANSK; *Pintse*, *Pintse-dag*, *Pintse-Sondag*;=*Huide-Sondag*, (ancient.)

NORSK; *Pins*, or *Pinstid*;=*Kuitsunn*, *Kuit-Sunndag*, or *Kuit-sunn-vika*.

ICELANDIC; *Pikkis*, or *Pikkis-dagar*;=*Hvita-dagr*, *Hvita-Sunnu-dagr*, *Hvita-Drottins-dagr*, *Hvita-dagar-helgi*, *Hvita-dagar-Vika*.

SVENSK; *Pingst*, *Pingst-dag*, *Pingstid*.

It is an interesting historical fact, which ought not to be forgotten in this connection, that the English was in reality the Mother-Church of Denmark and Norway, and hence of Iceland also; and in giving them Christianity it unquestionably imparted to them its use of ecclesiastical terms. Their dialects therefore, especially in the early forms, might well be expected to throw light upon our own. Liddell merely says that, in modern Denmark and Norway, the old name, White Sunday, has been displaced by the derivative from Pentecost in common use. But Sweden may also be included, as the Svensk lexicons mention only the latter. In regard to the German "*Pfingsten*," it must be remembered that this is not properly a corruption or transformation of "*Pentecost*," but of their own word, *Funfzigsten*, fiftieth, which is a translation of it. The Old German (Alt-Deutsche,) like the other cognate languages, originally appropriated the Greek name; the old form of which, *Πεντηχοστή*, is recognizable in its *Finzugosto* and *Finchustin*. As the corresponding Saxon word for "fiftieth" is *Fiftigotha*, the difficulties of deriving "Whitsun" from it are considerably increased. The alleged Suabian, Alsatian, and Bavarian *patois*, "Whingsten" and "Windsten," so far as appears, had never any place in England. The Anglo-Saxon itself was singularly free from *patois* and irregularities, and has transmitted the Greek "*Pentecost*," which it borrowed, as well as its own "fiftieth" and "White Sunday," with very little change, to our own times.

Church Work.

CANON HOLE ON FREE CHURCHES.

MANY a true thing is said in jest, and not many truer things have been said lately by anybody in England than by Canon Hole at a great public meeting in Halifax. The meeting was called to promote the cause of Free Seats in the grand old Parish Church which has just been restored and reopened. The Rev. Canon Hole, of Cauntton Manor, Newark, rose to move the first resolution, which was as follows:

"That all parishioners, without respect to class, have an equal right to the free use of their parish churches, and that the pew system, under which seats are permanently appropriated to individuals to the exclusion of the many, is opposed alike to Spiritual precept, to the law of the Church, and to the spiritual requirements of the people. That every church should be open and free of access to all at all times, as a house of prayer, especially for the use of those living in crowded neighborhoods, who have little opportunity for privacy in their own homes."

He said that it commonly happened that after a serious illness, they did not know how ill they had been till they were getting better. They did not know how fever, unrest, want of pure air or exercise had weakened them till they rose and saw their haggard faces in the mirror. What happened with individuals also happened to Churches. Churches—though they were of Divine institution—might deteriorate through the human element that was present, till they yearned for that which they found they had lost. Not until the Church at Ephesus had begun again her patient works was she permitted to know that she had left her first love. The Church of England had again and again in her history so suffered, and was to some extent suffering now. She had recovered from a complication of diseases, and if she had not been under Divine protection, she must have been destroyed. If she had not been a branch of the true vine, she must have withered and fallen dead. There was a time they could remember when she was sick in heart and head, and if she was not sleeping in her bed, she was dozing on sofas or easy chairs (laughter,) when she only came out on Sundays for a couple of hours, and then moved so slowly, and looked so sleepy, that it made one yawn to meet her. The doctors were called in to prescribe for her, and they prescribed for her—the best 'anti-fat' in the world—work. They said she must get up and look after her servants, educate her children, and do her duty. Of course she said she was quite sure she could not. Doctor Conscience was called in, and he threatened to call in Dr. Parliament, who, she thought, had used her rather roughly on previous occasions, and whom she declined to call her medical man. At that time the servants were quarreling one with another. If any servant said he thought something ought to be done, why they called him names. They said, 'Oh, you Methodist!' 'Oh, you Evangelical sneak!' 'Oh, you Puseyite!' The children were also suffering from all kinds of diseases brought on by want of food. But the worst of all were the sheepfolds; in some places the roof had fallen in, the walls were down here and there, and the only warm corners were occupied by some large old rams with tremendous fleeces and gold-tipped horns (laughter and applause,) who had butted all the other sheep out into the cold, and when she asked a few lads left in charge of the sheep—curates he thought they called them (laughter)—where the shepherds had gone, she was told they had gone hunting,—not a wolf, but the fox (laughter and applause.) They had exchanged the crooks which had been given them for four-in-hand whips and fishing rods, fishing being the only feature in which they were apostolic (laughter.) When would they come home, she asked. The answer was, at clipping time (laughter.) And all this was going on while the poor starved lambs had not

a board—not even a school board to shelter them from the cold (laughter.) Let them all see that the sheepfold was kept in a proper state. If other men were working six days a week for one of rest, surely, instead of working for one and resting for six days a week, they should do a little more than others even if it were only for an example. But they must talk about the sheepfolds that night. The speaker then alluded to the present condition of their churches, and said that the squires had begun to find out that perhaps they were in a false position, and that in their churches, which were said to be humble types of heaven, they occupied places in this world which they could hardly hope to maintain in the next. They had begun to find out that preaching was only the means to an end. Prayer was the end of preaching, and God's House was the House of Prayer. They ought also to make each church not only in name but in reality a place of worship. Referring to certain churches that were not free and open, the speaker said that if a stranger went to the service at which men most do congregate, he would meet with what Dickens described as "a variety of humbugs in cocked hats," who would tell him he must not go there, and he would not go there. That belonged to Mr. Coupon, and that to Mrs. Cash. He would see a good many Christians so absorbed in their supplications that they could not notice him. He would meet with other benign individuals who would smile upon him in such a way as to say, "We are very fond of you as a sentiment, but you must go away as a fact," (laughter.) At last he saw an empty compartment, but as it is often with a full railway train, he also saw written upon it that word so dreadful for him, and yet so delightful under other circumstances, "engaged," (laughter.) Perhaps at that he left the church with the bitter plaint of the Psalmist, "I looked on the right hand and there was none to help me, and no man cared for my soul." What was the cause? The cause was this—they had restored their churches, but they had not generally the courage to stand upon the old principle upon which those churches were built, that they should be free and open to all. Surely that principle was the only one by which their Church might be called National. It had often been his privilege to preach to crowded congregations, but when he was congratulated upon that fact, there was always a sadness about it, because those he wished to see there were generally absent. There were some exceptions, but the exceptions proved the rule. He found the exceptions in free and open churches. He was not present to tell them that a free and open church would of itself attract many people. After referring to the kind of services and sermons they should have, the speaker said they wanted frequent celebrations of the Holy Sacrament, at hours when the people could come. If those privileges were offered, he knew that they would be accepted. He proved it. He had had the happiness, the true happiness, of seeing workmen come to Holy Communion at five o'clock in the morning, on their way to work. Of course it depended upon what was done after a mission whether the results were continued. He wished to notice before he sat

down a few of the objections to the free and open church movement. First of all it was said that those who advocated free and open churches were men of High Church sentiments, having a Ritualistic, political, or Popish spirit. In answer to this, Canon Hole mentioned the Archbishop of Canterbury, the Archbishop of York, Canon Farrar, and a number of other Church dignitaries who were all in favour of free and open churches. It was not a Roman Catholic principle (though if it were, he for one was ready to copy anything that was good amongst them,) for there was an announcement in the Roman Catholic Church at Ramsgate stating that seats could be had at £2. 2s., £1. 4s., and back seats 12s. per annum, payable in advance, and there were seats reserved at the back for working men at threepence each. Some persons said that it was possible if they went to those free and open churches they would be separated from their family, and it might be even from their wife. He had heard men speak as though it were impossible for them to worship out of sight of their wife's new bonnet. If pewed and appropriated churches were contrary to the practice of the Old Testament, or the principles of the New Testament, if they were opposed to the Church of God, it did not matter what they did, the system could not stand, for they must not do evil that good might come. He never could see—and he was sure that history would write it out—that any blessing came upon pews and appropriation. The speaker quoted the opinion of Dr. Talmage, who said that three-fourths of those churches where they had appropriated pews were in debt. He (Canon Hole) begged very respectfully to submit the arguments he had brought forward as being true and just, though he might have expressed them feebly to that great meeting. He trusted that the time would come in Halifax when it was asked for whom had this grand old church of theirs been generously and beautifully restored, that the answer might be "For all." He hoped and prayed that, like God's love, like Christ's religion, like the gift of the holy Spirit, like heaven itself, it might be free and open to all.

MISSIONS.

THE *Fourth Annual Report* of the "League in Aid of the Mexican Branch of the Church" has lately been printed. It is a bulky pamphlet, of good, thick paper, and well printed by Ed. O. Jenkins, New York. Unless printing is dirt cheap in that city, the publication of such a report must cost something; and it suggests whether the cause in whose interest it is put forth might not be as well helped by printing less costly reports of the progress, and applying the money thus saved to the needs of the workers and sufferers for that cause in Mexico. This may not be thought impertinent in view of the fact, obtained from the Report in question, that the sum of contributions from 30 Dioceses for the Mexican movement during last year was only \$19,464.30,

whereas the "League" asks, and the Board of Managers for Foreign Missions recommends, the appropriation of \$25,000 for Mexico this year, out of the missionary funds of the Church in the United States—a difference of \$6,000.

The Mexican Branch of the Church has for several years claimed a large share of our attention, and appealed, by its tribulations, very strongly to our sympathies. Sympathy has been given in a practical shape; and best of all, in providing our distressed neighbors with an Apostolic Ministry, after receiving due guarantees from them of adherence to the Catholic Creed and liturgies. We await patiently, but it must be confessed, with some uncertainty, the development of this infant Church.

Meantime, the Rev. Nelson Ayres, A. M., of Brownsville, Texas, has done excellent and timely service in translating our entire Communion Office into Castilian Spanish, doubtless with a view to its circulation in Mexico. The study, if not the adoption of it, by the leaders in the New Mexican Church, may materially aid them by educating their minds to sound liturgical views, and also furnishing them a fine model of Ritual. The title of the Rev. Mr. Ayres' translation is, "El Orden Para La Administracion De La Cena Dominical. La Santa Communion, Sequin El Uso De La Iglesia En Los Estados Unidos De America." Such a work strikes us as most opportune, and capable of great good among all Spanish speaking peoples.

The *Twenty-First Annual Report* of the Board of Managers of the "Protestant Episcopal Association for the Promotion of Christianity among the Jews," appeared in January of the current year, in Philadelphia, the head-quarters of the Association. The Bishop of the Diocese is President. Among the 'honorary' Vice-Presidents are Bishops Coxe, Huntington, Howe, (of Central Penn.,) Helmuth, (of Huron, Canada,) Jaggard and Scarborough. Half a dozen Doctors of Divinity are the Vice-Presidents, and the eleven managers consist of clergymen and laymen about equally divided. There are, however, but one Treasurer, one Secretary, and one Missionary, the Rev. Louis C. Newman. The Association claims to be quite general in scope and operations; and the Report rather resents the imputation of being "local," which it seems was made by a circular of the lately re-organized Society, having New York City for its centre.

The Rev. Mr. Newman has been quite active during the year (1879), having preached 56 times, made 600 visits and received 431; distributed 24 English, 9 Hebrew, and 25 German Bibles; 54 Hebrew New Testaments; 21 Pentateuchs; 65 Hebrew, 4 English and 11 German Books of Common Prayer; and 4,000 pages of tracts; besides travelling 3,000 miles. Beyond these figures, however, nothing in the Report enables one to determine how far the charge of being "local" is true. Perhaps the discrepancy is itself of a "local" nature—New York *vs.* Philadelphia! But, seriously, why should not the two societies combine, or at least co-operate, for the conversion of Israel—if *they can*? Unhappily, the difference between the Church politics of the two cities can

by no means be measured by the number of miles between them! The Treasurer of the Philadelphia Society reports \$3,054.36 as the aggregate of contributions for the year from all sources. The expenditures leave \$171.28 in the treasury.

The Registrar of the *Cuba Mission Guild*, Geo. Wistar Kirke, Esq., has sent out a circular asking more local parochial interest in the Cuba Mission; and suggesting meetings and addresses in its behalf at new points; tendering the aid of the Guild in furnishing speakers from its members. The mission is undoubtedly one of exceeding interest and far-reaching importance, and ought to be taken up more generally by the Bishops; for it is their own child. The Missionary, who has fought so manfully and done so great a work there, was *specially commissioned by the House of Bishops*. Do the Rt. Rev. Fathers mean to let their offspring die of neglect? Or is everybody's to be nobody's child! Thus far, excepting the venerable Presiding Bishop, not one of these Episcopal Parents gives any sign. One or two of them have been to Cuba for health, and while there could not help seeing the vigorous but still tender infant; and came back loud in their admiration of him. But even they settled into silence as soon as they got home into their Dioceses and once there the Diocesan children claimed all their care, and the little one abroad is forgotten.

PAROCHIAL.

THE *Trinity Church Association*, New York, is another attempt in the venerable parish of Trinity, to extend and strengthen her good works in the City of New York. The wise and liberal policy and the active measures of the corporation, and even the numerous missions, guilds and other associations, including the admirable Sisters of S. Mary, are still found insufficient to meet the high standard of Christian effort which the Rector and his clerical staff maintains; while the growing demands of the work of the Parish call for yet greater activity.

The work of Trinity Church lies peculiarly in the lower part of the city, and to her it has been practically abandoned. Dr. Dix some months ago broached, and has since, with the aid of wise counsel, matured a plan by which his parishioners at large may become interested in works of piety. An organization has been made under the above title, to be supported by the *voluntary gifts* of its members. In connection with the lay co-operation thus secured, it is proposed to have special week-day evening services in some building connected with Trinity Corporation, under the direction of a special committee. The Assistant Clergy of the Parish will conduct these, aided by laymen invited beforehand to take part in them. They will be largely of a missionary character, short and practical, with addresses by the laymen, and with congregational singing. Similar services in S. Ann's Chapel, Brooklyn, and in S. Mark's Chapel, New York, by their success encourage this effort. Some important changes have already been

made in the ordinary parish work of Trinity. The Sisters of S. Mary, carrying the war into Africa, have established their headquarters in a fine property on the Battery leased by the Association; whither also have been removed the Home for Aged Women, and the Dispensary and Doctor's Office.

The Trinity Church Record, a monthly publication in the interests of the Association, and from which we take these facts, concludes its account of the matter thus: "Lastly, the ultimate plan is slowly and wisely to master the problem presented by the widespread poverty and Godlessness of the down-town population, which is the proper care of Trinity Church."

A *Crèche*, or Day-Nursery, was opened at 52 Varick street in January last, under the care of the Sisters of S. Mary, and is producing most hopeful results among the poorer class of that vicinity.

The *Monthly Church Chronicle*, of Binghamton, N. Y., contains its standing *Church and Society Directory*, for Binghamton, with other matters concerning the parish; and also a good paper on Diocesan Missions, No. I. of a series.

PAROCHIAL RELATIONS AND THE EPISCOPATE.

FROM BISHOP LITTLEJOHN'S CONVENTION ADDRESS, MAY 18, 1880.

TWENTY years ago it was the fashion to criticise bishops sharply because they were too much the creatures of routine, and shrank from action that involved the exercise of discretionary power and responsibility. The office, it was said, was largely shorn of its virtue because it was too much tied up by perfunctory details of administration, and moved too habitually in certain well worn grooves. It was complained of, and even disparaged because it could find nothing else to do, but confirm, ordain, consecrate churches, preside at conventions, give and receive letters dimissory, and hold court occasionally in disturbed parishes whose quarrels it was expected to hear, but not to decide, if any real authority must be brought to bear. Where, it was asked, are the Church's leaders, governors, commanders—the men of God whose very presence should kindle dormant energies and whose Apostolic prestige should organize new conquests for Christ? How, it was exclaimed, can there be enterprise, aggression, achievement, progress, when the head of the Diocese is sick and its heart faint? I shall not inquire how far this sort of comment was justified by facts. It is enough for my purpose that whether by growth from within the Church and under the guidance of a clearer light, or as a consequence of outside criticism and agitation, or as a result of both, a marked change has taken place of late years, not more in the public sentiment of the Church respecting what a bishop may do and ought to do in virtue of his office, than in the attitude and temper of the Episcopate itself in regard to the nature and scope of its duties. The change has run its course *theoretically*, but *practically* its purpose has been only partially accomplished. As a rule bishops are alive to

the requirements of their position, and are desirous of acting up to them. They seem willing to accept the risks and to perform the tasks of leadership. They are calling loudly for help to develop and establish what they have undertaken for the Church's benefit. They are foremost in many plans for the extension of practical work in all ways and in all directions. Indeed the complaint now is that they are too fertile in enterprise and too pressing in their claims. They have crowded to the front more things than the Church can well care for. The days of repose are gone. The times of dignified idleness, when any attempt at a new venture was a sensation, are over. We all want a living, working aggressive Church. However widely we differ on other points, we are a unit on this.

But just now a somewhat unexpected difficulty intrudes itself. The Church's temper is warmed up; bishops as a whole are ready to lead; our banners are inscribed with awakening watchwords; but somehow the rank and file, and especially the subordinate officers in the military host, are reluctant to fall into line at the word of command; or, to drop the figure, the clergy and laity evince a very lively desire each to do his work in his own way, and to accept as little Episcopal direction as may be consistent with the strict letter of the law of courtesy. Leadership is lauded as a thing of theory and in the abstract, but the reality does not seem to be very eagerly coveted. It is found on trial that bishops may propose, but that the presbyterate and the lay people dispose. If bishops ask, it does not follow that what they ask will be done, even though there be abundant ability to do it. For them to command, or to do anything beyond requesting, and soliciting, and recommending in a mild way, is still regarded as an impertinence which wise men ought to avoid. Practically each Parish is a Diocese, and each rector, and sometimes each vestry is a bishop. The parish is still treated as the ecclesiastical unit, and so its interests, its requirements, its will take precedence of those of the Diocese. And so it comes to pass that a bishop is still powerless to do anything outside the old ruts of perfunctory duty, anything implying a right to control and set in array the resources of his Diocese; until, at any rate, by what may be termed his personal influence or moral authority, he has obtained the voluntary consent of the majority of wills theoretically supposed to be grouped around his office in a spirit of willing obedience. The diocese is still a long way off from being the chief, homogeneous factor that our system assumes it to be; and as long as it is so, the Church will move on with a crippled gait and half palsied energy. (Here the Bishop gives examples of utter lack of response to the Appeals of Pastoral Letters.)

To a great extent every general must account for the forces under his command—their discipline, their endurance, their bravery, and activity. But how is he to do this, if he have no part in the selection of his officers, and his camp be crowded with subordinates thrust upon him by an authority which thinks more of its independence than of the needs and perils of the battle-

field? The matter is really too obvious to admit of two opinions. Common sense settles it. A bishop has a right to be consulted and to have his advice respected by every vestry when about to exercise its power in this direction; and for the simple reason that he has a right to participate in the choice of those who are to work under him, and whose work will tell for good or evil upon interests entrusted to his care. I say, has a right: let me not be misunderstood. The Church, like the State, has a common law as well as statute law. All the authority it confers upon its bishop is not written out into canonical enactments. Canons limit and define, but do not create Episcopal authority. That authority was operative before canons were made. It is expected to assert itself in emergencies for which the law makes no provision, and it may justly claim to be heard in many matters for which the law has provided. It is bound by the law, but the law is also bound to be so interpreted and applied as not to deprive it of certain rights and powers of administration inherent in its commission, and which, as canons did not give, so canons cannot take away. One of these rights, one of these powers is infringed at a most vital point by every instance of isolated and independent action on the part of vestries in the choice of rectors.

If the bishop had the power to appoint clergy to parochial cures, as was the case in the primitive and in some of the best ages of the Church, it would be thought an act of tyranny, if he thrust upon a parish a pastor whom neither vestry nor people were willing to receive. How much less is the wrong inflicted by vestries upon the bishop by forcing upon him men who, he has good reason to believe, will weaken, not strengthen his Diocese? Bishops do not claim the right to nominate or appoint, as the law now stands. But they do claim that they ought to be consulted, and that no rector should be chosen without their approval.

REGULATIONS RESPECTING THE LAITY.

Canon XII, Title II, of the Digest bears this title. The first section of this canon relates to the removal of communicants from one parish to another, and to the certificate required in each case of such removal. The canon declares it to be the duty of every communicant so removing to obtain the prescribed certificate; and that no rector shall be required to receive a communicant from another parish until such certificate shall be produced. Now it is the general testimony of the clergy that this canonical requirement is very loosely observed, and consequently that much irregularity and confusion prevail among us. So far as this is true, it impairs the accuracy of our statistics, and breaks down what little discipline we have for the laity. It has been stated by one who has given considerable attention to the matter, that our parish registers, with few exceptions, might very safely cut down, at least ten or fifteen per cent., their reported lists of communicants. Communicants drop out, move away, change pastors with as little regard for Church order, as though they really believed the fences were all down and the whole field of Church life a common. Discipline is impossible. Suspended from the com-

munion in one parish, the guilty have only to settle down quietly in another, and live on as though nothing had happened. So with troublers of Israel in certain ways, which, though very serious, yet do not fall within the reach of formal discipline. They wander from parish to parish, neither asking nor taking any credential of character, in each leaving some foot-print of scandal in the shape of loose living, or factious conduct, or unchurchly behavior; and so travelling on unchecked and unexposed, it may be for years—secret disturbers of the peace, sour and even malignant censors of the clergy, tale-bearers and busy-bodies, giving nothing and doing nothing except to build small fires of gossip by which good and quiet people are scorched before they have warning of the foe.

If it could be made known by the clergy themselves, acting with some degree of concert, that no person would be received as a communicant without compliance with the canon, it would have a sobering effect upon all that class to whom I have referred; and would be a protection also of the true and the good among the flock against annoyance and imposition at the hands of the unworthy or the mischievous. But I am not called upon to argue out either the grounds or the uses of the canon. It is enough that I urge the duty of obeying it, and for reasons which must commend themselves to the approval of all.

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Since this address was delivered, a canon on this subject has been adopted by the Convention of Central New York, introduced a year ago by the Editor of this Magazine. It is as follows:

1. Communicants removing from one parish to another, in this Diocese, shall procure a certificate as provided for in Canon 12, Title II, Sec. 1 of the Canons of the General Convention,

2. The same rule shall apply in this Diocese to Communicants who may wish, without changing their residence, to be transferred from the list of Communicants in one parish so as to be received as Communicants in any other parish or in any other place of worship where the Holy Communion is habitually celebrated.

3. No Rector or other Minister in charge of any parish in the Diocese shall receive as an habitual Communicant, or enter upon the list of Communicants under his charge, the name of any person who has been a Communicant in any other Parish in the Diocese, without such a Certificate or Letter Dimissory from the Parish to which such Communicant last belonged.

5. Any Communicant not under censure or ecclesiastical discipline, shall be entitled to such a Certificate or Letter, on application therefor to the Minister in charge of the Parish to which said Communicant belongs, and in case of a vacancy in the pastoral care of a parish, and in case of any person under discipline, the application shall be referred to the Bishop of the Diocese or in the vacancy of the Episcopal office to the President of the Standing Committee, and the answer and decision of the Bishop or of the President of the Standing Committee, as above provided, shall be final and conclusive.

Literary Notes.

A. Williams & Co., of Boston, send us a most interesting and valuable little work of 140 pages, entitled:

An Historical Sketch of the First Fifty Years of the Church of England in the Province of New Brunswick, 1783-1833. By G. Herbert Lee, A. M., Barrister-at-Law. S. John, N. B.: "Sun" Publishing Co., 1880.

This kind of work is what ought to be done for all our old dioceses in the United States. We owe much to such labors as those of Dr. Beardsley, Dr. Hills, Mr. DeLancey, and others; but we are sure that any one could find as Mr. Lee found, that many memories of early days are passing away with individual lives that never can be recovered. It is with a fresh and keen interest that one reads in these pages of the many clergy who took to the provinces or to England at the outbreak of the Revolutionary War. Among these was Dr. Inglis, once rector of Trinity Church, New York, who in 1778, was made the first Bishop of Nova Scotia; and Dr. Chandler, rector of Elizabethtown, N. J., who as early as 1767, published an Appeal, dedicated to the Archbishop of Canterbury, pleading for the consecration of Bishops for the colonies; who spent from 1775 to 1785 in England, and who was offered the post of Bishop of Nova Scotia, but on account of ill health declined it, recommending Dr. Inglis in his place. It was his youngest daughter that became the wife of Bishop Hobart.

This is only a sample of the manner in which the early Church History of this country and that of the British provinces, were more or less involved or blended.

The diocese of Fredericton was organized out of Nova Scotia in 1845. The present noble and venerable Bishop Medley was appointed at that time, and the number of clergy has since increased from thirty-two to sixty-nine. He is now the Metropolitan of Canada.

What does not this Continent under God owe to the venerable S. P. G.

founded in 1701? Less than one hundred years ago, there was no Bishop on this side of the Atlantic, and not over twenty clergy in what is now British America. Now there are seventeen dioceses, and about nine hundred clergy, while the Church in the United States, the first fruits of the S. P. G., has multiplied to what we see.

The book is full of memorials of individual clergy and missionaries. May be ordered through A. Williams & Co., Boston. Price not given.

Magnum Bonum, or Mother Carey's Brood. By Charlotte M. Yonge. London and New York: Macmillan & Co. 1 vol. 660 pp.

Our lady friends are in ecstasies over this work. Instead of a father who is left alone with a flock of children, it is a young and loving mother this time, who has the problem of her life to solve, how to guide them through the "slippery paths of youth," up to Christian manhood and womanhood. It is not a repetition of "Daisy Chain;" enough alike to be by the same author, it is yet very different. Church people have a good library for the Christian household in Miss Yonge's works. For sale by N. Hollier, Utica; may be ordered through any bookseller. Price \$1.75.

The English Poets. Selections, with critical introductions by various writers and a general introduction by Matthew Arnold. Edited by Thomas Humphrey Ward, M. A., late fellow of Brasenose College, Oxford. 2 vols. London and New York: Macmillan & Co., 1880.

This is not like any collection of English poetry heretofore published. It is as the author claims "an anthology which adequately represents the vast and varied field of English poetry," on the plan of Cr  pet's *Les Po  tes Francais*, a collection made by different writers according to each one's special tastes and studies in different periods. Of course no single compiler could make such a book as this. The drama is omitted, and also living poets, for obvious reasons. The book gives us many new sides and aspects of English poetry not hitherto familiar, as also extracts from many

minor poets not generally accessible. We wish more had been given from William of Langland, and his "Vision of Piers the Plowman." Not even Chaucer lets us so incisively into the home life and spirit of the fourteenth century. The first volume takes us from Chaucer to Donne, and the second from Ben Jonson to Dryden.

Mr. Arnold puts his wet blanket over the volumes in this way: he says Religion attaches its emotion to fact, and now the fact is failing it, but poetry attaches its emotion to the idea: and the idea *is* the fact. Apply this sort of talk to Homer and Virgil, to Dante and Shakespeare! Poetry deals not with fairyland, but with human life and action, the tragedy of human history, the sternest kind of fact. The "idea" finds its basis in human experience, or else it is visionary, an Arabian night's dream. There never has been any poetry without a religion, even if it were but the dry husks of the Light of Asia.

These volumes form a cheap Encyclopedia for the home Library. Price \$1.75 per volume. For sale by N. Hollister.

The Preacher's Pocket: a Packet of Sermons. By the Rev. S. Baring Gould, M. A. New York: Pott, Young & Co. (Printed in London.)

These Sermons are wonderfully original and beautiful. They stimulate both thought and affections. One hardly knows sometimes whether to accept his exegesis, especially in such a case as that of the "Song of Songs," but he always brings it out to a substantial and glorious conclusion. They often strike a line of thought to which the text can serve only as a motto or a suggestion. But they all bear the stamp of what we must call Baring Gould's *genius*. There is absolutely nothing common-place in them. For sale by Pott, Young & Co. Price, \$1.25.

Characteristics and Motives of the Christian Life. Ten Sermons preached in Manchester Cathedral in Lent and Advent 1877, by the Rev. W. J. Knox Little, M. A. (Revised Edition.)

It is perhaps unfortunate to read these after Baring Gould's, if one has regard to

finish and incisiveness of style, but they are all Extemporaneous Sermons "reported." Notwithstanding a very rhetorical and figurative style, Knox Little is full of unction and spirituality, and exercises a mighty power over his vast congregations. He is one of the successful Mission preachers of England. His style reminds one a little of Melville, though his periods are not quite so long, or of such Latinized English. But he has sometimes to explain his similes and even his metaphors. These sermons, however, show greater insight into spiritual problems of actual Christian life than those we have already noticed. The Ciceronian Element after all does go a great way in preaching. When we listen to a long and sonorous sentence, we have seemed to see a "third wave" come dancing and rolling in to the Sea-Shore. It produces a sort of unexplainable thrill and enthusiasm, which short and crisp sentences hardly ever do. And yet the most eloquent words we ever heard Daniel Webster speak, was the simple statement, "I stood alone." Both these volumes will be of immense use to the clergy. Pott, Young & Co. Price, \$1.00.

The Theory of Thought, a Treatise on Deductive Logic. New York: Harper Brothers. 8 vo. pp. 326. 1880.

A New Treatise on Logic will not probably cause all the world to run partially wild over it or after it. For Logic, as generally taught and contained in books, is about as dry and uninteresting a study as any which can be named. Useful logic undoubtedly is; but it is very difficult to make it attractive, or to induce the great mass of even intelligent men and women to devote time and study to it sufficient to understand and appreciate its real value. The author of the present volume, Prof. Davis, of the University of Virginia, (though his name does not appear on the title page of the volume) has shown superior ability and a thorough knowledge of the subject in his treatise on deductive logic. He holds closely to Aristotle, whom he reverently terms "the Master," and he gives us to understand that, although

the great Stagirite's authority has been questioned and denied by philosophers and writers since his day, yet it has never been really shaken from its firm grasp on the highest and noblest intellects in the world. The present treatise is not, as the author is careful to state, elementary in the sense of bringing the subject within the reach of immature minds; but it is elementary in that it begins at the beginning and does not presuppose that the reader has any knowledge of the subject of logic. "Its extent is such that any one who masters its contents will be in possession of the technical details of the science, acquainted with its established doctrines, and prepared to study with profit and interests advanced treatises."

Professor Davis has divided his work into five parts, with appropriate subdivisions; of these Parts III. IV. and V. "of Judgments," "of Reasonings," "of Fallacies," are especially valuable, and abound in number and variety of examples both for illustrations and praxis. These examples have been gathered from every available source, and are partly modern with many newly invented. The concluding sentence of the author's preface, expressing as it does his consciousness of the value of such labors as his, may fitly be quoted in bringing to an end our brief notice: "If, on the whole, it is a good book, it will live and be useful; if not, it will die—the sooner the better." S.

Te Deum No. 2. By C. F. Ives. W. A. Pond & Co., 25 Union Square, New York. Price, 25 cents.

The first *Te Deum* written by Dr. Ives, a few years ago, has had a most remarkable sale in all parts of the country, being used more or less extensively in almost every State in the Union. The present composition has the same easy and graceful flow of melody and freshness of harmony and will undoubtedly be sought after by all choirs which have known and used the earlier production.

To those who are acquainted with this accomplished composer's works, it will be enough to say that this last venture, while it is perfectly easy and popular, is entirely characteristic in its crispness and originality. C.

Some Helps for School Life: Sermons preached at Clifton College, 1862-1879, by the Rev. J. Percival, M. A., LL. D., late headmaster. Rivingtons, London.

These Sermons are plain, scriptural and suggestive—admirably adapted to common life and the temptations of college.

Pott, Young & Co., N. Y., send us, as from the author, the Bishop of Lincoln's work, entitled:

St. Hippolytus and the Church of Rome in the earlier part of the 3d Century, from the newly discovered "Refutation of all Heresies." By Chr. Wordsworth, DD. Second Edition. Rivingtons, London, Oxford and Cambridge.

This, though a second edition, is substantially a new book, more than half being new materials. The Bishop has examined the MS. discovered at Mt. Athos in 1842, and inserted with a translation that part of it which relates to his subject. It is a delightful book for scholars, and coming as it does from the Ante-Nicene Age, it gives proof of the purity and piety of the early Church before the corruptions of Arianism and the Roman see as well. The Bishop of Lincoln has illustrated it *con amore*, for no man is more at home perhaps than he in the Roman controversy. For sale by Pott, Young & Co., New York.

Thoughts for Working Days, original and selected. By Emily C. Orr. London: Society for Promoting Christian Knowledge.

These are excellent selections for people who have little time to read. Readings and hymns may be found from such writers as Faber, Palgrave, Kingsley, Monsell, G. Body, Bishop How, &c. For sale by Pott, Young & Co.

Burnt Out: a Story for Mother's Meetings. By Charlotte M. Yonge, (2d edition. London: Walter Smith, (late Mozley & Smith.) Pott, Young & Co., New York. Price \$1.00.

The author of "Ben Sylvester's Word" and "Friarswood Post-Office," knows enough of the details of humble life to make her teachings strike home to the poorer classes. This is one of her brightest and most attractive stories.

—Pott, Young & Co. send us a volume of the S. P. C. K. commentary on the Old Testament, being that on the *Prophetical Books* from Isaiah to Malachi. It is very desirable that the clergy should draw more of their instructions from the first Lessons in Morning and Evening Prayer, and they will find in this volume

very much of the precise kind of help they require. There is no verbiage, the notes are crisp, pointed, and full of information. Price \$1.50.

—Also a pamphlet on *The Apostolic Church*, by Rev. Daniel M. Bates, Professor of "Christian Evidences," St. John's Missionary College, Shanghai, China. The P. E. Tract Society has adopted and issued this tract at five cents a copy. It is simply an investigation from the New Testament of what *had been done* in settling the polity of the Church before the N. T. was written. So the N. T. does not originate, but *recognizes* what was already established.

—A correspondent writes: "It is rather cool for E. H. to say that believers in the Double Procession may be allowed their private opinion, but must not force them upon others, when we have it in the Creed and the Litany. I should think the reverse would be true. It is those in the Anglican Church who *reject* the Double Procession, who must take the defensive.

I was very glad to see Mr. Langdon's first letter, but should have been glad to see him less mild in his rejoinder to the insufferable arrogance of the Episcopal reply. There seems to be a kind of infatuation just now carrying so many of our bishops and leading men into enterprises of this kind, doubtful in principle, still more doubtful in point of expediency—and at the same time an unpleasant tendency to stifle discussion by administering rebukes such as Mr. L. has just received, or by shrouding everything in mystery, as in the Mexican affair."

OAK CLIFF, RACINE, June 7, 1880.

MY DEAR DR. GIBSON: It seems to me that Prof. Wilson's "Masterful Ego," partakes somewhat of the "*arg. ad hom.*" That is to say, the conscious soul presents itself where experiments are tried on its bodily frame by the scientist. But so it does if you tickle the scientist's foot.

But if you are trying experiments on transmission thro' nerves, and the impression is conveyed to *brain*, with all its complexity, and not merely to the spinal column (involuntary unconscious action,) you have no means of determining the varying length of time required according to varying conditions. This at least would be my reply if I were a materialist.

If we are to be carried from the sphere of external observation, to *inward consciousness*, then, it seems to me, the ex-

periments do not differ from every-day experience, and throw no new light on the subject, only they bring into sharp contrast in the same or similar experiments the distinction between the voluntary and the involuntary.

What would Dr. Wilson say to this criticism? In brief, soul proves itself by consciousness, and no empirical observations of the five senses can demonstrate its existence.

REVERENDISSIMO IN CHRISTO DOMINO GULIELMO CROSWELL EPISCOPO ALBANIENSI.

The following was addressed by the Bishop of Bath and Wells to the Bishop of Albany:

Præsul, ab occiduis gratissimus advena terris,
Cum mare transieras littora nostra petens:
Tempore quo Patres Ecclesia Sancta Coegit,
Ut plures animos jungeret unus amor:
Accipe quae frater, toto te corde salutans,
Effundit pro te vota, domoque tuâ.
Sit tibi pax divina comes dum labitur annus,
Sit mens perpetuo laeta, favente Deo.
Dumque Dei populo Verbum Solenne ministras,
Spiritus Omnipotens, auxiliare, precor!
Nec te, mi frater, solum mea vota sequuntur,
Dum revoco qui jam praeterire dies,
Congressus Centum volvens sub mente virorum,
Et Coenam Domini, Lambethiasque preces:
Nec non permissas Wellensibus aedibus horas,
Tam cito praelapsas heu! nimiumque breves:
Cogor in amplexu mentis cordisque tenere
Quicquid apud se gens Americana tenet,
Crescas eximiâ, gens Transatlantica, famâ!
Imperium vigeat nobile, crescat honor!
Sis Libertatis domus, exemplarque modestae
Justitiæ, rectam semper adorta viam!
Praecipue, veluti quercus sublime patescens
Florida sub gratâ pascua fronde tegit;
Conveniunt pecudes, seu perturbante procellâ,
Seu nimio Phoebus prata calore premit
Sic tua frondentes per totam ecclesia terram
Exhibeat ramos, jugiter aucta magis!
Congressique Sacri largo sub tegmine Templi
Permaneant populis inviolata quies,
Obscurata diu, sed non extincta, nec unquam,
Dum vivat Christus, deperitura Fides,
Mundanas superet divina luce tenebras:
Vivificetque animos spes bona, sanctus amor!
Nec minus interea, gratis tibi vincta catenis,
Stet super antiquas Anglia Sacra vias,
Depositoeque nimis sublimi nomine matris,
Sit tibi, communi nomine, cara soror,
Atque ita, concordēs sanctis conatibus ambae,
Et pietate pares, unanimaeque fide;
Quâ vocat officium, quâ signat gloria Christi,
Concessas partes orbē in utroque gerant!
Donec in Excelsis Coeli regionibus, inter
Sanctorum turmas, Angelicos que choros,
Filius Omnipotens, tandem sua regna revelans,
Fulget in aeterno, Patre jubente, throno.
Dabam in Palatio Wellensi incute mense Januario, anno Salutis Millesimo, octingentesimo, octogesimo.

A., C., B. and W.

Summaries.

FOREIGN.

—Convocation opened as usual June 1 with Latin services and Latin speeches by the Prolocutor and Archbishop. Its attention was taken up chiefly with the Burials Bill. The new law gives fees to the clergy for persons buried without the Church service the same as if it were used. No address is allowed or any contempt for religion. A short service is provided for the unbaptized, &c.

—The English Church Union now has 18,000 members, including 11 bishops and 2,500 clergy. It has adopted strong resolutions against the Burials Bill. Several Bishops voted for the Bill to deprive the Dissenters of a sentimental grievance, but if Dissenters use the Churchyards why should they alone be exempt from taxation to keep them up! The *John Bull* says of it: What we dread in this Bill is the effect upon Churchmen more than Dissenters. How long will they contend for an Establishment which is continually being pared of its advantages, while retaining all its burdens and restrictions? Prelates and peers talk as if our patience could never be exhausted. The country clergy and laity have long been asking how much more they are to endure. The Church-rate gone, new school and sanitary rates taxing their diminished means, Church expenses and Church schools clamouring for increased contributions, what has the Establishment to offer in exchange for the quiet resting-places of our dead? There is nothing but the endowment of the Incumbent; often less than he would earn in any other profession, and in any case secure to present holders as a vested interest. When the Churchyard under the parson's window is open to sectarian ministries which he is bound to register, while all whom the sectaries reject are thrown upon him to bury with the Church's rites; when the Church (as it must do) follows the churchyard, and the Established clergyman is the only man in the parish without liberty of conscience, or choice of residence, he may well ask why he should struggle to hand on to a successor a yoke which has become intolerable to himself. We already see clergymen advocating Disestablishment because of the confusion introduced into the Ecclesiastical jurisdiction by the Public Worship Regulation Act. The Burials Bill will introduce confusion and heart-burnings into every rural churchyard. The Clergy are opposed to it with remarkable unanimity. Bishop Ryle joins hands against it with Archdeacon Deni-

son. Yet the Clergy are not consulted. Primates and prelates vote "with a light heart" against the mass of their helpless "subjects," and Bishops who know better are afraid to vote at all! We wonder if their Lordships think a seat in the House of Lords the palladium of the Establishment. We suspect that many a clergyman would gladly make the Dissenters a present of it, if they would accept it instead of his churchyard.

—The C. B. S. has increased by 70 priest associates and 1,000 lay members the past year. It has 900 clergy and 12,000 laymen.

—Mr. Macknochie has given security for costs in his Appeal to the House of Lords, but Lord Penzance has his costs paid by the Government.

—Last year a single Sisterhood made and sold 607,460 altar-breads, a large increase.

—Bismarck is allowing a relaxation of the May Laws, for Pope Leo, who is not quite the same infallibility as Pope Pius IX.

—The House of Commons has refused 275 to 230 to let Bradlaugh take the oath or affirm. We can hardly understand how Gladstone was willing to allow the farce, unless he was prepared to abolish oaths; but moral sense prevailed over the "Government," which too claims to stand on "moral ideas." The same house adjourned over the Derby day by a vote of 285 to 115.

—Nobody seems to have objected to Masonic "ritualism," when the Prince of Wales laid the corner-stone of Truro Cathedral, with lights not used for the purpose of light. Perhaps the Masons will reconcile most of their Evangelical brethren to some pomp in church services also. At the Evangelical Conference at Southport, two of the speakers were in favour of Retreats or "Quiet Days," but this was bitterly denounced by Dr. Taylor of Liverpool, on the ground of the morning Communion. He preferred an early evening Communion!

—The ordinations last year were 688 deacons, a net gain of 228 over the deaths of clergy. The *Church Times* shows that this keeps up with the demand.

—Dr. Ryle was consecrated Bishop of Liverpool, at York Minster, on S. Barnabas' Day. Canon Garbett preached the sermon.

—The Corner Stone laying of Truro Cathedral was a grand function. Over 300 clergy, and the three Bishops of Truro, Exeter and Madagascar, were present. The Church Services were in no way abridged by the Masonic. Both were most impressive, the Prince of

Wales laying the stone and performing the ceremonies of corn, wine and oil with great reverence and care, and in a loud clear voice. The Bishops afterwards laid their hands upon the stone, placing it in the name of the Holy Trinity. A collection was made at this service and laid upon the stone, amounting to nearly £1600, of which £500 was presented by Miss Gurney, in memory of her father, the inventor of the steam jet. The Masons also will raise a special fund for the Cathedral, as they did at Tewkesbury. The Cathedral is to be 300 feet long, and transepts, 110 feet.

—Bishop Riley, of Mexico, lingers in England, and is announced to take part at the Leicester Church Congress, September 28.

—Canon Liddon, Rev. E. S. Talbot, warden of Keble, and S. E. Gladstone, rector of Hawarden, have become patrons of the Free and Open Church Association, Lord Nelson President.

—In a parish in South Wales, it is necessary to build a new Church to accommodate the converts from Dissenters recently confirmed by the Bishop of St. Davids.

—There is a London Committee to collect funds in aid of the Episcopal Church in Scotland, which has been holding successful meetings for that purpose.

—The Liberation Society has spent £81,000 in the last six years on publications, meetings and lectures against the Established Church, and believes its object will be gained before many years. It is a question worth asking whether all the evils of our parochial system so much discussed and deplored of late in high quarters, are not inevitable under a voluntary system.

—Mr. Gladstone declined to receive a deputation in favor of the Sister's Marriage Bill, on the ground that it was impracticable this session.

—The Vatican is disposed to make the most of the Marquis of Ripon's appointment as Governor General of India. It desires to "enter into communication with him."

—Bishop Ryle's appointments so far are nearly all members of the Church Association.

—Lord Penzance has dismissed the *new* suit of the Church Association (for deprivation) against Mr. Mackonochie, telling them they can appeal to the Privy Council if they choose. The *Church Review* says the hand of some high official is in this, who wants the Judge to confine himself to immoral parsons. The *Record* wants Mr. M. imprisoned.

—Convocation meets again July 13.

—The Prince of Wales and family attended the Requiem Mass at the Russian Chapel for the late Empress. The mourners all held lighted tapers.

—The two Archbishops voted with 8 Bishops for the Burials Bill (second reading) which was carried 125 to 105. The Bishops vainly think by such means to preserve their position in the House of Lords. The *Church Review* attacks the two Archbishops in the following style: Were they ever known to defend any clerical right or property, except their own incomes and palaces and retiring pensions? What do the country clergy think of the grinding tyranny of the Archbishop of York's "Dilapidations Act?" and what has the Church of England gained by the Archbishop of Canterbury's "Bishops' Retiring Pensions Act," which provided that his Grace and his brother of York can retire on the greater part of their Episcopal income, openly proclaiming at the same time to their confiscator that their places may be supplied and their duties done for less than half their present incomes, and this, too, by bishops without seats in the House of Lords.

HOME.

We are glad to know by testimony from all quarters that Dr. Dix's articles are heartily appreciated and doing excellent service to the cause of that clear positive and definite religion which we know as the Catholic Faith. Young candidates for orders who will master these articles will have a foundation that will support them against the contact of all forms of heresy, schism and unbelief.

We know not what others think, but to our mind Mr. Tyrwhitt's article on "Christian and Hellenic Views of Beauty," is one of the finest we ever read. It is a gem amidst the heaps of Magazine rubbish in these days. The theistic argument from beauty is just one of those that is to us irresistible—worth all the natural science in the world.

Dr. Van Rensselaer intermits his series this month, but our readers will be glad to hear that he intends to resume shortly.

The able *Review* of Mr. Brooks's Bohlen Lectures has waited too long for insertion, but we entirely agree with it as a just account of certain tendencies

markedly manifesting themselves in many writers of the Broad Church School. The proper study of the Theology of the Incarnation is the only means of realizing the Divine—the Supernatural life in this world—the power of the Endless life of the Resurrection.

Prof. Garver's experiments are so much beyond our line we must leave professional physiologists to judge. We have always said that spontaneity and moral obligation are ideas that can find no possible place in a system of materialism or the unconscious operation of natural law. They are utterly incompatible and *incommensurable*. These experiments go to prove that the brain is strictly an *organ* of some free and spiritual agent.

Dr. Corbyn's article on the "Abuse of the Holy Offices," contains some vigorous writing, and perhaps no Bishop could go his length in regard to Confirmation, but there can be no doubt that on this subject as well as many others, our actual practice is in the wrong "extreme" already.

We call attention to Bishop Littlejohn's address. He is the first bishop we know who has dealt with the utter lawlessness now prevailing in the matter of communicants coming and going as they please from one parish to another. The Canon introduced by us in the Convention of C. N. Y., on this subject, was drawn up and put in its present form by the Rev. Dr. Wilson, Chairman of the Committee on Canons.

—The circular of the House of the Holy Comforter, a Free Church Home for Incurables, 241 West 23d St., New York, shows an excellent work in a field not reached by other Hospitals and Homes, viz: Those of *any* age among Protestant women and children, suffering from some incurable disease, other than consumption, cancer and insanity. Drs. Houghton and Dix are among the Officers and Trustees. There is no fee for admission or endowment for support. There is a training school for domestic service connected with it, and it is desired to raise funds for a cancer ward. It is

a new enterprise, but a few months in operation, having had 19 patients. It certainly is a needed form of charity, and should be sustained by liberal gifts of Church people.

—Of the great accumulation of pamphlets before us, we cannot overlook the Sermon on the *Cathedral System*, preached by Bishop Welles, at Cleveland, before the Clerical Association. About the earliest voice for the Cathedral in this country came from Wisconsin, and Bishop Welles is not doing an idle work in vindicating and carrying out the ideas to which his diocese pledged itself as long ago as 1868, in its Memorial to General Convention on this subject.

—The Second Triennial Charge of Bishop Paddock, of Massachusetts, takes for its subject, "*The Pastoral Relation*, its Ideal, and the Degree of its Present Realization." (Boston: A. Williams & Co.) Besides being marked by all the usual unction and sincerity of the Bishop, this charge is really quite an able defence of the pastoral or parochial system, while animadverting upon some of its evils. There is an elaborate review of the English system, with the modifications of it produced by our voluntary system, viz: 1st. The right of the people or parish to select their own minister. 2d. The right to change a Rector's salary according to revenues. 3d. The right to dissolve a pastoral relation on grounds of expediency. All these the Bishop sets forth at large and very clearly; after which he takes up the spiritual side of the question both as regard clergy and laity, and eloquently presents the ideal, with which he takes opportunity to compare the frequent reality, and give practical suggestions. We quite agree with this good Bishop as to the importance of the permanent pastoral relation. This charge has cost a great deal of labor, as the numerous references show, and the statistical comparisons in regard to clerical changes we have marked for selection as really valuable. To whatever school a Bishop belongs, we pray God speed to any who are earnestly grappling the problems of the day.

—We never liked the application of the term "Our Lady" to the Blessed Virgin, though we see it occasionally in a few English papers. Dr. Littledale's Plain Reasons should teach them better.

—Robert Clarke & Co., Cincinnati, announce that they will shortly publish a volume by John James Piatt, entitled "Pencilled Fly-Leaves," consisting of a variety of essays and sketches on attractive subjects. The volume will close with a longer paper, "How the Bishop Built his College in the Woods," presenting a somewhat detailed sketch of the foundation of Kenyon College, by Philander Chase, the earliest Bishop of Ohio. This will be, we believe, the first popular account of one of the most heroic, not to say romantic, episodes in the history of education in America.

—The Journal of the Primary Convocation of New Mexico and Arizona, held at Albuquerque, May 4th, shows an extremely interesting work. Bishop Spaulding's Address indicates a mind fully alive to the necessities and opportunities of the moment, knowing how to lay foundations. He advocates a separate Bishop for New Mexico and Arizona, these two being now connected by railway communication. He also advises that all parish property should be vested in a Diocesan Board, and his remarks on the subject of Church finances are worthy of consideration. The Convocation adopted the Bishop's suggestion as to a Diocesan corporation to hold property, and also a resolution asking the General Convention for a separate Episcopal jurisdiction. The principal churches at Santa Fe, Las Vegas, Mesilla and Albuquerque, and the clergy, Rev. H. Forrester, Latourette and Sandford. Judge Prince and others, act as Lay Readers.

—The poem of the Bishop of Bath and Wells is very good and spirited, though we do not remember to have seen the word *jugiter* in classical Latin. We should be glad if some of our readers would furnish a metrical translation, as near as possible to the original hexameters and pentameters.

—The *Memoirs of Catharine and Craufurd Tait*, by the Archbishop of Canterbury, (Macmillan & Co., London and New York,) have already been reviewed in these pages. It is a book that should be in every household. Mrs. Tait, as a Churchwoman, was as exemplary in character as she was exalted in position. For sale by Hollister. Price \$1.75.

—The *Living Church*, as well as the *Western Church*, takes manful ground in favour of the Provincial system. Such trials as that of Mr. Hinman and the case of S. Clement's, Philadelphia, show how much a Court of Appeal is needed in the P. E. Church. No religious denomination in the country is so poorly furnished in this respect. If the Church refuses a system of Appeals much longer, we can only expect appeals to civil Courts to multiply.

—Some of our Church papers are arguing the point about the pronunciation of the word "*Amen*." Those who ridicule the original pronunciation of a word transplanted but not translated, ought to consider that the continental sound of *a* is also a legitimate feature of our own language. Many of us are as little edified with the pronunciation *Ay-men*, as if our Bishops should try to introduce the patois of the rural New-Englander, and teach us to say the Lord's Prayer, "Our Fey-ther."

—We have had a look at a discourse by the Rev. Dr. Shedd, of the Union Theological Seminary, (Presbyterian,) at the beginning of the last Seminary year, on "The Obstacles and the Rewards of Orthodoxy." It is a noble protest against indifferentism and the popular sectarian notion that it makes no difference whether you believe in dogmas. It represents precisely the position in this respect of the Anglican Church, with the Nicene and Athanasian creeds, and might have been written by a churchman. We hope the influence of this Professor in high place will be felt upon the wild spirit of emotionalism, and shallow religious teaching that has got hold of the common Presbyterian pulpit,

which sets popular taste against the Church only because it is so clearly and definitely dogmatic. We expect to give our readers a taste of its quality.

—The Convention address of Bishop Brown, of Fond du Lac, has several interesting points. He recommends the following Canon of the Cathedral, as sufficient :

SEC. 1. The Bishop having elected and designated S. Paul's Church, Fond du Lac, as his Cathedral Church, and the realty thereof having been secured to him and his successors in office for Cathedral uses and purposes, the said church is hereby recognized as the Cathedral Church of the Bishop and Diocese of Fond du Lac, under the name and title of S. Paul's Cathedral Church, Fond du Lac.

SEC. 2. The Bishop and persons clerical and lay appointed by him to assist in the care, management and work of the Cathedral Church, may adopt such a constitution and body of statutes as may seem to them expedient, if not in opposition to the constitution and canons of the Protestant Episcopal Church in the United States of America, and to the constitution and canons of the Diocese of Fond du Lac.

SEC. 3. In lay representation of the council of the diocese, and diocesan assessments and similar matters, the Cathedral congregation shall have the rights and privileges and be subject to the responsibilities of an ordinary parish.

This seems sufficient to keep the Cathedral in entire harmony with the diocesan mind and rule, while it will give ample scope for experimental development. It is pleasant to note in passing that the face of the mortgage binding the Cathedral property has been reduced during the last year \$2,000. It is now just \$10,000.

—We give an extract in our *Miscellany* from Bishop Huntington's Convention Address, on the nature of the Church as the living Body of Christ. There are other passages of solid import. Speaking of those "burning questions" which clergy often discuss among themselves without venturing to think that their public ventilation would be tolerated by ecclesiastical authorities, he says :

"For myself I would rather my opinions,—I hardly dare venture to call them anything more,—should not be concealed, and I take it you do not much mis-

understand them. It appears to me inevitable, and it appears to me on the whole best, that the public discussion so long as it is controlled by just dispositions and good sense should go on. It is our modern way of getting at results and measures, and with all its inconveniences and absurdities, we had better tolerate it than try, as bigots or cowards might, to suppress it. The follies of earnest debate are never so bad as the covert practice of iniquities and oppressions which are not the less likely to offend God and in the end to damage our prosperity because they are screened under a genteel silence."

It is true that the Bishop soon shows that he had in mind in the above passage, the evils of the parochial system so extensively mooted of late ; but the principle enunciated is equally good for that Catholic movement in the Church which professes itself to be a complete solvent for all parochial difficulties.

—We have received a copy of Dr. Richey's letter to Bishop Pinkney on the proceedings of the late Maryland Convention. As a clear statement of *principles* we shall reprint it. We notice that Mr. Snythe, one of the candidates passed over by the Standing Committee, has received from the Bishop a letter dimissory to the Bishop of New York, who will ordain him to the priesthood. Is all this *law*, or is it individualism ?

—Among the multitude of pamphlets sent us, we have overlooked a capital review of Bishop Whittle's manifesto about church decorations, under the title of *Altar Cloths and Flowers*, published by Randolph & English, Richmond. We do not know the author of this review, but it must certainly reduce the Bishop's prohibition to a mere *brutum fulmen*, which he will never care to renew.

ERRATA.

In May number, page 167, Father Benson's Letter, line 23d from bottom, for "Seed," read *each*.

In June number, page 193, third line of Dr. Dix's article, for "necessarily" read *occasionally*.

Same article, page 196, middle, strike out the word "majestic" before the word "front," [or else substitute the word *tall* before "cliff."]

Will our readers please write in these corrections on the margin of their copies?—*Editor Eclectic*.

THE CHURCH ECLECTIC.

Vol. VIII.

AUGUST, 1880.

No. 5.

CHRISTIANITY AND MODERN THOUGHT.

LENT LECTURES FOR 1880.—No. IV.

BY THE REV. DR. DIX.

GENERAL SUBJECT.—*The Proposed Readjustment of Christianity to the Social and Moral Conditions of our time.*

No. 4.—Friday, March 5th.—*The demand for readjustment comes from those who are in revolt against that system.*

“For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning.”—2 S. Peter ii: 19.

THIS evening finds us half way through the present course of lectures. Much remains to be done. What has been done thus far? Let us look back to the way through which we have come.

I showed you, 1st, what the Christian Religion is: Jesus Christ, God manifest in the Flesh. Next, I showed you the condition of this world, when Christ came hither; and how He helped and rescued men by appearing among them, a Fact and a Truth, where all was surmise and scepticism, a Law where all was license and lewdness; that it was God's Personal Presence, vouchsafed to those who knew Him not, that saved the divine, immortal life in man. And then I showed you how that Presence, Objective and Personal, was to be preserved among us to the end of time, by an organization known as God's Body and God's Kingdom; a visible, practical system dealing in fact, not fancy, and giving men the help that they need to their salvation. We are now prepared to answer the question to which these lectures form a reply. Shall Christianity be readjusted? Does it need readjustment? If so, what form should such readjustment take, what line should it follow? What raises these questions and makes them important, is the present look of the world.

In fact, it is from that world that the demand for readjustment comes. The cry is not raised within the Church; or, if within the Church, it is heard only in quarters which the spirit of the age has affected, in that border land, where sympathy is feeble with the Church and Churchly ways, and strong with the outside wan-

derers and strangers. Let us then look to the place whence the noise comes; what are those aspects which alarm men, and force them to see that much is wrong, to feel that something must be done? From Zion, the city of our solemnities, from Jerusalem, our quiet habitation, the tabernacle that shall not be taken down, not one of the stakes whereof shall ever be removed, nor the cords thereof broken, for so we trust it shall be from our own house, where still the Nicene Creed is sung, where the priest goes in and out ministering the divine Sacraments, where the little children are pronounced regenerate at the font, where the boys and girls receive the apostolic benediction in the laying on of hands, where the mystic oblation is made before the Father, and the prayer of faith for "all the whole Church," living here and departed, rises to the ear of God; from this, our home on earth, type of the House Eternal in the Heavens, let us look on the wild unrest about us, and the confusion of these latter days; and let us ask why, some call for a reconstruction of Christianity? What is wrong? Nay, rather, what is *not* wrong? For look at it steadily, and you will find, that the difficulty is not to discover where the evils appear, but rather to find some sound spot which, as yet, they do not affect. Let me say, at once, that it looks as if the world were falling back into the very state in which it was 1900 years ago; as if the old Paganism were creeping over society once more; as if some, who ought to be at better work, were actually ready to give in to this, and, by remodelling their religion, to surrender to the very enemy which that Religion defeated long ago.

S. Paul in speaking of the second coming of our Lord, says, that, before that day arrives, there shall come "*a falling away*;"¹ some wide apostasy, some notable abandonment of all religion. His words are but the echo of that question of the Master, "*When the Son of Man cometh shall He find faith on the Earth?*"² Many think that the signs of the times prognosticate the approach of that appalling phenomenon. As we scan the clouds, dark with presage of trouble, as we note the uneasiness of God's creatures beneath the lowering sky, there is one long "Danger-line," on which mischief is brewing, from end to end, from either wing down through the centre. Here are men who bear the Name of Christ and men who reject Him; the former many in number, the latter comparatively few as yet. All these stand like soldiers on parade, dressed right, a smooth, long front, though the distance from one end to the other is very great. Glance at that perspective, and mark well what you see. The parade is formed. Go slowly along the ranks: What have we here? The orthodox and the unorthodox, Old Schools and New Schools, the trinitarian and the unitarian Christian, the Calvinistic and the Universalist Christian, the stiff and old fashioned, the easy and liberal. And farther on, we come to the skeptics, agnostics, infidels. Now, if you study this long line of men, if like an

¹ 2 Thess. ii. 3.² S. Luke xviii. 8.

inspecting officer you pass up and down the ranks, if you get at their mode of thought, if you reach the final principle on which they proceed in dealing with religious themes, you will find a certain and most significant unity, wide asunder as they are in position,—and it is like the distance from east to west, from heaven to hell, yet there is one common habit, all along the line: that marked likeness, which proves relationship. Let us put the believers in the right wing, and the unbelievers in the other. Still in the beliefs and the unbeliefs there is a certain resemblance, as if they had one common root, and contained one common and final denial, which made them all kin. I shall try to justify this view of the case, by pointing, first, to certain marked peculiarities in the religion of the present day. Observe, I speak of what we see outside of our branch of the Church. But for God's infinite mercies to us, in the Catholic revival of the last forty years, we might have been in the same state as that in which so many, (better perhaps in God's sight than we, and dearer to their compassionate Lord,) are evidently snared and fallen.

Note, first, the general restlessness under dogmatic teaching. It is a marked feature of the day; and the preacher who does his duty knows that best. "*The time shall come when they will not endure sound doctrine.*"³ Has not that time arrived? On Monday morning, I take up a journal, containing reports of the sermons of three or four prominent men; typical men, representatives of the time. What Catholic dogma can I find? Not merely the absence of it; the contemptuous rejection of it. I know that if they were to take to change, and take to preaching one by one the articles of the Nicene Creed, they would empty their churches in a month. One may preach what he likes, and as he likes, if only he does not preach what is scornfully called the old theology. The people do not want dogmatic discourses. Why not? Do they no longer believe the Creed? Or do they regard its sublime statements as of little consequence, of slight importance? Be the cause what it may, Theology, once the mother and queen of all sciences, is become a weariness: the Science of God has no attraction. Now observe: that without dogmatic terms no man can state what Christianity is. The dislike for such language: is it the sign of indifference to Christianity as a positive religion? If, without the old words of the Creed, I cannot tell myself or any one else who or what Jesus Christ is, then the distaste for such words is the first step towards viewing Christ, not as a Fact in the Material, Intellectual and Moral Universe, but as a Myth; not as a Substance but a Name; not as a Personal God, but as a sentiment or spiritual influence only. Here stands a group of men saying: "We are Christians, we believe in Christ; we revere the Scriptures, but want no dogmas; we want no dogmatic religion." Some way off is another group saying: "We reject religion, entirely, as a positive system; the old theology is mere verbiage; let it be heard no more." The distance from group to

³2 Tim. iv: 3.

group may look considerable ; but the path between is straight and smooth.

And, secondly, note the indifference to truth. It is said, that whatever one thinks in his conscience to be true, is true to him. This is the modern liberalism of which we hear so much praise. Is there then no such thing as truth ? What did the Lord mean when he said "*Ye shall know the truth, and the truth shall make you free ?*"⁴ But here be Christians, who, either through fear of giving offence, or from a nervous dread of seeming presumptuous and appearing to take too much on themselves, are always guarded, and will not state anything positively, and would not say of any particular truth that it is necessary to be believed unto salvation, or of any particular error that it is fatal to the soul. Now to what does this lead, but to the advanced positions of the skeptic ? Those positions have been cleverly summed up as follows :

1. It is uncertain whether Truth exists.
2. It is certain that it cannot be found.
3. It is folly to boast of possessing it.
4. Man's work and duty consist, not in possessing, but in seeking it.
5. His happiness and true dignity consist in the pursuit.
6. The pursuit of truth is an end, to be engaged in for its own sake.
7. As Philosophy is the love, not the possession, of wisdom, so Religion is the love, not the possession, of Truth.

Such is the skeptic's view. The Truth is not a fixed, defined, and well known treasure, which, like the pearl of great price, may be had by you, by me, by any one who will give what it costs to buy it ; but a vague, indefinable, inaccessible, unthinkable somewhat, never to be found in this world ; and to chase this Ignis Fatuus, though aware that it will forever elude us, is noble, delightful, and good. And if one dare stand up and say : " I know whom I have believed ; I have the truth, and you may have it if you will ; " at once there is an uproar ; as when S. Paul set the worshippers of Diana by the ears, the whole city is filled with confusion, and some cry one thing and some another ; and it is said that that is dogmatism and presumption ; and that all are right who are sincere ; and that he is imbecile and superstitious who pretends to know what cannot be known ; and that all creeds are right ; and that the truth is within is, not outside ; with other confused exclamations, all of which are part and parcel of the denial of two facts—that Truth is Truth, whether men have it or not, and that any man may know what is truth if he seek it in the right way. In speaking thus, I do not forget, that some in our fold have been bitten by this error. There are outlying spots, narrow tracts miscalled broad, where men go up and down talking in this same way ; but the mischief has not spread far, and thanks to God, and to our grand old Book of Common Prayer, there is little danger that the enemy can penetrate the triple-barred doors of our house.

⁴S. John viii : 32.

And, thirdly, we remark the repudiation of the Sacerdotal and Sacramental system, by those who believe, notwithstanding, in the Priesthood and Sacrifice of Christ. That the Priesthood is perpetual, that a line of Christian priests succeeds to the old line of Levi; that there are men in the world who can do, by virtue of their ordination, what no man could do without it; that there are mystical rites, containing and conveying a spiritual gift, by virtue of God's word making them efficacious instruments to that end; these ideas are regarded, by many Christians, as relics of superstition. The only ministry they will recognize is that of preacher of the word and head of a congregation whose gifts are personal only and differ not in kind from those of his flock. The ordinances formerly regarded as Sacraments, if retained, are retained as visible forms only. If baptism be used, it is as a sign to the world that God has already accomplished His work of grace in a soul, or as a mark of the hope that He may do it hereafter; the new birth into Christ, may come before baptism or after; the one moment of time in which it *cannot* come, is that in which baptism is administered. If the Lord's Supper be revered, it is as a memorial feast only, or, at the very utmost, as a venerable ordinance on occasion of which, (though not *by* which as by an instrument,) God helps the pious Christian with ordinary influences of grace. Regeneration in baptism, the Presence of Christ in the Holy Communion, the grace of Holy Orders and that of Confirmation, the benefit of Absolution, the sacramental dignity of Marriage in the Lord, these have all been put far away; it is not even seen what use there is of Bishops in the Church; they are an item in a cumbrous machinery which has replaced early and simple forms. Thus men go on professing themselves Christians, yet rejecting the supernatural in the ordinances and institutions of Religion. They do not seem to notice, that, but a short distance beyond are others, who reject the Sacerdotal, the Sacramental, and the Supernatural to boot; in the Church and out of it; in the ordinances of religion, and also in the Scriptures; in the human priest, and in the Great High Priest also; in history, in personal experience, in the government of the world, in the law of the universe, and everywhere. They do not observe that the road towards this platform of mere Naturalism begins far off; that it is paved by the denials uttered first by Christians; that the difference between the men at the one end and those at the other is a difference simply in the degree and amount of what they refuse to believe.

Once more, observe how the idea of Worship has died away. Attendance at Church has for its main object the hearing a sermon; that is the great feature of the morning or evening; to worship God is a secondary intention; the altars were thrown down long ago by Christian hands, under pretence of abating superstition, and the pulpit was exalted on their ruins. Well, little by little the churches are forsaken. Divine Service is less and less attended; any slight excuse keeps him at home who needs it; no excuse is made by the majority; Sunday is a day for parks, and

rivers, and fields, for entertainment and recreation, from which religious exercise is banished. And together with the loss of the idea of worship, was lost that of "the beauty of holiness." The House of God could not be too plain; the rites therein could not be too severe; stiff, cold and hard must be the look of that temple which replaced the splendid abbeys and cathedrals of a superstitious age; no music, no lights, no vestments, nor processions, nor choral song, no crosses and banners, no incense cloud, no burst of rich melody from white robed singers. And now, from this chill, dull shadow, men who still call themselves Christians withdraw; they neglect the House of God and the Day of God more and more; and at the head of the reactionary column are those who demand a general secularization, and would sweep away all Religion, and bid us cease to worship God and worship man instead; man in the age, man in national progress, man in the triumphs of the mind.

Let me note one more sign of the times. It is the dulling of the moral sense, the setting up of standards diverse from those of the strict law of God. Concessions are made to the demands of those who seek freedom to sin, until it seems as if no more remained to concede. And with this disappears the motive to noble actions. The rejection of supernatural influences leads directly to the refusal to attempt or admire superhuman actions. The Heroic disappears, the fear of future punishment is lost. They grow in number who deny the eternal doom of the wicked; because they no longer realize the exceeding sinfulness of sin. Dares anyone perform a deed which, in past ages, would have crowned him with perpetual glory? Men now shake the head; they talk of foolhardiness and fanaticism, they will not imitate, they will not even approve. He who attempts the superhuman for the love of God is looked on with suspicion as one who disturbs the general repose; such persons are not in harmony with the age, they must be warned of their eccentric turn, and bidden behave themselves and live like other people. Thus among Christians, the fear of God's just wrath is lulled to sleep, and the notion of a supernatural life and daring ventures of faith becomes but a dream. But look farther on and see the logical end. You hear it said that there is no such thing at all as sin, nor any Moral Law-Giver nor any Judge, nor even a hereafter; no hell for the sinner, and no heaven for the righteous; in short, that "there is no better thing for a man under the sun than that he should eat and drink and be merry, for that shall abide with him," but all besides is fiction and fancy, and death is an eternal sleep. Here have we the Philosophy of Materialism and Naturalism full blown; it looks as if it came of the blunders of those whose duty it was to have kept alight among us the fires of love and sacrifice, kindled from that realm above the stars, and never to have ceased meanwhile to warn men of "the worm that dieth not and of the fire that is not quenched, whose smoke riseth up forever and ever."⁶

⁶S. Mark ix: 44. Rev. xix: 3.

I could go on with this survey of what is before all eyes; I could carry it out into many particulars, with added weight to the argument. But enough has been said to illustrate the proposition with which we started. As we look up and down upon a scene so confusing that it has turned many heads already and will turn more, we mark a strange unity in it. Here be great bodies of religious and good people, who differ widely on many points, yet differ not in these: a strong dislike of dogmatic teaching, an indifference to positive truth, a rejection of the supernatural and mystical in ordinances, a denial of the Sacerdotal and Sacramental system. Far beyond are some who have openly turned to the pagan platform and the pagan view; who deny God, Creator of heaven and earth, reject the faith in a future life, contend that all things came by the way of material evolution, and will believe in and worship nothing but man. And between these, the protesting Christians and the avowed infidels, what do we see? What, but a vast crowd of persons unsettled, confused, and distracted? Certain of nothing, tossed about with every wind of doctrine, they cannot go back and dare not go on. All is doubt and uncertainty. They do not know what to believe; finally, they do not believe anything. They do not know what to do, what is right or what is wrong. To them God is "the unknown God." There may or may not be a future; there may or may not be in us an immortal spirit. The old Religion seems tottering, crumbling; "*the powers of heaven are shaken*,"⁶ those majestic powers which once restrained the lawless, comforted the sorrowful, and helped the lowly; the light grows dim; "*wo unto us! for the day goeth away, for the shadows of the last evening are stretched out.*"⁷

Such is the general outline of a picture, to which it is folly to close the eyes. And observe, that it is not from among ourselves, but from the midst of that scene of intellectual, moral, and religious confusion which men have somehow reproduced in the earth, that the cry for readjustment and reconstruction comes. But I say, that it seems incredible, that any one of us can mistake the real meaning of what is going on. Study the state of society when the Lord came here before. Compare it with our own. Is not the likeness strong enough yet for you to trace it? See you not the same perplexity about religion, the same multiplying of shrines, after the taste of uneasy worshippers, the same uncertainty about everything on earth, above it, and beneath it? Do not men doubt of everything, till nothing is left to doubt save their own existence? They doubt whether there be a God, they doubt the immortality of the soul; they doubt a future state; they doubt of virtue and vice, right and wrong, sin and holiness, heaven and hell. They are all quarrelling as of old about matter and mind, soul and spirit, and trying to find out how old the earth is, and how it was made, and whence came the visible universe. Listen, and you might think you heard Thales, and Lucretius,

⁶S. Matt. xxiv: 29.

⁷Jeremiah vi: 4.

and Anaximenes, and Democritus again, all talking as hard as they can in our modern academies of science, and the halls of our universities. And while the spiritual shrinks, the material expands, and again we see the worship of the physical and the passion for sense; and a fleshy, carnal literature is eagerly read; and once more is come the adoration of the beautiful woman, who may or may not be virtuous (that is of no consequence,) but her portrait is everywhere on sale, and crowds stare at her, as they used to do at the fair of Corinth, and her fame spreads from land to land, and every girl sighs in her heart for envy, and aims at being admired as the acme of her desires. Here be the same old errors, the same old sins, a monotonous procession, staggering and reeling forward on the stage, till the soul sickens over it all, and the sight becomes nauseous, and one asks the final question: Is this the outcome of Christianity? Is this the work of the Gospel? Where lies the responsibility? What is the explanation? Shall we reconstruct our Religion to meet these aspects of the time? Or shall we let go all at once, curse God, and die?

Brethren, we say, and say it solemnly as in the sight of God, that this is not His fault, that it is the fault of men. It comes of the corruption of Christianity at its source; of a misunderstanding of the whole history of our salvation; of the introduction of the old errors into the heart of our Religion. What you see is nothing but the work of the Human Mind; it is the outcome of the Private Judgment, busy again at its old tricks. If that total confusion called Paganism was the result of the efforts of men to come at the truth by unlawful ways, the conditions of this age have been reached by a similar illegitimate exercise. And if the remedy for the ancient ills was the display of God's Facts and God's Truth, boldly and abruptly in the midst of man's fancies and opinions, that is the very thing we need to-day. The world is ill of the same old sickness; heart-sickness, mind-sickness; and the medicine for its disease, the balm for its pain, is the same as before, Jesus Christ manifest in the Flesh. Jesus Christ, not as a sentiment, not as an influence, not as an Absent Deity, but Jesus Christ as a Divine Person, with us here in mysteries, with us whether we receive Him or reject, with us in a way which He makes by His own power, and not merely by such presence as men effect as they muse and meditate of Him.

That is the secret of the trouble. God Incarnate has ceased to be the Present, Living Fact; He is but a thought, a feeling, a doctrine; He is a distant moral and spiritual influence, a historical character like the old sages and benefactors of the world; men no longer feel Him as a ruling monarch, whom they must obey. He provided against that very danger. He instituted a system whereby He should be realized to men, in which He should remain with them "all days even to the end of the world." From that system they have revolted; they have substituted for it other expedients; and religion has come to be a constant dwelling on those inventions whereby they have hidden Him. And so all has gone back into the poor, weak brain of man; and man,

once more set in his own opinions, has walked back into the darkness to which they must inevitably lead. Now what shall we do? And how shall we readjust? Shall we make a compromise with the revived Paganism of our time? Shame the thought. This is our hoary foe, beaten down by the good swords of the Christian soldiers of old time, and destined to a fresh defeat in the approaching Day of better things. Shall we make a compromise with those bodies around us, whose strange position, in contrast with our own, I have endeavored to depict? Never, please God. For we could not do so, but by surrendering the very principle, which, if they had kept it, would have steadied them; obedience to authority, in place of Private Judgment, submission to Fact, in place of the fabrication of opinions. No, there is but one thing to do; to reinstate the Church Idea in the minds of men, to reaffirm the Theology of the Incarnation, to present boldly the Sacerdotal and Sacramental system whereby it touches the life of man at every point; and so to get unreality out of the minds and hearts, the principles and the actions of the community. The readjustment is needed, in men, not in the Religion which God gave them; if we, on our part, are affected by the errors afloat, then *we* need readjustment also. That may be. If it is so, the Lord will help us to do the thing that ought to be done, on this condition, that we forsake our own way, our own wisdom, and make it the one thought how we may bring back to a distracted and schism-rent household, that salutary faith which alone can give it peace.

From the Literary Churchman.

THOUGHTS ON SERMONS.

BY REV. W. E. HEYGATE.

AD TIRONES.

OUR countrymen are often hard upon the clergy, and very exacting. True, they do not expect nor perhaps wish to see a company of prophets, a band of saints. This would be too much; they could not breathe in that fine air, that pure serenity of perfect light. The English ideal is one of usefulness and pleasantness, not saintliness; but still the world is exacting. It expects in a clergyman a good manager of Schools, Clubs, &c., and also a man of business, a well-educated man, a gentleman, and a good preacher;—such a preacher as not more than two in ten M. P.'s are speakers; and all this for what income? what prospects? Every now and then, when Parliament is not sitting, the Newspaper Editor; Parliament or no Parliament, the Novelist, the Reviewer, the Periodical Article writer come down on the pulpit, like a falling sounding-board, and extinguish the unfortunate occupants.

It would be more kindly to consider whether so many men capable of being good preachers exist in the world, as there are clergy wanted for the pulpits; whether too many sermons are not expected from one person; whether, in short, if you will have so much in quantity, you can have all you desire in quality. The dullness, the laboured air, the repetition, are they not inevitable? Do they not quite as often express an overtasked mind and body, as they do indolence and want of thought? I once knew a reduced *bon-vivant* who could not, or would not, give up his bottle; the consequence was that he poisoned himself and his friends with bad wine. The quantity maintained, the quality must be lowered. It would be kind and wise, too, in critics to remember that different hearers like different preachers; that what one man considers dull and heavy is to another grave and wholesome; that what seems airy and light to me may appear eloquent and human to my neighbour; so that no preacher is to be condemned because he does not please all men; in fact, no preacher should be pronounced incapable who is able to keep the attention and regard of a fair section of his congregation. In spite of all hostile criticisms, and of our own modest misgivings, we may feel assured that never in England have so many sermons been so good as they are at the present time. Of course sermons nowadays are not so theological, nor learned, nor thoughtful as those of the seventeenth century which have come down to us; but then only the best have survived, and these are such as few congregations would listen to now.

On the whole we may be thankful for the state of the English pulpit in our days; we would have said "proud," had pride been admissible in such a matter.

All the same, we are quite capable of improvement; and before venturing to offer some suggestions to young preachers, we will take on ourselves the unwelcome office of critic.

I.—*The Theme Sermon* is to be avoided.

You may know it by its having no object in view. His hearers are not in the mind of the preacher. He never thinks of what they want, of what they will understand, or of how they will feel; whether they will do anything in consequence of that sermon or not. For the life of him, the preacher could not look his congregation in the face whilst delivering this kind of address.

Perhaps the simple-minded Bishop Wilson had this kind of sermon in view, when he said, "It is too often that preachers perplex those whom they should instruct by proving things which want no proof," Sac. Priv. Friday; for the topics of such discourses are frequently self-evident truths or duties; and the preacher wastes his time—which perhaps does not matter—and the patience of his congregation as well, by stating that which would have been admitted by all at the outset, over and over again, in a form different, rather than fresh, and altered without the relief of variety. You may know the theme sermon also by this natural peculiarity, that, take it all through, it might have begun anywhere, and, take it all through, it might have ended anywhere.

2.—*The Declamatory Sermon.*

This is becoming very rare now, and it is hoped will become, like the Dodo, extinct.

This, however, is one of the legs of the Dodo, which was delivered in my presence, by a preacher whose larder was so filled with turkeys at Christmas that he did not know what to do with them. "Sin," he said, "is the voluntary transgression of statutory obligations." When the cholera came to the parish of this orator he forsook it and fled.

Here is another relic, spoken in the church of a considerable watering-place in the presence of the writer's family: "Ere history rolled down the corridor of time, the world was chaos, and chaos was the world." It was of the declamatory preacher that Crabbe writes,

"Loud grew his voice, to threatening swelled his look;
Above, below, on either side he gazed,
Amazing all, and most himself amazed."

Of such also the truthful Quesnel wrote:

"What a difference between a declaimer who only seeks to please, and relies upon his eloquence, and a man of God who labours to convert, and leans only on the power of God."—Mark i: 22.

He suggests a cure for the disease, on v: 39:

"It is needful to purchase and merit the grace of being useful in towns, and with great people, by quitting from time to time the great and the towns, to go and instruct the poor in the country, without noise, without *eclat*, without ostentation, without interest."

Perhaps Cowper's lines, in which he portrays a good preacher, may as well be cited here as anywhere in these considerations:

"I would express him simple, grave, sincere;
In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men."—Task, B. II.

3.—*The Pictorial or Scenic Sermon.*

This, so far from being obsolete, may fairly be called a creation of our own times. It is partly the result of the love of external nature, which in books produces word-painting; partly of an untheological tone of mind, which leads people to look at sacred persons and things *naturally*, just as they would have seemed to those who knew no more of them than their natural being or condition. To this subject we will return. Meantime a third rationale must be added, namely, that the pictorial and scenic is often a substitute for something better to say, because that something the preacher has not: in a word, it is so far forth a substitute for Christian religion. As such, this teaching—no, it is not teaching, —this manner of filling out a sermon is very irreverent, thrusting out the *ipsissima verba* of Christ, or their meaning, in order to make room for an account of human customs, or natural objects; and it is also very uncharitable, as giving a stone to those hungry souls who are asking for bread.

On one occasion a sermon was delivered on the Epiphany, by an English preacher in Paris, a considerable portion of which consisted of a description of the camels of the wise men, and their harness, and of the people standing in the doors of the streets and saying "What in the world is all this?"—a question which the congregation might well have put to the preacher.

A milder form of this fault is very common, especially with young preachers, wanting in depth, or in knowledge, or in earnestness, or in sense, or in all these requisites to usefulness.

But of those who cannot be charged with these deficiencies, but purposely represent the characters and actions recorded in Scripture in as homely a manner as possible, it may be asked to consider kindly what is to be gained in general by our looking on Abraham as a sheik, and on our Lord as a carpenter? When we desire to realize the temptation of the Jews to reject Christ, because he was a carpenter; and to despise the Apostles as fishermen; when we wish to look a little into the depths of the Lord's measureless humiliation; when we desire to escape the danger of forgetting the unseen in the visible; of not apprehending Christ hidden in the outward part of a Sacrament; the Word of God in a book, and the like—then it may be profitable to set forth in their poverty and plainness the appearance and circumstances of patriarchs and prophets, of the Lord and his Apostles, after the teaching of Isaiah liii; but to do so without good purpose is wholly unphilosophic, like taking matter for mind, the less for the greater: for Abraham is more patriarch than sheik, S. Paul more apostle than tent-maker, and in the carpenter's Son tabernacled the Godhead itself. When the pictorial style is used then, let it be done with a solemn purpose, with simplicity, severity, careful avoidance of display, and profound reverence. Otherwise wisdom is only darkened with words—and not without sin, though it be one of ignorance.

There are other kinds of sermons, which are not to be condemned universally, but which require great caution,—*e. g.*, the Philosophical, the Critical, the Evidential.

These have their time and place, but out of their time and place are a mistake. Not many congregations will be the better for them. With regard to the last of the three, a sermon *consisting* of evidences is, to most readers, a very dull thing, and is, moreover, liable to encourage a disposition to demand more proof—a sign-seeking mind.

But nothing can be happier than to notice, as if by the way, and as if obliged to do so by coming across it, any remarkable proof of the accuracy of Scripture, of the fulfilment of prophecy, of the Divine, showing through the human, in Christ.

So much in the way of fault-finding: a task which will be relinquished with pleasure in the remaining remarks upon sermons; after quoting again the grave wisdom of Bishop Wilson:

"May I ever speak to the hearts and capacities of my flock."—*Sac. Priv.*: Monday.

"With what truth can it be said that your sheep hear your voice, when you speak of matters above their capacity, or in a language or terms which they do not understand?"

"There have been many, who, without any great learning or eloquence, yet by their communication in a humble and low way, have instructed and converted more than famous preachers; for that they preached not themselves, but Christ Jesus, placing all their confidence in God."—Friday.

THE MATTER OF SERMONS.

The Priest has promised to be diligent "in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same." These studies include standard theological writings, ancient and modern, and so much at least as the student can attain to, of history, customs and researches connected with the Bible and the Church. The preacher may often have to read up for a particular subject, if he be ever so well-informed; but he will find that there is a great difference between knowledge got up for the occasion, and that which is familiar, assimilated, appropriated, and become a real possession.

There is breadth and freedom and power in the one case, and the reverse in the other. A preacher should neither be empty, nor filled up for the occasion, but a conduit both containing knowledge and *always* in the course of replenishment.

This implies that a young man, and a half-educated man cannot be a good preacher: and as a rule it is so. Exceptions exist, due to several causes, but they are rare, as genius is rare. In truth, there is nothing for it but to study; and if this be used, and even then a man cannot become a preacher, he will at any rate have done his best, and his sermons will always have something in them. If they fail to be eloquent, they will at least be sound and instructive. There will be something to be learned from them—a solid benefit and satisfaction to his people.

It is scarcely safe to allow even genius to dispense with study; for genius is erratic, liable to take up new and dangerous theories, and investing them with its own beauty and power to make its gifts injurious, ministering evils like Pandora, instead of the healing medicines of truth. But, supposing the preacher to be prepared as above, his sermons—if erudition be all,—will be hard, dry, impractical, wanting in persuasiveness and real power.

Another study then must be added. If I were to call it the study of human nature, I should speak correctly; but I should not help the preacher to what he desires. Human nature cannot be studied for his purpose,—philosophically. Moral and mental anatomy will not furnish power over the hearts of men.

What I would recommend is, the use of all good literature, poetry, fiction, biography, &c., which will unconsciously keep the student's heart and mind human, making the one to feel, and the other to think with his brethren. But the richest mine of this knowledge is found in another branch of his work, namely, in pastoral intercourse. It is by patient listening, by endeavours to console and persuade, by hearing and dealing with secret sorrows and sins, by receiving the outpourings of men's hearts, and by habitual sympathy, that the preacher obtains what he needs for real usefulness. He cannot gain this possession in a day. It is

the fruit of experience, of much work and many troubles; except when the root of it is a natural gift, a special favour bestowed for high ends. It is obtained by diligent prayer, and the grace of a tender and loving spirit bestowed from on high.

Another resource is to be found in meditation. No one can measure the amount of holy and sanctifying thought which is to be obtained by devout meditation; and if those who use this godly practice try to apply what they think out to their own lives and characters, then those same thoughts will be very useful to others; but still they are apt to be individual and connected with a man's personal disposition and condition; and therefore meditation will not stand in the place of human knowledge by sympathy. It would supply materials for addresses at Retreats, rather than for sermons, unless assisted by the means which have just been alluded to.

So far we have considered the gradual acquisition of materials for useful sermons. Let us now turn to the more immediate preparation. First, comes the choice of subject, which should generally be found in the selections of the Church for the particular day; or at any rate should be in close harmony with them. Nevertheless, if the circumstances of the congregation require the choice of some special topic, or, if from some cause or another, the preacher feels that he can at the time treat a subject with power, by all means let him follow the leading of his heart. Courses of sermons in Advent and Lent are very much valued; and so are courses on the characters of Holy men in Scripture, on God's dealings with Israel at this or that period, continuous expositions and the like—which should all be broken in upon when great days or seasons come round, and resumed at a convenient time. In this way a sort of reserve fund of subjects is obtained; which may be increased by noting down from time to time any facts or lines of thought which may furnish topics, as soon as an opening for them shall occur.

Ordinarily, as soon as one Sunday is over, provision for another should be commenced; thoughts for the future welcomed, and registered for review and selection. Books should be consulted likely to furnish information or profitable lessons. In particular, the passage to be treated of, if in the New Testament, should be carefully read over in the Greek; and the meaning of any doubtful word settled by authority, or by comparison. For the latter purpose a Greek concordance is invaluable. Then, whatever parochial intercourse may suggest during the first part of the week can be made use of in preparation at the end, and will often furnish the best illustrations, and the most serviceable application.

At the last should come earnest prayer. The collection of matter can be made everywhere and in any manner. It is a gleanings in the fields, but the solemn preparation is like a sheaf presented to the Lord to be blessed by Him. Preaching is the act of the Good Shepherd through His representatives. The preacher speaks for Christ to Christ's people, and is an awful and

very sacred action of the Ministry. Surely a blessing is needed upon it; a great grace of light and of love.

Generally, no preaching really influences the hearer for good but that which is the expression of the preacher's self, of his mind and his heart. If these are unspiritual, cold, dead, trifling, the sermon will be powerless. For the most part, like preacher, like sermon; like sermon, like people. What an awful thought if this be true, or anything like true.

If, then, the previous occupations or circumstances of the preacher have been such as to make him, for the time, thoughtless, worldly-minded, unspiritual; and if he cannot put off the preparation of his sermon, let him pray very earnestly, and he will find it a great help to sit down and read a chapter before he begins, in order that the tone of his mind may be restored somewhat to that which is needed for so sacred a task.

The Sermon on the Mount, or the Lord's last discourses in S. John, 1 Cor. ix.: 2 Cor. ii, iii, iv, v, or 2 Tim. iv, are samples of passages which might assist one who needed such help.

The last suggestion under this head is never to *do violence to heart and to head*; nor *force* a sermon, if it can possibly be avoided. It is very hurtful to do so.

Many and many a congregation would cheerfully make allowance for a young man, when over-pressed with work, and listen to him as he reads to them out of a book boldly, letting them see that he did so and stating his reasons; and whenever such a book is needed, a better than Keble's Parish Sermons cannot be found, although many others are admirably suited for the same purpose. But by all means let the thing be done openly and without any false shame.

MANNER.

How shall the material of the sermon be used when obtained? Shall the sermon be extempore, or preached from notes, or written throughout?

Our advice to a preacher is simply, "Whichever you can do best, do it."

There is no doubt that extempore preaching is thought more of by the poor, for the same foolish reason as many of them like extempore prayer; but it certainly possesses the solid advantages of enabling a man to look more at the people whom he is addressing, and to exert "the power in his eye that bows the will." It gives scope to the natural play of expression in face and voice; and affords opportunity for taking advantage of any fresh thought, and for modifying or supplementing, at the very last, any crude or inadequate statement.

It exempts also the preacher from liability to many peculiarities, to which the reader of sermons is often subject, such as stooping, speaking monotonously, and the like.

On the other hand, the extempore preacher must not take it altogether on his own fancy that he does best in that way. He had better ask his friends,—and he ought to study more, not less, and be more exact and accurate than the writer of sermons.

It is very unfortunate that students can seldom speak extempore, and that those who can speak are seldom students. Really the extempore preacher needs to be a close and accurate thinker, and to be thoroughly acquainted with his subject, or else his faculty of speech will be a source of great peril; he will be led to say very rash things, and at times enunciate what will almost amount to a heresy; uttering expressions which he would have certainly erased with his own hand had he seen them in writing.

There is another failing in extempore preaching, which is this, that few possess such a good memory as to be able to quote Scripture largely and accurately without book. Still, whenever extempore preaching can be safely adopted, it is, without doubt, the best way, as being far the most persuasive and effective method of speaking. After it, comes preaching from notes, in favour of which a great deal may be said, and which more persons are capable of adopting successfully than the former.

Next to be considered is the delivery of the sermon.

There is not a doubt that many preachers would be far more effective, and many would cease to be what they now are,—ineffective,—if they were instructed in the art of speaking. At the same time, that which is artificial, laboured, intended to be impressive, is so repulsive to thoughtful persons; nor this only, but is so unsuitable to a solemn religious action occurring in the public worship of God; nor this only, but capable of being so injurious to the character of the preacher himself, of making him vain, unreal, unnatural, or at any rate self-conscious, that I cannot recommend it, although I would not condemn it.

To those who mean to do without this somewhat perilous help to efficiency, two suggestions are offered:

1. To invite criticism from competent hearers.

The following are rough and exaggerated peculiarities to which I can testify. One preacher shuts his eyes, whilst he speaks; another "washes his hands;" another, an eminent divine, puts one hand on one side of the pulpit and the other on the other, and pumps himself up and down all the time of his sermon; another looks fixedly at the wall or the roof; another keeps repeating, "I have no hesitation whatever in saying," and so on. There is no end of unconscious eccentricities; and no friend seems brave enough to tell the unhappy perpetrator of his failing.

These, it may be said, are rare instances; but, unhappily, not rare are faults of indistinctness, raising the voice and dropping it at the wrong time, and the like. It would be well for the preacher who wishes to use his office and his powers as well as they can be used, to ask for suggestions from those whose opinion he values, and not to be angry if he overhears the criticisms of those who are not friendly, and all the more likely to speak the whole truth.

2. Let not a preacher *try* to be impressive in manner, but rather to be free from fear and consciousness of observation, so as to express in his tone and his manner what he feels.

There is nothing so impressive as right feeling naturally betraying itself.

All effort at being impressive is accompanied—until the character of the preacher is permanently damaged—by a sense of untruthfulness. The man who makes it first feels himself a sort of hypocrite, and then becomes one, and no longer knows it.

As for the length of sermons, let it vary. If there is much to be said, worth saying, by all means let it be said: if little, then no more than that little. A sermon is always thought long or short according to its quality, not its quantity. Is it not a good sign that this is so?

After the preparation of the matter, whether in the mind or on paper, there should be a careful revision—if possible. In this revision, care should be taken to see that the argument is true, the reasoning consecutive, the lines clear. In it a sacrifice should be made of every illustration, however valuable otherwise, of every anecdote, however telling otherwhen—as they say in the Isle of Wight; of every trope, and flower, and passage of arms, and outburst of oratory, which does not seem—on quiet consideration—appropriate.

Then *sopitos suscitât ignes*. The interest must be revived, the light and heat restored. How, but by the breath of renewed prayer, which will fan the smouldering ashes; prayer for the preacher and the hearers; a commendation of all to Him, for Whom, and in Whom the preacher should speak; or had better be silent.

Having done his best, let not the Minister of God be sad or reproach himself at seeming failure. Ill-health, over-work, inferior abilities, may prevent his preaching with great effect; but they cannot have prevented him from having done "what he could." If his sermons seem to produce no effect, is not this so also with other ministrations? and have the holy books which he has read and the sermons he himself has heard preached, produced a full effect on himself? nor should he say, "I have laboured in vain," unless he can read the hearts of all men. He has not laboured in vain. From time to time he will come to know that his words have borne fruit. Has he not perceived again and again how some of his own best thoughts and sayings have, after all, not been his own; but have been reproduced from a favourite book, although he knew not that it was so when he re-uttered them? They had become assimilated to his other thoughts, and a portion of himself. He was not original, although he thought he was. And thus his wholesome words sink into the minds of his people, and become truths enshrined in their minds and hearts, whereby his listeners are different from what they would have been if he had not spoken to them. The hearers, indeed, feel perhaps, no debt of gratitude, but yet they owe one; and is not this a sufficient reward? If it was truly God's word which was spoken, rely upon it it will not return to Him void in the end.

One form of self-esteem differs from another indeed, but it is still self-esteem. Depression sometimes is only disappointed vanity, just as boastfulness is vanity which supposes itself successful. What have the preachers of the Gospel to do with either? Nothing at all. Let them do all to God, leave all to God, surely He is to be trusted with his own.

RITUALISTS AND ANGLICANS.

BY THE REV. A. F. NORTHCOTE, M. A.

AMONGST the many hotly contested subjects of discussion which occupy the public mind in the present day, and with which its current literature is filled, the *raison d'être*, position, and future of Ritualism, are not the least important. Assertion is confronted by assertion, argument by argument, until the minds of those who wish to comprehend the relative position of parties in the Church, and the justice of their respective claims are completely bewildered.

What then is Ritualism, and who are the Ritualists? The original and accurate meaning of the term is, the science of, and the proficients in, the order and history of those forms which have grown up round the public worship of the Church. Such a one was Durandus; and from the extreme care for, and value of, stately and dignified forms of service shown by the advanced party in the Church the name was originally given to them. But the essence of Ritualism consists, not in that carefulness for the order of service which is its leading motive in the eyes of the general public, but in its implied appeal to primitive antiquity for Church doctrine and practice. The Ritualists claim that their principles are the legitimate and logical outcome of the revival of 1830, the first object of which was to assert the long-forgotten truth of the Catholicity of the English Church, and to clear away the mists which Puritanism had, for a hundred years, drawn across the teaching of our early reformers. The main position of the early Tractarians, viz: the Catholicism of the English Church as proved, the members of that Church inherit all privileges, usages, and rites common to all Branches of the Church, which are not specially forbidden by her own Canons or Articles. Every jot and tittle of law, doctrine, and ritual, which were accepted by the Church prior to 1548, are, say they, ours now in 1880, except such as have been definitely rejected by the united action of Convocation and the proper State authority. In short, they claim for her as much right to the title and privileges of Catholics, as the Americans have to consider English history, down to the War of Independence, their own history.

Let us see how this position is regarded by the other so-called schools of thought within the Church.

The Evangelical party meet the assumption of the Ritualists with a flat denial. They assert, on their side, that the work of the Reformation was to pull down the existing fabric of the Church, overgrown as it was with fallacious traditions and practices, and to reconstruct a Church founded on the teaching of "the Bible and the Bible only." They hold, in the main, that nothing is binding on the Clergy of the English Church but what can be proved to have been held binding, and laid down afresh as such, by the Reformers and compilers of the Prayer Book. And, fol-

lowing this out, they practically refuse to accept anything beyond, even on the authority of history, as binding on Christian people. They consider the teaching of the Ritualists pernicious, and their work harmful, because it is based on the principle that Catholic tradition and teaching are the heritage and should be the standard of the English Church, and because they hold that on the assumption alone of her claim to Catholicity can the authority of the Reformed Church be accepted at all. In their hearts, each party, we believe, respects and honours the other for the earnestness, devotion, and practical religion which both share, but opponents they are, and must, to all appearance, remain, while their fundamental principles of thought and action are so opposed that union or compromise seems to be impossible. And as, in political warfare, men think and speak strongly, while yet respecting and honouring their opponents, so with regard to the two opposite parties in the Church, words run high and strife is fomented between those who should be working side by side in the great work of reclaiming the populations of our large cities from the depths of ignorance and degradation.

There is again another party within the Church, and this a large and influential one, which, though classed by the Evangelicals as one with the Ritualists, yet looks on the latter with much distrust, and which, while it will not altogether repudiate them, at least refuses them its hearty co-operation, standing aloof from the strife now going on. This is the "High Church," "Anglican," or "Moderate" party, variously so called to express the distinction between them and the Ritualists. The leaders of this party also claim for their adherents that *they* are legitimate descendants of the Revivalists of 1830; and protest that they have adhered to the basis of that great movement, while the Ritualists have progressed, and, in progressing, have lost the original standpoint which formed the safeguard of that revival—the Prayer Book. They accuse the advance party of disloyalty, of Romanizing, of exceeding the teaching of the Prayer Book, and of indulging in eccentricities of Ritual, by the constituting of which as essential they are endangering the peace of the Church. They are, say the Anglicans, a new sect, not of us, and the tendencies of their teaching are nothing less than revolutionary. This School, in fact, draws an arbitrary line in the middle of the Catholic system, and refuses to admit that the Ritualists are carrying out their own premises to a logical conclusion. Nevertheless, the claims of the Anglicans are, in the main, identical with those of the Ritualists. They insist on the complete Catholicity of the English Church, and they base their teaching on the same Sacramental system. They hold that the form of government by Bishops is *jure divino*, and, as regards the National Church, that Convocation is the only appeal of Churchmen in all matters lawfully coming under its jurisdiction.

This was the original ground taken up in 1830. Since then the Prayer Book has been critically and exhaustively examined, and every office and rubric traced to its true source. The Anglican

Divines of the seventeenth century have been studied, and been found to have deduced their arguments, and based their practice, in every instance, on Catholic foundations; and thus the Church party has, with another succeeding generation, advanced its claims and enlarged its borders, while yet accepting to the full the position and work of the men of 1830.

Repeated assertion, however, is a weapon of acknowledged power, and by repeated assertion it has come to be an accepted fact that the two great sections of the Church party, the Historical High Church and the Ritualists, are radically divided, and the onus of the division has consequently fallen on the smaller and numerically weaker party.

Considering, however, the basis of agreement which the two parties have, and the far greater importance of the points of union than of those of difference, it should not be too much to hope that in a crisis like the present, where interests equally vital and dear to both parties are at stake, they may arrive at such mutual comprehension as may enable them to present a united front to the dangers which threaten both alike. The points of issue between the two parties may broadly be divided into three:—

I. The limits and extent of Episcopal jurisdiction.

II. The degree in which the English Communion may claim for her own the doctrine and the practice of the Pre-Reformation Church.

III. The amount of Ritual on which it is right to insist in the present state of the English Church.

I. First, then, comes the question of the limits and extent of Episcopal jurisdiction. The instinct of Englishmen is so invariably to obey, even while indulging in the proverbial grumbling which is said to accompany their obedience, that any party resisting an established claim of authority is regarded with immediate suspicion, and weighted to the full with the burden of proof of the justice of its claim. In the present case such adjectives as “lawless” and “self-willed” have been freely used against the Ritualists by all classes in the country, simply because they have raised the question of the limits of ecclesiastical obedience.

Whatever may be the difficulties surrounding the new courts of ecclesiastical jurisdiction there exists surely, say the Anglicans, the inalienable jurisdiction of the bishops over the clergy. Why not then resign personal responsibility and private judgment concerning the justice of the legal decisions which are causing such deep anxiety amongst the clergy, and throw the burden of deciding on a line of action, in each particular case, on the bishops? They are by acknowledgement the divinely appointed pastors and fathers of the Church; why not yield to their authority the full measure of obedience typified in the precept, “Whatsoever He saith unto you, do it?” A clergyman once said to the writer, “I take the eastward position, and am ready to defend it against all the law courts in the land; but if my bishop were to order me to do so, I would go round to the north side to-morrow.” Is not this, it may be said, illustrative of a truer Catholic spirit

than the conduct of those who say, "We do not see our way to obeying either courts, bishops, or any other existing authority?"

This, we conceive is one of the main questions which divide the Church party at the present crisis; and it is one of the greatest importance, involving as it does the whole relations between the bishops and the inferior clergy, from the acceptance of the ordination oath to the smallest details of action in Church discipline and arrangement.

What does Episcopal jurisdiction mean? Does it imply absolute or limited authority? And if, as we propose to show, it is only a limited authority, by whom or by what is it limited? . . .

The strength and the safeguard alike of early Church government lay in the control of the ruler by the ruled. The saying is true, in both a technical and a spiritual sense, that "once a bishop, always a bishop;" but although the spiritual grace inherent in the consecration of a bishop is indelible, yet, in the original order of Church government, the administrative power which was derived from the spiritual gift could be, and often was, restrained or even forfeited. The early Christians elected their presbyters, and the presbyters elected, in their turn, their bishops. They could not indeed themselves, as inferior clergy, judge the higher order, but they could present any individual bishop to the Metropolitan, appealing yet further to the Provincial Synod, should justice not be done. It cannot be answered, in reply to this, that the time has passed away in which such organization is possible. The fact of the helplessness of the clergy in the English Church of our age beyond a certain limited point, under the arbitrary power and individual will of the bishops, would remain were the present condition of things ever so apparently unassailable. If any clergyman feels himself injured or aggrieved by his diocesan in a given case of dispute, rightly or wrongly, he surely should not be debarred from that justice which every Englishman claims—viz: that of appealing to have his cause heard before a competent tribunal. If the bishops are to have more than primitive jurisdiction, let them be subject to at least primitive restraints, and cease to be irresponsible autocrats.

It is, however, only just to admit that it is far more the Episcopal party joined with a section of the press, than the bishops themselves, which has forced on the Episcopate the extraordinary position it occupies. These are, indeed, our Ultramontanes, who would surrender the privileges and responsibilities of their Order into the hands of a superior autocracy.

If the bishops are to be our rulers, let them be elected freely and fairly by those over whom they are to rule, according to universal precedent. What, however, is at present the system under which the rulers of the Church in England are elected to their high and responsible office? When a bishop dies, the Dean and Chapter of his cathedral send to the Queen to request the *congé d'élire*. This is granted formally in the name of the Crown by the Prime Minister, accompanied by the name of his nominee, whom the Chapter can only reject on pain of imprisonment and forfeiture of goods.

Once re-establish the free election of bishops, and there would also be no further need for that clamour for the rights of the laity to a voice in Church matters of which we have heard so much of late years. If a man were not a communicant, he would have, indeed, no voice in Church questions, great or small; for full communion alone constitutes continuity of Church membership. But every communicant in the country would, were the rights of the Church, as a body, restored, have a voice in her government, from the election of her rulers to the least points which might concern the laity. The bishops are the natural rulers of the Church, as being a spiritual body, and their decision and command would be respected and obeyed, did the clergy and laity feel that their claims to obedience rested on the unquestionable right of proper election. Their power could not, indeed, even then be in any extensive degree autocratic. In synod they would meet together to decide on the vexed questions of the day, and the canons thus propounded would be as binding on themselves as on the inferior clergy and the laity, whereas now it is notorious that many bishops force on their clergy the observance of a law which they themselves wholly disregard. Offenders against these canons would be punished canonically; and suspension, deprivation *a sacris*, or even degradation, would be pronounced authoritatively, according to received laws, by those from whom the privileges were derived in ordination, and not by the authority of secular courts. For, as was quoted in an able letter by the Rev. F. W. Puller on this subject entitled "Is the Bishop by Divine Appointment a Constitutional Officer or an Autocratic Monarch?"—

It is an inherent, unshaken, unchangeable law that all sovereign power is subject to the laws; that they to whom all things are subordinate ought themselves to be subordinate to the laws; and that, whatever height of authority any one claims for himself, the laws are seated on a far more lofty pinnacle. The power of the bishop will still be supreme, although it will be beneath the canons and beneath the laws. It is only God's will which is subject to no external laws, because it is the law of laws, the law of justice, and justice itself.¹

In the universal Church there have always been two forms of obedience; the vow absolute which a religious takes to his superior, and the vow conditional which the priest takes to obey his bishop "in all things lawful and honest." It is obvious that this phrase implies a limited obedience, or, in other words, that the degree in which the vow is binding depends on the fact that the commands of the superior are in accordance with recognized Church laws.

We must beg to refer once more to the above mentioned letter which was published in the *E. C. U. Gazette*, March 5, 1878, on this portion of our subject. In it Mr. Puller, after showing what a contradiction it would be for clergy to take the oath of canonical obedience unless the obedience were really limited by canon law, deduces the conclusion that, under certain circumstances, refusal of obedience to individual bishops may become the truest loyalty to the Church by virtue of the true meaning of the oath

¹Thomassinus, *Vet. et Nov. Disc. de Benef.* II. i. xv. 2.

itself. And in support of this theory he quotes Bingham as an authority, who writes thus :—

It is agreed . . . that canonical obedience in effect is no more than obedience to the orders and canons of the Church, and does not subject men to any unlimited power, or require any new duty from them but such as the bishops may require by *virtue of the canons.*²

In whatever degree the canons may have fallen into disuse, they are the laws of the Church, nor can the special dictum of any bishop at a particular moment supercede them. In ecclesiastical matters the unrepealed laws of the Church are of greater authority to the clergy than any Act of Parliament passed without proper Church sanction, Royal Proclamation, or Episcopal command bearing on such matters.

The original position occupied by the Anglican party with regard to this subject of the authority of bishops was, however much their successors may repudiate it, identical with that of the Ritualists at the present time. Thus Dr. Irons wrote³ in 1847 :—

The unanswerable argument against the claims of the Bishop of Rome is this, that the whole body of laws of the universal Church assume from the beginning exactly the opposite—viz: that all bishops, not excepting the Roman, are subject to the canons. And if this is an argument against the assumptions of the Pope, it is equally so against the theory of the absolute independence of bishops.

And again, in treating of the practice of the whole Church in this matter, he says :—

If jurisdiction be a result of the gift of the Spirit, and if the gift of the Spirit be to the body of the Church, let the habitual belief and practice of the Church unerringly assure us that ordinary jurisdictions must be subject to canonical decisions.

. . . So again among ourselves, every one can see that the same principle is practically maintained ; no bishop is justified in acting in court, or even authoritatively in his diocese, in opposition to, or defiance of, the Church's laws, even to the alteration of a single rubric or canon settled by the Synod of the Church.

This is the position assumed by a High Churchman of the old school, and one of its leaders. It is, then, not unfair to say that, from the beginning of the Church revival, the conditional character of episcopal authority has been accepted, that therefore the idea is not the creation of their descendants of this generation, and consequently that it is unfair to force the Ritualists to bear the responsibility of it. It is beside the point to accuse individual clergymen of indiscretion and wrong-headedness in the course of opposition they may have adopted. The confusion of the whole existing state of things makes this an inevitable result, and one almost necessarily following on human weakness. It is indeed not to be wondered at that the Ritualists, whose chief work has been hard practical mission work among the poor of our great cities, and who have lived face to face with the sternest realities of vice and sin, should, when they find their self-sacrificing efforts met with opposition instead of sympathy, suspicion instead of generous help, and this on all sides, turn somewhat democratic in their cry for Reform. If the Moderate party would realize the greatness of the emergency and abstain from playing into the hands of the common enemies, the Church party would become

²Bingham's *French Church's Apology*, Book IV. Chap. I.

³*Lecture on Ecclesiastical Jurisdiction*, p. 19. Masters & Co., 1847.

consolidated, and *doctrinaire* views would fade away and become the mere speculative fancies of a few.

We revert once more to the question, "Is it not better, since the bishops wish to take the responsibility of deciding on all disputed points, to let them have their way for the sake of the peace of the Church," and so commit, at any rate, no offence against ecclesiastical authority? The eventual answer to this must be in the negative. To surrender rights which one believes to be undeniable, and to succumb to authority which one believes to be overstrained, merely for the sake of peace, are acts of cowardice from which no good can result. The clergy of the Roman Church have followed this principle of unreasoning obedience for the last few centuries, until they have lost all power of retracing their steps, and their position now is not such as can be considered enviable. Peace can never be bought without entailing either degradation or fiercer strife in the future. If the clergy fail at this crisis to secure their proper position with the bishops, and to adhere to the immemorial rights of their Order, they will cast a burden on their brethren of the next generation, the weight of which they cannot estimate, and they will deliberately place the Episcopate in a false position, and one from which it will be almost impossible for it to recede. The bishops, as we have said before, have not deliberately taken up the position of autocrats; that position has partly grown up, and partly been forced upon them, for it is pretty well known now that the Public Worship Regulation Act is an object of anxiety and dislike to many of them. Yet it is impossible that the battle against State rule, now being fought out, can be brought to any safe conclusion unless the clergy as a compact body contend against the measures which have, in a way, been forced on the bishops. It is true that bishops have often opposed the clergy whom they profess to represent, and that lamentable misunderstanding and distrust have grown up between the two orders in consequence; but the duty which the clergy owe to the Church and to themselves is the same, whether working harmoniously with the bishops or not.

[*To be Continued.*]

MAN'S NATURE IN RELATION TO THE OLD AND THE NEW DISPENSATIONS.

BY REV. W. D. WILSON, D. D.

ST. John says of our Lord, after giving an account of several of His most characteristic acts and conversations, "Jesus did not commit Himself to them, because He knew what was in man, and needed not that any should testify of man, for He *knew* what was in man."

Nothing could be more explicit than this testimony to our Lord's superior insight into human nature, its wants and its neces-

sities. So great was it, so important an element of the evidence or proof on which His immediate disciples believed in His divine Mission and His divine Nature as well, that it is not only expressly mentioned in this place in the Gospels, but it is often alluded to elsewhere, in a way that shows how deep was the impression it had made.

Hundreds of volumes have been written, and hundreds of thousands of sermons have been preached to show the "adaptation of Christianity to the wants" of human nature; as being now as it was at first one of the most convincing and most effective proofs of its divine origin and claim.

These men have written upon its adaptation to "the *wants*" of men. I wish to speak in this lecture, of its adaptation to their *necessities*—to something that lies deeper than any mere surface want, or conscious need—something that lies way down in their nature, too deep for man's comprehension, and calling for a remedy that no mere man could devise, and which no men, even though they be philosophers and scientists of the most profound, or the most "advanced" attainments could appreciate, until after centuries of inquiry and centuries of observation of its practical results, had demonstrated its value.

The two views are by no means inconsistent. And if the argument drawn from the adaptation of the Christian Religion to the wants of man has secured for it, as is claimed and as I fully believe, a hold on humanity that no doubts that may be raised by historic critics, and no scepticism that can be produced by men of science, whether falsely so called or not, can ever relax or absolve, the argument that can be derived from its adaptation to these deeper necessities and more fundamental facts of human nature, which the history of God's dealings with men in the Old and in the New Dispensations furnish, ought, as it seems to me, to satisfy the more profound thinkers whether inclined to scepticism or not, that here is an intervention of a Higher Power and a Superior Wisdom such as may challenge our assent to propositions which would otherwise be regarded as lacking proof; and our observance of institutions and commands by way of obedience, whose significance and practical utility we cannot always readily see or easily comprehend.

The Bible gives a very simple and easily understood account of the origin and fall of man. According to that account, God created him "from the dust of the earth," whether directly and immediately or not we are not told. At that time, he was, like everything else that God had made "very good." He was intelligent above all the other creatures of God on the earth, and a free, moral agent. But instead of using his intelligence and freedom, to do right and keep the Commandments of God, he transgressed, by some act to which he could have had no *natural* temptation or tendency, by way of lust or appetite. He became corrupt in his nature by that act, and fell under the displeasure of God. To recover him from this condition, God established a system of means, among which were the elements of the Jewish Dispensa-

tion, the Incarnation and the death of Christ on Calvary, and the Christian Church.

The statements in which this narrative is made are in many places vague, and, as I believe, designedly indefinite. Language is used figuratively, and often with a view to the effect it is likely to produce on the hearts and minds of the hearers, rather than with any view to scientific precision, or to theological accuracy and completeness.

But here, as in so many other cases, theologians have busied themselves to a large extent in supplying what doubtless seemed to them a deficiency. They felt the want of a scientific statement, with theological completeness, in order to preserve "the analogy of the faith," and to round out their system of dogmatic theology. Our Ninth Article, more modest than most of them, says: "Original sin standeth not in the following of Adam (as the Pelagians do vainly talk,) but it is the fault and corruption of the nature of every man that is *naturally engendered* of the offspring of Adam; whereby man is very far gone from original righteousness, and is, of his own nature, inclined to evil; so that the flesh lusteth always contrary to the spirit, and therefore in every person born into the world, it deserveth God's wrath and damnation."

This I say is more modest than many of the declarations of writers on systematic divinity, and the formularies of many of the bodies of Christians into which the world of believers is divided. This corruption and depravity is not here declared to be "total" as in many cases it is declared to be, extending to body, mind and soul, so as to involve all our faculties and feelings, all our acts and aspirations, in the same depravity and condemnation.

Now it must be observed that neither of these statements, nor any statements like them, are found in just this form in the Bible. They are not given in Scripture language or phraseology at all. They may be true or they may be false. But they have been derived from the Scriptures, (if they have been derived from the Scriptures at all,) by some process of abstraction or generalization, some process of reasoning or interpretation, and are stated as inferences from the Scriptures, and doubtless "may," in the estimation of the theologians setting them forth, "be proved thereby." They may have been inferred as what seemed to be the obvious meaning of the words used by the sacred writers, or they may have been shaped and framed to meet the exigencies, or round out the proportions of a theory. But the process, whatever it may have been, implies a comprehension and a thorough mastery of the whole subject, as the only safeguard against fallacies in reasoning or errors in judgment.

Making, therefore, all due allowance for these contingencies, I think we make an adequate statement of the subject when we say that the Scriptures teach that man was at first made without constitutional bias towards wrong doing, that he became degenerate by doing wrong, whatever the motive may have been, and

became at length so far degenerated or corrupted, that some interposition and remedial measures had become necessary.

Scores of nice questions may be asked, which however I do not think the sacred writers ever intended to answer, and which quite possibly they had not at all in mind when they wrote. And to take expressions which they made "*secundum quid*" as the expression is, or with reference to some one object or application of their statements, or to some one phase or aspect of the subject, as though it had been made "*simpliciter*," or absolutely, as the man of science makes his communications of scientific truth, or the Judge declares the principles of the law from the bench, is certainly to incur the great hazard of error, and of making "the truth of God of none effect by our traditions."

Is each one of us guilty on account of inherited depravity? Do we *justly* deserve or are we under the condemnation of God on account of it? Is it such that we can do *no one* thing that is right without regeneration and renewal as a precedent condition?

I must be pardoned for saying that I think most of these are idle questions, and that not only the Pelagians, but the Augustinians as well, have wasted a great deal of time and strength in "vainly talking" about them.

The fact is man is corrupt in his nature, so that no one that is born into the world arrives at maturity without thoughts and feelings that need restraint, if he is to be kept from ever and at any time doing that which is wrong and ought not to be done. Every one needs therefore some renewal, or regeneration before he can be holy in all the instincts and all the tendencies of his nature.

And more than this. It is obvious, on grounds that we can perfectly well understand, that no one, to whom the Gospel has been preached, or who lives where he might have heard it can become holy and righteous except through its means and agency.

Our Lord's words, "He that is not with Me, is against Me, and he that gathereth not with Me scattereth abroad," leave no doubt on this subject. We are in no danger of giving His words too wide a scope, or too universal an application here. There is no danger of any fallacy in diction in the application of these words. We see plainly how it must be so. There can be no uncertainty here. The man that believes and obeys, and I would emphasize this word *obeys*—the man that follows Christ's directions, and not the whims of his own fancy, or the mistakes of his own judgment, though it be well meaning, that man I say is "*with the Lord*," is "gathering with Him." But the man who does not "obey," whatever he may believe and whatever may be his reasons for unbelief, or his excuses for delaying to obey and act as he believes, if indeed he does believe at all, is acting the part of an unbeliever—of one who does not yet believe. He is not with Christ, he is "scattering abroad." All his influence is *against* the Religion and goes, as a moral strength and encouragement of those who, for whatever reason, do not believe and obey.

Doubtless one should not act the hypocrite and profess to believe when he does not, though we have good reason for thinking

that one who in humility smites his breast and says "Lord I believe, help Thou mine unbelief," is in a good way and is not far off from the kingdom of heaven. But the fact is, the Scriptures do not seem to think that it need take long for one to decide, or that anybody needs or is entitled to much time to make up his mind. The course of events, the Providence of God, and his judgments stop not. They go right on as if no one were hesitating, or *needed* time to deliberate. Sickness and death come with no regard to our excuses for delay. They hurry us into eternity as they find us, and as though that were the condition which we had chosen long before and pursued with unfaltering zeal. They allow time for repentance but no time to consider whether one will repent or not.

And so of the events of this world. They move on as though they expected us to be always prepared for them; as though we had nothing else to do but to look forward to and prepare for them. And he who does not choose to be on the side of the Lord and to gather with Him is regarded in this world and so far as we know or can see, or are authorized to believe, he will be regarded in the next world, as if he had actually, deliberately, and positively chosen to be what the event finds—"against the Lord" and "scattering abroad" from His Fold. There can be no middle ground, no state of indifference here. Neutrality here is enmity; and pretended impartiality is in fact active hostility.

We need neither theory nor Revelation to show us that when God has made known His will and established a means of regeneration, no one can become obedient and acceptable to God without the use of those means.

Whether, therefore, the Scriptures teach that our depravity is total and that in consequence of it we are already under the just condemnation of God or not, is more than I care to affirm; more than I dare to deny. Practically the result is the same and the same for all practical purposes. We have no way of salvation, except as we accept the truth, follow where that leads, do what that directs and requires, and become whatever its transforming influences may make us.

And we turn from speculation and general reasoning to the fact. For the last eighteen hundred years the acceptance of Christianity has been working, in some way—no matter about the theory or theology of the process now—but Christianity has been working, in some way, and obviously—so obviously that nobody can mistake the fact or look abroad without seeing it manifest all around him—the very change in individual hearts and characters, which, from the mere exercise of reason and observation, we see to be necessary. Men and women through faith become good and holy and pure. The Old Dispensation as I have said in a preceding lecture,¹ wrought some wonderful results; the New one is

¹As this refers to a lecture that is not likely to appear in the *ECLECTIC*, I cite what is there said. Richardson (*Diseases of Modern Life*) says of the Jews: "This race presents an endurance against disease that does not belong to other portions of the civilized world. The average duration of life for the Jew is forty-eight years

is working these results now. Is there any other means or agency at work which gives any promise of similar results? We will postpone the answer for a few moments and turn to another line of thought and another aspect of the case.

Christianity assumes; as we have seen that man is a creature of God, the Supreme Creator and Moral Governor of the universe; that man has become degenerate so that the instinctive part of his nature, at least, is not in accordance with the highest truth and the line of the most elevated duty.

Hence, man having become degenerate needs regeneration.

For this a special, spiritual work was undertaken by the Incarnation and Crucifixion.

The researches of modern science have thrown great light on many of these topics and indirectly on the whole subject.

The "hypothesis" of evolution may, or may not be verified hereafter. Without it—and that seems just now to be the most likely result—the interposition of a Creator is the only possible opinion with regard to the origin of man. But if that theory is ever proved it becomes only "*a mode of the Divine operations.*" God at the beginning and as the Beginner of evolution is a demonstrated certainty.

Now, the Bible nowhere *says* or by any necessary interpretation *implies* that the creation of man was *immediately* from the dust of the earth. To be sure it says nothing about "evolution" by that name; nothing about any mere theory of the process of creation, nor yet about any intermediate stages or "links" missing or otherwise. It does not say there were any. Nor on the other hand does it say there were none. It says nothing whatever, nothing for or against the thousand and one questions that modern scientific men, more intent on science than on the salvation of their souls, "more anxious to learn," as has been said, "how the heavens go, than how to go to heaven." It says nothing, I say, in regard to the many questions which such men and we all in these modern times would ask.

This omission, however, cannot be taken as a denial, nor yet as proof of ignorance or mistake on the part of the sacred writers. To be sure they could not have known these things except by special inspiration and revelation, nor have given answer to any of the questions we would put to them, and for which we have yet no satisfactory answer, though we have sought one anxiously and long. Quite possibly some of them are questions to which we should never find any answers that are satisfactory at least,

against thirty-six and eleven months for other nations. Half of the Jews born reach the age of fifty-three years, whilst in the other nations half attain only thirty-six years. Among the Jews there are few or no still-born children; insanity and idiocy are almost unknown. They escape all the great epidemics as no other people do. Consumption is comparatively unknown. There are no suicides, no drunkards, no prostitutes; a pauper or an abandoned population is nowhere found among them." These are strange and very striking illustrations of the effects of the Jewish Dispensation on the people to whom it was given and who, from whatever motive, received and observed it. In the above extract I have condensed Richardson's statement and omitted much of the details.

by the methods that are recognized as most truly scientific. Even the mention of or allusion to such things would have been aside from their purpose, and would have diverted the minds of those to whom they were sent, from the real object of their mission to such an extent that even the principles of rhetoric and common prudence would have required the omission of all reference to them—the avoidance of everything that could even suggest such questions.

But, although we have not learned all that we would be glad to know, we have learned much that was not known when the Bible, even the latest parts of it, was written. We are not only prepared to receive, but we have actually attained much that was not then known in regard to the subject matter and the leading object of Revelation.

The efforts that have been made to sustain the evolution theory have shown for us the two following most important facts, in harmony with the teachings of the Bible:

1. That there is no longer any ground or pretense for an objection to the Bible account of the *unity* of origin and the lineal descent of all men from one pair. Whatever we may think of this theory and whether we regard it as established or not, there can be no doubt that these scientific men have shown that all the diversities of appearance, race and character, may have been produced, and most likely were produced by what we call natural means—the influence of climate, mode of life, &c.

2. The efforts to prove the evolution theory, have shown that there is no race however low, degraded, savage and brutal, that may not be *elevated and brought up* by means under our control and at our disposal, to an equality in a moral and social, if not in an intellectual and economic point of view, to those whom we now recognize as the highest in the scale.

Here is a field and an encouragement for missionary work such as the cautious men of the age no less than its most zealous missionaries, feel the need of.

We get also, by the aid of these researches of modern science, a glimpse at the early, the primeval condition of man, such as Moses and Paul could have had only by inspiration, if at all.

We have one class of these scientific investigators who insist that there are indications that the early and first condition of man was that of a savage with great ignorance and brutality. And they claim this as a proof of the evolution hypothesis in its lowest and most irreligious form.

Now whatever may be the bearing of these indications on the evolution hypothesis, the fact must be taken into account that all these phenomena have been found in localities *far remote* from the early and primeval home of man—mostly in Europe—and exhibit man not as he was at first—nor in fact as he was at that very time in his more favored home in the highlands of South Eastern Asia. One might as well judge of the civilization of Paris by the Indians of the Rocky Mountains, or deny that there was any such civilization as that of ancient Athens, because he

can discover no proof of it in mounds built by the extinct race that at that time inhabited the valley of the Ohio.

Then again these men judge by the implements that remain and are of a kind not to show the higher and better elements of this civilization.

As to day, one would make a great mistake if he should form his estimate of the civilization of the Eastern States, by an inspection of the huts and the tools of some rude settlement of miners or hunters in our western wilds, though the inhabitants of these inferior places may be of the same race as we find in the east, and may have emigrated from their more highly cultivated homes only a few years before. I say by an inspection of huts and tools, taking no note of their language, their religion or their tradition, or any of the higher elements that go to make up and indicate the character of their civilization and that of the earlier home from which they or their ancestors emigrated.

If, however, we turn to another line of investigation, not less scientific, though less generally known and appreciated, we find a very different indication.

It is now regarded as certain on purely scientific grounds that man first made his appearance on the earth on the highlands up at the Northeast of the Mesopotamia Valley—where the Bible account places it—unless possibly it was, as is claimed by some, in some place on a more southern continent now submerged, from which they migrated to this early home in the highlands of the Upper Euphrates and Tigris.

By means of comparative philology, we learn that these early people lived in a state of great innocence, simplicity and moral purity.

They believed in one God, by what Max Müller calls a sort of "unconscious monotheism," a God seen everywhere and felt to be present in all the phenomena of nature—a Being for whom as yet they had no name, but whom they worshipped in nearly every act and thought of their lives. "It was one of the first articles of the primitive faith of mankind," says Müller, "that in one sense or other they had a Father in Heaven" "beyond the dawn, another power was suspected for which no language had yet suggested a name." "The more we go back," continues the same writer, "the more we examine the earliest germs of every religion, the purer I believe shall we find the conceptions of the Deity. But the more we go back, the more helpless also do we find human language in its endeavors to express what of all things was most difficult to express."

Another eminent writer says of these people, "they felt without being able to express the Divine cause which lay behind the objects, whose grandeur and beauty appealed to their wonder, and they loved and worshiped the Unseen while viewing the seen only."

We find no time when they were without the knowledge of the plow, the processes of weaving, and sewing, and building houses. They had domesticated many of the most useful animals, as the

cow, the horse, the sheep, and the dog. They recognized the bonds of blood and the ties of marriage—but neither the forms of vices nor the names of them—which most prevail in and characterize later stages of man's history, have been found among the relics of that primeval condition. Animal sacrifices were in use and the husband and father appears to have been the priest in each family and the only priests that were known.

Is this the state of purity and innocence that prevailed in Eden or followed for a while after man's expulsion therefrom?

[*To be Continued.*]

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THE ST. BARTHOLOMEW.—1572.

BY CHARLOTTE M. YONGE.

FACTS are plain enough, but the motives are utterly mysterious, and the more documents come to light the greater is the doubt whether the horrible action now about to be described were accident or design; or if, as is probable, some parts of the horrors were premeditated, by whom they were planned? The Queen Mother, Henri of Anjou, and Henri of Guise were the most deeply implicated in the crime, and it seems certain that some general destruction of the Huguenots had been proposed to them. Henri of Guise burned to avenge his father's death on Coligny, whom he persisted in believing its author, and Monsieur thoroughly enjoyed both deceit and ferocity. Charles wavered, fearing his mother, but greatly attracted by the Admiral and his friends, and Catherine was probably entirely undecided, dreading the Guisards and the Huguenots alike.

There was a general sense that the air was fraught with danger. Queen Jeanne had begged that the wedding of her son might take place at Blois, out of reach of the Parisian mob; and the people of Paris were equally loth that it should be celebrated among them, for they had learnt to look on the Huguenots as fiendish, sacrilegious robbers, and feared to be plundered by them.

The old Baron de Rosny, father to Maximilian de Rosny, the friend of the young King of Navarre, declared that if the wedding took place in Paris the favours would be crimson. And when Coligny set forth from Chatillon, a poor woman threw herself before his horse, crying "O my good lord, if you go to Paris we shall never see you more! Have pity on us, or at least on madame and your children!" and when the Admiral tried to console her, she turned to his wife, entreating her to hold him back from death and destruction. Jaqueline had been likewise invited, but she could not leave home, and she never saw her hero again. Charles welcomed him warmly. The young king had much that was really winning about him. He was full of activity, some-

times remaining in the saddle for twelve hours at a time, hunting the same stag; he was moderate in eating and never touched wine, loved music and poetry, and himself composed some tunes for the hunting horn, and kept up an interchange of verses with the poet Ronsard. He also wrote a little treatise on hunting, dedicating it to his master of the chase, in modest, graceful terms. He had a forge in his palace, and himself made horse-shoes and other iron articles as well as any blacksmith, and he was good at tennis, jousting, and all athletic exercises. He was warm-hearted, and except his connection with Marie Touchet, a lady who had been thrown in his way, and who gave him a son, he was comparatively little touched by the horrible corruption of the Court of his mother, though, unfortunately, he was addicted to profane and violent language. He used to say that till he was five-and-twenty he meant to play the fool, and enjoy himself, leaving everything to his mother. Perhaps this was his fatal mistake. Coligny's great object was to send aid to the insurgents in the Netherlands. To keep the peace with Spain, and to maintain her power over her son were the two matters Catherine de' Medici really cared for most, and on the tidings of what was going on she hurried home from Lorraine, and the Guise party began to rally round her again. She is said to have asked Charles what he and the Admiral could say to one another in their long conversations, and that he answered, "Madame, he shows me that I have no greater enemy than my mother." Catherine thenceforth viewed Coligny no longer as a makeweight against the Guises, but as her own chief foe, and she began to attend to those suggestions which Alva and Philip already had made, that the Huguenots must be destroyed by some means or other.

Meantime young Henri of Navarre arrived at Paris, and rode in on the 8th of July, at the head of a calvacade consisting of the Prince of Condé, the Cardinal de Bourbon, and eight hundred other gentlemen, all dressed in mourning. At the gate of St. Jacques he was met by the King's two brothers, between whom he rode, and Guise rode by Condé. Henri was full of delight at the welcome, and in after years called this the happiest day of his life.

But the people were muttering "accursed Huguenots," and feared and hated them, looking on with anger when they passed crosses or images without saluting them. No one went about without arms, and Walsingham looked on uneasily, as did his young guest Philip Sidney, the son of the Lord Deputy of Ireland.

The atmosphere of Paris seemed heavily charged; Montmorency, who had just returned from England, retired to his estate at Chantillon. The Sieur de Langireau also went home, telling the Admiral that he did not like so much caressing, and had rather save his life with fools than lose it with the wise. The tidings of the defeat of Genlis, at Mons, made the warlike eager to revenge his death, but greatly increased the distaste of the Queen Mother to being driven into a war with Spain, and she

told the Admiral at the Council that the King refused to begin such a war.

Charles himself, however, openly called his mother "*le brouillon*," and withdrew from Paris to a hunting lodge at Montpipeau, taking Coligny with him, promising to return in time for his sister's wedding, which was fixed for the 18th of August. While he was there Madame de Sauve, the wife of his secretary, reported to Monsieur that a scheme was in progress for his riding off from a hunting party with the Admiral to Fontainebleau, there raising his standard, collecting his vassals, and marching on Flanders.

At the same time came a letter from the English ambassador, La Mothe Fénélon, with a report that Queen Elizabeth was not in earnest in her treaty, and would never really make war on Spain. Armed with this report Catherine set out for Montpipeau, making such speed that two of her carriage horses died in coming up the last hill. Shutting herself up with her unhappy son, she seems to have convinced him that it was vain to withstand her will. She carried him away with her to Monceau, and from that moment he was passive, a mere miserable tool in her hands, moody and wretched, and now and then giving way to bursts of wild merriment or fierce passion. It was as if his last hope of being a brave or a happy man was over.

No dispensation for the marriage had come, but it cost the Court nothing to declare that it was on the way. The bride declared that she would never consent, but that too was considered immaterial. Paris was crowded to the fullest, Huguenot gentlemen thronging in, crowding the lodgings of their chiefs, and sleeping on staircases and in galleries, all armed to the teeth, and the younger ones boasting and swaggering a good deal at their triumph. The Duke of Guise and his brothers likewise had filled their abodes with retainers closely packed, and bravos in their service. Guise was cut to the heart by Marguerite's marriage, hated Coligny, whom he believed to be the instigator of his father's death, and as the people of Paris adored the tall, handsome, liberal, and courteous young duke with passionate enthusiasm, and equally dreaded and loathed the Huguenots, wise men felt as if they were walking on a volcano, and as if the Armagnac and Burgundian horrors might at any time begin.

So felt Sir Francis Walsingham, who cautioned all the English in Paris to take shelter in his house, and so felt one Haton, a Parisian *bourgeois*, who has left memoirs of the time. So felt the Queen Mother and her council, but apparently the influence that Coligny had established over the King had so awakened her jealousy, that it backed up all the suggestions of her religious advisers, and gave her a more decided bias than ever before to the party of Guise.

Thus came the wedding-day—a day whose splendours seemed a mockery of the dark schemes and deadly hate of so many hearts. The bride slept at the palace of the Bishop of Paris on the previous night. She was arrayed in the morning in a cloth of gold robe, with a bodice so thickly sewn with pearls as to be like

armour. Over this she wore a mantle of blue velvet four ells long, and her long, loose, black tresses were studded with diamond stars, while a hundred and twenty of the loveliest ladies in France formed her train. She was considered as a great beauty, but the portraits that are extant of her show puffed cheeks and unrefined features, and we can only suppose that her wit and vivacity concealed all defects.

The bridegroom had a dark, Gascon face, hawk-nosed, keen-eyed, beaming with life, good-humour, and intelligence, and his figure was full of alert and graceful strength. His dress was of a pale yellow satin, embroidered with silver, and covered with precious stones. For love of him, the two princes, Anjou and Alençon, each assumed the same dress. The set of thirty-two pearls worn by Anjou cost no less than 23,000 crowns of the sun. The love this similarity was meant to betoken was not quite a farce. Henri of Navarre, with his frank sweetness, did fascinate all who held intercourse with him; the affection borne to him by his namesake of Anjou was the most redeeming feature in the character of that wretched being, and poor Charles IX. was wont to say, "Everybody hates me except my brother of Navarre, but I love him, and he loves me."

The Duke of Guise, with his nearer connections, all left Paris on that morning, since he could not bear to witness Marguerite's marriage; and no doubt this was one cause for the ominous silence of the multitude who thronged every foot of ground, every window, every roof, which commanded a view of the raised platform along which the bridal party walked from the Bishop's palace to the west front of Notre Dame, where a stage was erected for the performance of the first part of the ceremony. No dispensation had come, but it was easy to pretend that it was on the road; and a still greater difficulty was that not a word of consent could be extracted from the unwilling bride. Her brother Charles actually put his hand on her neck, and forced down her head into a nod of acquiescence in the sight of the whole populace. After this, she was led up to the high altar that the nuptial mass and benediction might be performed, and Henri could not but share in it. His more staunch followers remained in the nave, and the Admiral walked about there, pointing out to one of the Montmorency family some of the banners taken at Jarnac and Montcontour, and saying he hoped soon to replace them by more suitable trophies.

A great banquet at the Bishop's palace followed, and after that a supper at the Louvre. Then came a day of tilt and tournament, at which Henri of Navarre showed his wonderful agility and grace, and festivals were arranged for every day in such profusion that the Admiral was heartily sick of them, and longed to go home; but the Huguenots entreated him to remain and support a deputation which had been sent up from their congregations.

No wonder he was weary of such a ballet as was arranged by Monsieur at the Hotel de Bourbon on the night of the 20th of August. Down the centre of the stage flowed a river, supposed

to represent the Styx, with Charon plying his boat upon it. To the right lay Elysium, a sort of mechanical representation of the circles of Paradise as shown in illustrations to Dante. It was a series of revolving wheels, tier above tier, the upper ones with lamps for the sun, moon, stars, and planets in their several spheres, while the lowest was covered with verdure and flowers, among which were bowers, each containing one fair nymph—a court lady, and beyond, on the bank of the stream, stood Charles, his brothers, and some others in gilded armour, as guardian angels.

On the further side, another tier of wheels, lighted with red flames, showed emblems of the infernal circles described by Dante, and at the bottom leaped and danced about all who were inclined to act as demons, in black suits with masks, cloven hoofs, tails, forks or brandishing other hideous weapons. Henri of Navarre, the Prince of Condé, and their Huguenot gentlemen, had actually agreed to come from this side, and endeavour to make an assault on Paradise, which the guardian angels repulsed, with much show of glittering foil, leaps, feints, and other drolleries, while the demons came to their assistance, and dragged each defeated knight off to a prison with tall gates lighted by red flames. The whole ended by a dance of the nymphs and their guardians. Such were the pleasing and edifying sports of the Court of France.

The Guisards were now returning to Paris, and Charles told the Admiral that he was so much afraid of a collision between them and the Huguenots that it must not be taken ill if he brought in a body of his guards to keep the peace.

"I believe myself quite safe," replied Coligny; "but I leave the matter in your hands."

So 1,200 men were marched in the same day, and quartered in and about the Louvre.

But Monsieur's mind was full of thoughts very unlike the ballet. We have his own word for it, in memoirs dictated somewhat later. He had found his brother closeted with the Admiral when he wished to speak with him, and he was—like his mother—persuaded that the Huguenot influence was taking Charles out of their hands.

Mother and son held council together. Coligny must be taken out of the way. It was only to let the Duke of Guise have his will, and pay off the debt of vengeance that he believed himself to owe to the Admiral. They sent for Guise. How was the thing to be done? If we are to believe Anjou, the Duke actually proposed that his mother—now Duchess of Nemours—should, with her own hand, stab the Admiral to the heart in the middle of the Court; but it is much more likely that he only said she would be willing to do so, as a sort of figure of speech. She was called into this bloody council, and if asked, refused to become the executioner; Albert de Gondi, Count of Retz, and the Marshal de Tavannes, as commander of the guard, were also called in. They were the only French persons concerned, except the King and his brother. The others were all Italian, except Guise, who was German with an Italian mother.

There was a ruffian named Maurevel, who was nicknamed "*le tueur du roi*." He had already shot at the Admiral, but had missed him, and killed a gentleman named Mouy instead. In spite of this blunder, the charge of murdering Coligny was committed to him chiefly by Anjou and Guise; the King thus far being really quite innocent, and Catherine only intended to rid herself of the one enemy whom she believed to be overthrowing her power.

On Friday, the 22d, the Admiral had been at the Louvre on business, and then stood in the tennis court watching a match between the King and the Duke of Guise, against his son-in-law, Teligny, and another gentleman. He then set out to walk back to his lodging in the Rue de l'Arbre Sec, but as he passed along the Rue de S. Germain l'Auxerrois, a shot was fired from the window of a house called the Hotel de Retz. The Admiral, who had been reading a letter, exclaimed—"I am wounded!" and staggered, falling into the arms of a friend; but Maurevel had again failed, and only his hands were injured.

He was helped home, while his followers burst into the house, where they found no one but an old woman and a boy. The arquebus was lying in the window, and was known as belonging to Anjou's guard, and the boy said the murderer had gone off through the cloister of the adjoining church.

A man rushed into the tennis court shouting—"The Admiral is killed!" Charles, in much dismay, questioned him, then broke out—"Am I never to have a moment's peace! Must I have fresh troubles every day!" He ordered Teligny to ride after the assassin, and sent orders to the Provost of Paris to guard against an outbreak.

Ambroise Paré, his Huguenot surgeon, was with the Admiral. One finger had to be amputated, and a ball to be extracted from the other arm. It was a painful operation, for the surgeon's instruments were not prepared for such wounds, and Coligny, and his chaplain Merlin, spoke together the while like pious and resigned men.

Visitors flocked to the patient; Navarre; Condé, escorted by 200 Huguenot gentlemen; Damville, the younger brother of Montmorency; and Teligny, to whom Coligny mentioned his great wish to see the King.

Teligny went to the Louvre with the message. He found that Henri and Condé had just been requesting leave to quit Paris, declaring that their lives were not safe, and that this had put the King in a great passion. He was using furious language, and declaring that the deed should be atoned for, so that his sister Marguerite declared in her memoirs that if M. de Guise had not kept out of the way, he might have been hanged.

Charles insisted on going to see the Admiral in the afternoon. His mother and brother would not let him go without them, but they were greatly disgusted to find the street and house thronged with Huguenot gentlemen armed, who had mustered as a guard round their chief. Charles called him his father and his friend,

and declared that if the Admiral bore the pain, he bore the grief. A few words passed between the Queen and the wounded man, and then the King made a sign to her and his brother to retire. They were obliged to stand out of hearing while the King and Admiral conversed, till Catherine could bear it no longer, and called her son away on the pretext of the health of the patient. They pressed Charles hard to make him tell what had been the subject of the interview, and at last he cried in a fit of anger—

“He told me Kings are only respected according as they have power to punish or reward their subjects, and that I had let all mine slip into your hands. Of this, as a good subject, he wished to warn me before he died.”

The Queen was much agitated and in great wrath and terror, while the Huguenots held consultation on their side. They wanted to carry the Admiral off to a place of safety that very night, but the physicians declared that this would be dangerous in his state. They therefore only paraded the streets, armed to the teeth, thundering out the metrical Psalms they used as battle songs, threatening the Guisards, firing off pistols in the air, and doing all they could to make themselves further terrible and obnoxious to the Parisians and the Queen Mother.

She was full of fright, and when her son Anjou came to her on the morning of the 23d, (Saturday,) he found her decided that the murder of Coligny must be completed, so as to leave the Huguenots without a leader, and to get rid of his rival influence over the King. But how? He was too well guarded for a fresh assassination, and an attack by an armed force was impossible without the King's consent. How could that be obtained, when he really loved the Admiral?

The Louvre was far too full of people for private consultations, so Catherine appointed a meeting in her private garden at the Tuileries, of herself, Anjou, Tavannes, Retz, and one or two more; but what was decided on is only known by the results of that summer day's conference.

There was also a great entertainment given by the Duchess of Guise; and the Huguenots, fearing it might result in an attack on the Admiral's house, sent to ask the King for a guard. Anjou, who was standing by, said, “Take Cosseins and fifty arquebusiers.”

It was answered that six would be enough, but the King said impatiently, “Take Cosseins, you could not have a fitter man.” For he was at feud with the Guises, but then he was also a deadly foe to the Admiral. He took his fifty soldiers to the nearest houses, and later in the day came orders that the inhabitants of the street should leave their houses to the Huguenot gentlemen. It is not clear whether this was done honestly by the King, or maliciously by the Duke of Anjou.

After dinner, which was at eleven o'clock, the council took place. This was the crisis. Catherine was resolved to force consent from her son to the Admiral's death, and that of his guards, if to no more. She beset Charles with stories of a Huguenot plot to dethrone him in favour of Henri of Navarre, and then

added that the Catholics were likewise weary of civil war, and determined no longer to endure Huguenot influence.

"I am as weary as they can be," cried Charles. "What would they have? Were not Jarnac and Moncontour enough?"

"Nay," she said; "the only way is to cut off the head and author of all these dissensions—M. de Chatillon."

Charles was vehemently enraged, and swore passionately that nothing should induce him to give up his friend, and to argument after argument he replied, "Woe to him who injures a hair of his head! He and Navarre alone are honest. All the rest are rogues and knaves!"

The murder of an innocent man without trial does not seem to have shocked the unhappy King. He never thought of justice, only of his friendship, and he stormed on, calling on all his council to support him, but in vain. They only brought stories of Huguenot threats and violence, except de Retz, who said it would be a shameful deed, and do infinite harm both at home and abroad; but all the rest agreed with Catherine that the Admiral must die, and if a few of his followers were slain at the same time, it would be no great mischief; peace must ensue, and the civil war end.

Still Charles held out, until his mother whispered in his ear—"Perhaps sire, you are afraid?"

The fiendish suggestion did its work. He started up like one stung by a serpent, swore horrible oaths, and with a raving gesture, cried—

"Kill the Admiral then if you will; but kill them all. Let not one escape to reproach me!" and he dashed furiously out of the room.

These words were enough for that horrible conclave. They would go to work before the unhappy youth could retract or give warning. That very night it must be done. Guise was sent for, and undertook that not only the defenders of the Admiral should die, but that all the unwelcome visitors of Paris should perish. The plot grew, Guise and Tavannes told the leaders of the mob of a supposed plot, that the Admiral had sent for German troopers, and that Montmorency was coming to burn the city. The Huguenots must be dealt with while yet there was time, and they could make no resistance.

The King saw the Provost of Paris, and ordered the gates to be shut, and other precautions taken; but apparently he still only dreaded a grart disturbance if an attack were made on the Admiral, and had as yet no notion what his own wild words would be made to authorise. He supped in public, and went to his own room about eight o'clock, with his arm on the Count of Rochefoucauld's neck, begging him to come and stay to converse all night.

Rochefoucauld begged to be excused, saying he was tired, and Charles then said he might sleep with the servants, no doubt meaning to keep him from joining Coligny's garrison; but he went away early, before the palace gates were shut.

The bride, Marguerite, knew nothing. Her sister Claude, the Duchess of Lorraine, must have known more, for when their mother bade good-night, she cried, "I entreat you, my sister, to remain with us to-night!"

But Catherine, who feared that her absence would excite suspicion, ordered her to retire to her husband's apartments. Claude declared it was a shame to sacrifice her, for the Huguenots would revenge themselves on her; but her mother declared that she was in no danger, and ordered her off. Her sister embraced her with tears in her eyes, and she went, wondering what was the matter.

Bed seems to have been her husband's favourite place for holding council, and all the early part of the night the room was full of Huguenot gentlemen, consulting over the Admiral's wound, and declaring that at the King's rising they would go and demand justice on the Duke of Guise. This lasted till the early summer morning, when Henry rose, dressed himself, and went out with the rest to await the King's rising.

Meantime the Queen Mother, who had gone to bed, rose at midnight and went to her son's chamber, with no one but Guise's mother. The unhappy Charles was pacing about the room, convulsed with impotent rage at the horrible meshes in which he was entangled, with grief for his friends, and shame at what he knew not how to prevent. Anjou durst not say a word, and it was not till the rest of her blood council had arrived that even his mother durst address him.

"It is too late to retreat, even were it possible. We must cut off the rotten limb, at whatever cost of pain. Delay will lose the finest opportunity Heaven ever gave man of cutting off all enemies at a blow." And then she quoted an Italian proverb, "*E la pietà lor ser crudele, e la crudeltà lor ser pietoso.*" "Piety (or pity, for the word expresses both) to them is cruel to them, cruelty is to be pitiful to them."

This woman he had obeyed all his life, backed by his sneering brother, the domineering Guise, the Chancellor Birague, and three more old soldiers of his council, were too much for the miserable youth, and they forced from him what they could accept as orders, with which Guise left the Louvre. The others, in restless anxiety, flocked into a room overlooking the tennis court, and waited there till the silence of the sleeping city was broken by a pistol shot. Then the Queen's will for a moment wavered, and as her son looked at her in inexpressible horror, she ordered Tavannes off to call back the Duke of Guise, and forbid all harm to the Admiral.

But Guise was far too eager for his vengeance to wait for the chance of relenting counter orders. It was at about three o'clock that he, with his band of soldiers, wearing his white badge on their sleeve, and the white cross of Lorraine in their caps, tramped into the Rue de l'Arbre Sec. Some were hired Swiss, and Cosseins and his arquebusiers joined them.

There was a knock at the house door, and a call, "Open, in the King's name." The servant who opened was instantly killed;

the other servants, half awake, were some slain, while others barricaded the door of the stairs.

The sounds awoke the Admiral, who, guessing that it was an attack of the Guisards, desired to be lifted from his bed and wrapped in his dressing-gown. A servant coming in was asked what the noise meant.

"Ah! my beloved master," he said, "it is God calling us to Himself. They have broken in, and we can do nothing."

"I have long been prepared to die," said the Admiral. "Flee and save yourselves. I commit my soul to God's mercy."

The attendants, all but the surgeon, Paré, escaped by the window on to the roofs, but all were shot down except two, one being the Pastor Merlin, who lay hid for three days in a loft, supported by the eggs which a hen daily came thither to lay.

Paré stood by the Admiral till the door was dashed open, and Cosseins, Behm (one of Anjou's Swiss,) rushed in and paused for a moment on seeing only two defenceless men. Then Behm stepped forward, saying—

"Are you the Admiral?"

"I am; but, young man, you should respect my grey hairs, and not attack a wounded man. But what matters it? You cannot shorten my life save by God's permission."

Behm swore a great oath and pierced the Admiral's breast, and the other ruffians then struck, and called out that all was over. Guise was in the street with Angoulême, an illegitimate brother of the King, and they called out to have the body thrown down to them. There was a faint effort to move the foot, and Behm crying out, "Is it so, old fox!" stabbed him several times more, another shot him through the head, and then threw him out of window. Angoulême wiped the blood from the face, Guise struck the body with his foot, saying—

"It is he, I know him well. Well done, my men; we have made a good beginning! Forward, by the King's command."

The Admiral's chain of office which he had thrown round his neck was torn off, his head cut off, and both carried to the Louvre, answers to that last relenting message given by Catherine in her terror. Every one in the house was slain except Paré, whose skill was too valuable to be sacrificed, and he was escorted by Anjou's guard to the King's bedchamber. He probably abjured; for the Roman Catholics claim him.

The company of murderers then fell upon the house where Teligny slept. He was twice seized, but he was so much loved that he was twice released, but the third time was stabbed. His wife, Louise de Chatillon, Coligny's daughter, was likewise stabbed, but not killed. Rochefoucauld thought the trampling of feet was caused by one of the wild pranks of the King, and himself opened his door, upon which he was at once cut down with a dozen wounds. All the Huguenots in the street who had come to guard their Admiral were at the same time slaughtered.

When Catherine received Guise's message, "Too late, the Admiral is dead," she dreaded the King's again interfering, and pri-

vately sent orders to ring the tocsin in the belfry of S. Germain l'Auxerrois, instead of waiting for the bell of the Palais de Justice, as had been intended. Every bell instantly answered all over Paris, torches flamed out; the mob, suborned by Guise, and fancying themselves in danger of a Huguenot plot, was all afloat, eagerly awaiting the moment.

It was just then that, at dawn of morning, Henri of Navarre had risen to go down to the tennis court. At the foot of the stairs he was arrested, led aside and kept in safe custody. The gentlemen who had been with him were then disarmed without resistance, and then M. d'O, the captain of the King's guard, summoned them one by one by name into the tennis court, where a double line of Swiss guards was drawn up, to slaughter them as they entered.

Two hundred, who had formed Henri's guard of honour, thus perished in the very palace, beneath the window where sat the Queen Mother and her sons, some crying out to the King for mercy, and reminding him of his promises; but he seems by this time to have been almost frantic with horror and despair, and to have begun to long to have all over as soon as possible.

His sister Marguerite had fallen asleep after her husband left her, but was presently awaked by loud cries of "Navarre, Navarre," and a loud knocking. Her maid, thinking King Henri had returned, opened the door, when in burst a gentleman bleeding from a sword cut in the elbow and a spear thrust in his arm, with four soldiers rushing after him. In desperate terror the man threw himself on the bed, and caught hold of its inmate. Marguerite sprang out on the other side; but he still clung to her, and she was dreadfully frightened, not knowing whether she or he were in danger. At the screams, a captain of the guard came in, and absolutely laughed at her plight; but he ordered off the men, and at her urgent request spared the life of the fugitive, whom she shut up in her closet, where his wounds were dressed, and he remained till the danger was over. She then changed her nightdress, which was covered with blood, and the captain took this strange opportunity of explaining matters to her. He then escorted her to her sister Claude's rooms, but not without having a gentleman killed close to her on the way, so that she was half fainting when she was brought in. Two attendants of her husband followed her and begged her to save their lives, and this she did by entreaties to her mother and brother.

Her husband and his cousin of Condé were taken to the King's rooms, where they began hotly to reproach Charles, but were cut short by his exclamation "Death or Mass!" Henri said he must have time to think, Condé that he would never change, and they were kept under a guard. When such scenes were passing in the palace, the city was enhancing on them. Tavannes was riding up and down the street saying, "Kill, kill! Blood-letting is as good in August as in June!" And that Sunday morning was spent by the men of Guise and Anjou, together with all the ruffians of Paris, in breaking into each house where the Hugue-

nots lodged, and slaughtering them—men, women, and children alike—plundering their goods at the same time. Little children were tossed into the Seine and drowned. One baby, who played with his murderer's beard and laughed in his face, was stabbed by the wretch and drowned. One little girl was indeed spared, but only when she had been dipped in her parent's blood, and told she should be so treated if she turned Huguenot.

The latent ferocity of the Paris mob was awakened, and murder and blood had become a joy to them. One band of about 200 Huguenots crossed the river, fancying the Guises were attacking the King, at about seven in the morning. These were all shot down, and then it was that Charles is said to have taken an arquebus and fired on them. Either he was thoroughly madened, or he was persuaded of the truth of the rising which had been made his bugbear. The story had been disputed, because he was said to have stood in a balcony which did not then exist, but the fact of the firing has been recorded by the most trustworthy authorities.

Hardly any resistance was offered. Many were slain in their beds, or scarcely awakened. One gentleman named Taverny, stood a siege in his house till his ammunition was exhausted, when he rushed out and was killed. His wife was taken to prison, but his sister was dragged naked about the streets till she died.

Probably the only actual orders were for the men's death, but the women and children perished from the general brutal violence of the murderers. The gentlemen were for the most part alone in Paris, without their families, but there were a good many tradesmen and artisans on whom the jealousy and fury of their rivals wreaked itself. The intelligence and sobriety of the Huguenot rendered him a superior workman, and therefore hateful, and he paid the penalty of his skill with all his family. Thus the King's perfumer killed with his own hand a crippled young man whose goldsmith's work was admirable. The Queen's goldsmith and his son were killed, his wife leapt out of window, but broke both her legs in the fall. A neighbour took her in, but was frightened by the threats of the mob into yielding her. Her hands were cut off at the wrists for the sake of her bracelets, and she was dragged about the street and left at the door of the shop of a cook, who, annoyed by her groans, pierced her with his spit. Scarcely less dreadful was the fate of the wife of the King's *plumassier*, who was stabbed and thrown, still alive, into the river. She drifted against a pier of the bridge, and there was pelted to death, but, entangled by the long hair, the body lay there for four days, till another, said to be that of her husband, loosened it and they floated down together.

The Seine literally ran red with blood, and whole heaps of dead bodies began to float against the banks and encumber its course. The whole of that horrible Sunday the massacre lasted, and the greater part of the Monday. A white thorn in the cemetery of the Holy Innocents was in untimely blossom, and some of the

fanatic priests pointed this out as an evidence of the approval of heaven! Nay, it was declared heretical to whisper that the buds had appeared long before.

Charles, however, was sickening with horror, though he sometimes put on a furious air, half from frenzy, half to satisfy those before whom he quailed. His wife, the gentle German Elizabeth, spent these hours in praying and weeping, so that her face was quite disfigured; and when he was threatening his cousins of Condé and Navarre, she rushed in with her hair on her shoulders, and saved their lives, when they consented to go to mass, and remained as prisoners at large.

King, Queen Mother, and half the ladies of the Court had walked past the ghastly row of gentlemen laid out in the tennis court, breaking horrible jests on them; but the young Duke of Alençon, who had been fond of Coligny, wept and bewailed these brave men so bitterly that he was forced to keep out of sight of his mother and Monsieur. Charles himself was miserable beyond description. "I burn with fever," he said to Paré. "All around me grin pale, blood-stained faces. Ah! Ambroise, if they had but spared the weak and innocent!"

Guise was gone. Montgomeri, who lodged on the other side of the river, was warned by a friend who swam across with the tidings, and he, with some sixty others, made their escape before Guise, who was detained by finding the gates locked, could attack them, and he pursued them in vain all the Sunday, only returning on Monday afternoon. Then measures were taken, and the Queen Mother made Charles write letters ascribing the horrors to a conspiracy of the Huguenots, which had led to a tumult in which the house of Lorraine had prevailed against that of Chatillon. A solemn thanksgiving mass was ordered at Notre Dame, to which the Court went in procession. Frantic ruffians darted out to display their zeal by waving bloody swords before the King, and one Huguenot was hunted down and slain before him. "Would that he were the last in the kingdom!" cried Charles. He went, after this sickening mockery of thanks, to the Palais de Justice, and rehearsed his lesson about the supposed conspiracy, in which not a soul believed, but which the Parisians accepted as an excuse; and the Parliament thanked him for his vigilance by the mouth of the President de Thou. After this farce, proclamations were made that order should be restored in Paris, and the few surviving Huguenots began to believe their lives safe at last.

Walsingham had secured all the English in his own house, and admitted all the French whom he could save, but a guard had been posted at his gates, ostensibly for his protection, though really to keep out fugitives. Young Philip Sidney, on the alert there all those days of horror, conceived an abhorrence of Romanism that made him one of the party most opposed to it in his after life.

The old Duchess of Ferrara, Renée of France, who had been the friend of Calvin, sheltered many in her hôtel, which her great-grandson, the Duke of Guise, durst not invade. The wife and daughter of the pastor Merlin were among them, and there, after

his week's sojourn in the loft, he met them again. Her daughter, the grandmother of Guise, likewise tried to save life, and Guise and Tavannes are each reported to have spared *one* Huguenot suppliant. Hubert Langnet, a great scholar and friend of Sidney, was secured by the Bishop of Orleans, and there are a few other individual escapes recorded, which probably are specimens of many others. Young Maximilian de Rosny, who was eleven years old, was a student at the university. His tutor and servant went out at the sound of the bells, and were never heard of more. His landlord was threatened into promising to go to mass, and wanted to take him, but the boy refused, and set off in a scholar's gown to take shelter in his college, carrying a prayer-book under his arm. Three times soldiers set on him, but let him go at sight of his book, and he reached the college safely. The porter, however, would not let him in till he asked for the Principal, backing his demand with some coins. The Principal La Faye received the poor lad, but not without protests from two priests, who were talking of the Sicilian Vespers, and declaring that the orders were not to spare even infants. La Faye took the fugitive away to a distant room and kept him locked up till the danger was over.

Another boy, named Caumont, was thrown down unhurt under a heap of bodies, among whom were his father and brother. There he lay stifled till the marker of a tennis court pulled him out to plunder him, and as the lad felt a hand on his stocking he begged for mercy. It was promised, but he had to lie there till a band of murderers were out of sight. Then he was taken to the arsenal, where the commander Biron was friendly to the religion and dressed him as a page.

Charlotte d'Arbalète, the young widow of M. de Feuquières, was in Paris with her little girl Susanne. On the first alarm she sent the child away with her maid. She was sheltered, with forty more, in the house of one of the King's attendants, but hearing that the house was to be searched, they dispersed, and she received shelter from another of the maid-servants, whose husband, a blacksmith, was captain of the ward, and received in his house the plunder brought in by the murderers. At last she embarked in a boat for Sens.

Her future husband, Philippe Duplessis Mornay, a sagacious man, had taken alarm some days before and sent his mother out of Paris. When the shouts of "Kill! kill!" sounded on his ear, he burnt his papers and hid under the roof, where he stayed all Sunday, and then his host, a Catholic, begged him not to bring destruction on his house. He dressed himself in black, as a clerk, and reached the office of his agent, who gave him a seat at a desk for the rest of the day. The next morning he left Paris as a clerk going to Rouen for a holiday. He was soon stopped, and had to send back to his supposed master for a certificate; but by this time there was more danger to the Huguenots outside Paris than within. He found his home at Buley, in the Vexin, desolate, his family gone no one knew whither, and he found no rest till he

reached Rye, in Sussex, where a whole colony of his fellow fugitives were establishing themselves. They numbered more than 1,500, and have left appreciable traces in the dialect of Sussex.

For the horrors of France were not over. It seems that the moment that Charles' wild assent had been forced from him on the Saturday orders had been sent verbally to each royal garrison to destroy the Huguenots within their city. Some refused, as at Nantes and Alençon, where no harm was done. At Angers the governor himself stabbed the pastor after having embraced him, and the massacre was begun by the soldiers, but stopped by the citizens. At the places near Paris—Meaux, Troyes, Orleans—the murders took place on the Sunday and Monday, and were very horrible. At Rouen the Governor could not believe his orders, and sent to have them repeated; but he executed them too faithfully, and killed 600 men and women.

Lyons, always noted for deeds of blood, saw the death of more than 1,000, whose corpses poisoned the Rhone all down its course. Toulouse was also the scene of great horrors; but at Bayonne the governor said he had plenty of good soldiers and not one executioner. At Lisieux the Bishop declared that it was not the shepherd's business to slaughter strayed sheep. At Dieppe the governor declared the order only concerned the rebellious, and that he had only good citizens. At Nismes the town council were convoked, and determined to arm the citizens of both religions and keep out all strangers. The Montmorenci family too stood firm against the execution of the bloody edict. Thus in several cities the cruel orders were never put in execution, and in many towns, especially in the south, the Huguenots were too strong to be attacked. There were also many strong châteaux, little fortresses in themselves, where the inhabitants were safe; but in the northern provinces marauders roamed about sacking undefended houses and villages, murdering the inhabitants, and killing fugitives on the roads.

All through September, Huguenots were being drowned in the Seine by ten at a time, and besides the multitudes carried away by the river, 2,000 corpses are known to have been buried in Paris alone. Nobody can estimate the numbers butchered in the kingdom between the 25th of August and the middle of October. It certainly was not less than 6,000, probably more.

The horrible story itself has been so long that another chapter must tell its immediate effects. Only let us tell how it was in the palace of the murderers. About a week from the day of S. Bartholomew, a multitude of ravens, no doubt attracted by the corpses, flew round the Louvre and settled on the roofs. Every one was unnerved; and that same afternoon the air was filled with indescribable sounds of groans, yells, and shrieks, for half an hour filling the hearers with horror. At night the same noise was renewed. The King woke, leapt up, and called for the King of Navarre: and for seven nights this awful disturbance was renewed, and heard by every one in the palace. The King was pining away with horror and remorse. His mother retained her com-

posure, and quietly said, "I have *only six* of them on my conscience."

From the Literary Churchman.

RICHARD WALDO SIBTHORP.

Richard Waldo Sibthorp. A Biography. Told chiefly in his own Correspondence. By Rev. J. Fowler, M. A., Chaplain-Warden of S. Anne's. London: Skeffingtons, 1880. 8vo, pp. 392. Price 14s.

THE "religious world" of England is greatly indebted to Mr. Fowler. He has given to it in this volume the portraiture of one whose singular life must have an interest for all, but an especial interest for those whose minds are drawn to study the phenomena of subjective religion both in themselves and others. And he has done his work ably, judiciously, feelingly. As one who knew well and loved much the subject of his biography he has always treated him affectionately; but at the same time he has not sought to conceal his eccentricities and weak points, or to construct an *Apologia pro vitâ*. He has, in fact, composed the best possible *Apologia* by giving us a complete insight into the character of Mr. Sibthorp. Such a character would *apologise* for almost any amount of eccentricity of action or changeableness of purpose.

The key to the understanding of Mr. Sibthorp's life—the explanation of his having three times cleared the chasm which separates the Anglican from the Romanist, to use the expression of Mr. Gladstone, and twice returned, is to be found, as it seems to us, on page 94 of his biography. "We have," said he, "of God different vocations; 'and so,' you will say, 'do you feel called to be a saint?' I do." This is the solution of the riddle of his life.

Mr. Sibthorp was emphatically a saint. With a soul filled with the love of God and man—with a simple, intense, child-like devotion, he sought first one avenue and then another for the expression of the feeling which dominated him. At one time it was the "Evangelical" pulpit where he poured out those wondrously thrilling sermons which none who heard them could ever forget. At another, it was the devotional system of the Roman Church, wherein the fullest provision is made for the most earnest subjectivism. At another it was the liberal providing for, feeding, clothing, and ministering to the poor and aged with the tenderest love, which absorbed him. His changes of belief, or rather of ecclesiastical position, have no controversial significance or value. Mr. Sibthorp was never either Anglican or Roman. He was something above them both. He tried both systems in his zeal to find an expression for the earnestness which was in him. He found both inadequate—imperfect. And precisely the same spirit which led him to run away when a boy from the secularism of Oxford, led him in one of his latest utterances to condemn the acceptance by the aged Dr. Newman of the frippery of a

Cardinal's hat.—"Christ Jesus, and none but He, for me," he said.—(Page 361.)

Mr. Sibthorp was not a learned man. He had good natural ability and a wonderful gift of eloquence, but he was not a man of research. His biographer well says of him: "He was not well versed in Anglican theology of the more learned and national school, and in consequence he had a distorted view of the real battle-ground between the two Churches."—(Page 66.) He left the Church of England without ever having apprehended her true historical position. He joined the Church of Rome in still more profound ignorance of the monstrosities which she has imported into Christianity. When he discovered these the recoil was rapid. For a time he was "the spoiled convert," allowed to preach sermons "without a trace of Romanism" (p. 71,) but gradually the system was unfolded to him. Then he shrank away to solitude in the Isle of Wight, and presently we have him writing to his old friends at Magdalen:

"If I must choose one to be united with, there can be no question where the choice must be, between an adulteress, which I verily regard the Church of Rome, and one who, though wanting in not a few embellishments and agreeable endowments to say the least is yet true and faithful."—(P. 76.)

The question with Mr. Sibthorp, was not which Church had the better arguments to produce for its claims, but which would better enable him to serve God and to live near to Christ. Disappointed in one direction, he sought help in another, the painful result being that he found absolute rest nowhere. It was after his return to Anglicanism from his first Roman experience that he wrote:

"I wish to assure you that I am aiming to be prostrate at God's disposal, at the foot of the Cross, to do and suffer whatever be His Holy Will. I still praise, and unless I see things very differently, shall praise the Catholic [Roman] Church for her daily devotions, &c. Yes, my mind on all these subjects is unaltered. But, as yet, I dare not retrace the step that I have taken."—(P. 79.)

The element of instability was no doubt strongly developed in Mr. Sibthorp's character, and an unconscious love of change may have had something to do with the various fields he sought for his devout aspirations. Thus he seems to have adopted Mr. Wesley's theory that a clergyman had better not remain ministering in the same place more than three years (p. 28.) Thus, in his earlier life, he passed somewhat rapidly from place to place: Waddington, Hull, Tattershall, Percy Chapel, Bedford-row Chapel, Ryde, all had witnessed his labours before he was thirty-eight. But the desire for change is easily reconcilable with the burning love to Christ which was the dominant principle with Mr. Sibthorp. As to the devoted servant his Master's work ever appears to move slowly, it occurs to him to think whether, perhaps, in another sphere more might not be done, and thus to regard change as a duty. When at length fairly reconciled to Anglicanism, and restored by Bishop Kaye to the exercise of the ministry, Mr. Sibthorp found comparative rest and peace in building his noble foundation of S. Anne's Bede-houses, and in ministering in the old familiar spots. The present writer can well remember

the enthusiasm with which he was greeted—how his eloquent words, his deep and striking thoughts, his devout demeanour, attracted and edified—how no one seemed to remember that he had gone over to Rome and come back again, or ever to dream that there could be anything unsound in his views, so completely did the saintliness of the man dominate them. The period of Mr. Sibthorp's life when he was living in his newly erected Bede-houses, and acting as Chaplain to the inmates, is thus summarized by his biographer:

"For the greater part of the seventeen years which he spent in Lincoln he seemed outwardly happy, and he certainly was eminently useful to others. He had abundance to occupy his thoughts in the houses, the grounds, and latterly, the Chapel of S. Anne's. His mind had plenty of wholesome employment, and had not so much leisure to prey on itself. Still the dark background of fears and misgivings never was and never could be long hidden from his own consciousness, however little suspected by others."

There is no doubt that, in spite of his saintly character, there was considerable annoyance felt by Mr. Sibthorp at his return to Anglicanism not being more cordially welcomed by the authorities. He submitted to a three years' silence which was imposed upon him, but after this he was greatly vexed to find that, in addition to subscribing the Articles and Liturgy, he was expected by the Bishop of Winchester to make some explicit declaration against the Church of Rome. "I was not prepared," he says, "to be dealt with other than tenderly and gently as respected the position I had just quitted. . . . and I gathered that the Bishop of Winchester was not the person who could so deal with me."—(P. 83.) He withdrew then with somewhat of a vexed spirit from Winchester to Lincoln, hoping for kinder treatment from Bishop Kaye than he had met with from Bishop Sumner. His enthusiasm for a return to the Anglican ministry is already in great part gone. "I am shortly to remove to Lincoln for residence with the hope that the Bishop may concede to me what his brother of Winchester would not. At least I consider it a duty to repeat the attempt to be restored to my office as a clergyman of the Anglican Church. If I am not, the fault, if there be any, shall not be with me."—(P. 85.) He was fully and kindly restored by Bishop Kaye, but he did not forget his first rebuff, nor was he ever in full heart in his Anglican duties. He was disgusted with the Roman extravagances, (thus he pronounces Faber's *Lives of the Saints*, "a disgusting volume," p. 87;) but he says, "In withdrawing from Rome I never meant to become her hostile opponent."—(P. 86.) He finds "no reason to regret the course he has pursued in returning to the Church of England;" but he has considerable faults to find with the Church. Her Liturgy, "as administered, is one great source of her weakness," (p. 99;) "I believe I see and feel pretty strongly the weak points of the Church of England" (*Ib.*) The Church of Rome is still in his eyes grossly corrupt, but she produces "far more instances of sublime self-sacrifice than our own."—(P. 101.) He is disgusted at "Newman's extreme Roman views" (p. 105;) but he has not known a happy day since he was in Birmingham, (p. 107.)

He thinks the Church of England by no means "consistent in her statements respecting the Sacraments," (p. 110;) and that the Port Royal Catholics were the nearest to the primitive Christians. To maintain this sort of ecclesiastical equilibrium—balanced between the Churches—required a stronger head than Mr. Sibthorp was gifted withal, and it is probable that he would not have remained an Anglican so long as he did had it not been for two causes:—his absorbing interest in cultivating his own spiritual life, and the occupation of building and perfecting his almshouses. He was much taken with the Life of the Curé d'Ars, and with Dr. Newman's "Apologia." On the contrary, he finds Dr. Hook "such dry bones."—(P. 139.) At length, after long hesitation, he determines to retrace his steps. "Do not suppose," he writes, "that I am influenced by the arguments of Dr. Manning. . . . I judge for myself."—(P. 147.) He seems to be principally influenced by his preference of the Roman Mass over the Communion Office of the Church of England.—(P. 147.) Mr. Sibthorp was not enough of a liturgical scholar to know that the Roman Mass is one of the poorest and most defective of all Liturgies. (What an immense boon to Mr. Sibthorp would have been such a book as Dr. Littledale's "Plain Reasons.") But there can be no question that the chief influence which led Mr. Sibthorp back to Rome was, that he thought that he could in her communion live nearer to God. "I shall now judge and act for myself. My prayer is, 'Show me the way that I should walk in, for I lift my soul to Thee.'"—(P. 147.) He was welcomed back to Rome very differently than he had been to Anglicanism. But his thoughts were not fettered, nor his eyes blinded. He had more spiritual contentment than he had had before, but he could freely criticise the Roman system. "Do I approve all I see in Rome?" he writes, "no. Do I wish to unsettle others? No. I would know and do God's will in my own rather peculiar case, and I pray that my own will may be put to death in the matter. . . . All is not gold that glitters in any Church."—(P. 157.) "With all that I have said of the English Church I esteem and venerate her."—(P. 160.) His "strongest utterances" were reserved for Mr. Gladstone, who had disestablished the Irish Church, which he never could forgive.—(Pp. 180-260.) He objects to Newman's letter to Bishop Ullathorne, to the *Month* and the *Tablet*.—(P. 206.) He enjoys "Lothair," but is not interested in Newman's "Loss and Gain."—(P. 209,) while he admires especially and continually the writings of the Rev. Baldwin Brown, a Baptist minister.—(Pp. 212-13.) Spirituality, wherever it was to be found, was especially dear to him. "What a mere corridor this world is to that!" he writes, "an entrance porch! Why should we so cling to stop in it when an Eternal Father calls and beckons us to sit loose to it and press onwards to Himself."—(P. 219.) The language of his letters is quite in the style of Mr. Simeon or Mr. Venn. He never acquired the least of the Roman twang. He detested Ultramontane views; he could not altogether accept a modified and apologetic version of them. "I don't like Newman's last letter

about the Infallibility. I think it shows a want of temper, and also of memory ; for, unless he refers only to his sentiments since he joined the Catholic Church, it seems to me that he decidedly did repudiate at one time the personal infallibility of the Pope.

. . . I think his distinction about impeccability was uncalled for with that correspondent. No one of common information supposes the two to go together. Also, I may say, that I don't like the Lourdes pilgrimages. It seems to me genuine superstition grounded on no sufficient warrant."—(P. 237.) "You speak of the *Tablet*. I never look into it. Mr. Yard called it a detestable paper. So do I. So Ultramontane—so out-Heroding Herod. The Pope is not imprisoned, nor ill-treated in any way."—(P. 417.) This was not a Roman for the Anglican 'verts to take much pleasure in. For these and their new fantasies he had no respect. "I fear — will set me down as a very latitudinarian or liberal Catholic. I cannot deny my convictions, grounded on knowledge and observation of history, men and facts." The man was too honest for them. He was sadly out of place. And so he felt himself to be. In the midst of his intense yearning after higher spiritual life he occasionally betrays the difficulties of his position. His sentiments sometimes brought on him "a snubbing."—(P. 261.) He is disgusted with modern Roman developments. "If poor Pugin could see now the sad changes in the externals of architecture, vestments and service which the Roman Curia makes, he would lose his mind again. All vestments are to be Roman, which reminds one of those things which the men who go about London to sell Warren's blacking wear—a sort of chasuble before and behind ! The oratory in London is giving tone to ceremonial and decorations. All is to be Roman, modern Roman, not Anglo-Catholic, as Pugin would have had it."—(P. 282.) He thinks Gladstone has much the better of it as against Newman, (p. 281,) and that the Cardinal "found it difficult to steer clear of what was objectionable to his conclusions—rather in a fix."—(P. 283.) "I could say a good deal," he writes, "as to the present movers in this country."—(P. 284.) His position he feels to be an isolated one (p. 288;) on the contrary he rejoices in the awakening of the Anglican Church—in the writings of Dean Goulborn, the martyrdom of Bishop Patteson, the Missions. In heart and affections, in the communion of spiritual life, he was with his old friends. Some words uttered by him when very near the end seem very apt to express his inmost thoughts. "I don't believe in Churches, but in my Lord Jesus, Who of God, is made unto me Wisdom, Righteousness, Sanctification and Redemption ; for that is all my hope."—(P. 357.) Thus, though he died in the full communion of the Roman Church, and with all her rites, he left directions in his will that he should be buried in an Anglican cemetery with the service of the English Church. We conclude our notice of this deeply interesting book with a renewed expression of thankfulness to Mr. Fowler for his work in its production. He has suffered it to run to too great length by the insertion of so great a mass of Mr. Sibthorp's correspondence ;

but it was hard to exclude anything which came from that simple, devout, and humble spirit, and was fashioned by that quaint, and original mind.

From the Ch. Review.

THE TEACHING OF THE FATHERS.

HOLY BAPTISM.

THE first uninspired writer who speaks of Holy Baptism is S. Barnabas, the companion of S. Paul, who was martyred in Cyprus by being stoned to death, A. D. 50. It is true that the authenticity of the Epistle attributed to this Apostle has been doubted, but in the second century it was universally believed that he was its author, and it is cited as his work by Clemens, Alexandrinus, and Origen. Supposing it to be a forgery, it is inexplicable how it could have imposed upon those who had every means in their power of discovering the cheat. Its genuineness is defended by Archbishop Wake in his "Genuine Epistles of the Apostolic Fathers." In the eleventh chapter of this Epistle the Apostle tells us distinctly that Baptism procures remission of sins.

The testimony of Justin Martyr (A. D. 140) to the efficacy of this sacrament is to the same effect. "How," he says, writing to the Roman Emperor Antoninus Pius, "we dedicated ourselves to God, being renovated through Christ, I will explain, lest, if I omit this, I appear to be deceiving in my explanation. All, then, who are persuaded and believe that the things which are taught and affirmed by us are true, and who promise to be able to live accordingly, are taught to pray and beg God with fasting to grant them forgiveness of their former sins, and we pray and fast with them. Then we bring them where there is water, and they are regenerated after the same manner of regeneration as we also ourselves were regenerated, for in the Name of God the Father, and Lord of all things, and of our Saviour Jesus Christ, and of the Holy Ghost, they then receive the washing of water; for, indeed, Christ also said, "Except ye be born again ye shall not enter into the kingdom of Heaven," (Apol. I. 61.)

The same writer in his dialogue with Trypho declares that the Jews can have no hope of obtaining remission of their sins and the promised blessings, "unless," he says, "having become acquainted with this Christ of ours, and having washed in that laver of forgiveness of sins which Isaiah proclaims, you should henceforth live without sin," (Dial. cum Tryphon, 44.)

S. Irenæus, Bishop of Lyons, (A. D. 170) writes as follows:

"Our Lord giving His disciples power to regenerate into God, said unto them, 'Go and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost'" (adv. Haer., lit. iii., cap. xvii., § 1.) Again:—"Neither could we many be made one in Christ Jesus without the water which is from heaven. And as dry earth except it receive moisture bears

no fruit, so we also, being in the first place a dry tree, could never have become fruitful of life without the spontaneous rain from above. For our bodies by the laver received that unity which leads to incorruption, but our souls by the Spirit. And so both are necessary, since both are profitable for the Divine life," (Ibid., § 2.) And again:—"And to show that in that formation which was according to Adam, man being made in transgression, needed the laver of regeneration, after He smeared the clay upon the eyes of the man who was born blind, He said to him, 'Go to Siloam and wash,' giving him back together both his first form and the new birth which is by the font," (lit. v. cap. xv., § 3.) The following is a fragment of a lost work of this father: "Not in vain in olden time was Naaman the leper baptized (*βαπτισθεῖς*, dipped or baptized,) and cleansed, but for our information, who being lepers in our sins, are cleansed by the sanctified water and invocation of the Lord from our old transgressions as new-born children spiritually regenerated, as the Lord saith, 'Except a man be born of water and of the Spirit he cannot enter into the kingdom of Heaven,'" (Fragmenta Irenæi, xxxiii.)

Tertullian (A.D. 192,) commences his "Treatise on Baptism" as follows:—"Happy sacrament of water! whereby being washed from the sins of our former blindness we are made free unto eternal life!" The following extracts are from the same work:—"In truth there is nothing which so hardeneth the minds of men as the simplicity of the Divine works as visible in the act, and their greatness promised in the effect, so that in this case also, because a man going down into the water, and being with few words washed therein, with so much simplicity, without pomp, without any novel preparation, and finally without expense, riseth again not much or not a whit the cleaner, therefore his gaining eternity is thought incredible. . . . O wretched unbelief! who deniest to God His own proper qualities, simplicity and power. What then? Is it not wonderful that death should be washed away by a mere bath? Yea, but if because it is wonderful, it be therefore not believed, it ought on that account the rather to be believed," (cap. ii.) "Let us consider this mighty foolishness and impossibility [said sarcastically] that man should be reformed by water. When the world being afterwards disposed according to its elements inhabitants were given to it, it was commanded to the waters first to bring forth living creatures; water first brought forth that which had life, so that there might be no wonder if in Baptism the waters should be able to give life," (cap. iii.) "In Baptism the act is carnal that we are dipped in the water, the effect is spiritual that we are delivered from our sins, (cap. vii.) "The rule is laid down that salvation cometh to none without Baptism, chiefly from the declaration of the Lord, Who saith, 'Except a man be born of water he hath not life,' " (cap. xii.)

Firmilian (A.D. 233) speaks of "the regeneration of the life-giving laver," (Ep. ap Cypr.)

The following quotations are from S. Cyprian (A.D. 248.):

"After that life-giving water succoured me, washing away the

stain of former years, and pouring into my cleansed and hallowed breast the light which comes from heaven—after that I drank in the Heavenly Spirit, and was created into a new man by a second birth, then marvellously what before was doubtful became plain to me, what was hidden was revealed, what was dark began to shine, what before was difficult now had a way and means, what had seemed impossible now could be achieved, what was in me of the guilty flesh now confessed that it was earthy, what was quickened in me by the Holy Ghost now had a growth according to God, (Ad Donat., § 3.) “Except a man be baptized and born again, he cannot come to the Kingdom of God,” (Ad. Quirin. III., § 25.) “All sins are put off in Baptism,” (Ibid., § 65.) “All, indeed, who come to the Divine laver, by the sanctification of Baptism do there put off the old man by the grace of the saving laver, and being renewed by the Holy Spirit are purged from the defilement of original sin by this second birth,” (De Habit. Virg., § 14.) “No one is debarred from Baptism and grace; how much, more, then, ought not an infant to be debarred, who being newly-born has in no way sinned, except that being born after Adam in the flesh, he has by his first birth contracted the contagion of the old death, who is on this very account more easily admitted to receive remission of sins in that not his own but another’s sins are remitted to him,” (Epist. lxxv. § 5.) “In Baptism all have their sins forgiven,” (Epist. lxxix., § 10.) “Baptism is a second and spiritual birth, whereby we are born in Christ through the laver of regeneration,” (Epist. lxxiv., § 6.) “For that it is in Baptism the old man dies and the new is born, the blessed Apostle makes manifest and proves, saying ‘By the washing of regeneration he saved us.’” (Ibid., § 7.)

S. Cyril of Jerusalem (A.D. 340.) in his “Catechetical Lectures,” writes as follows:—“Great indeed is the Baptism that is offered you. It is a ransom to captives, the remission of transgressions, the death of sin, the regeneration of the soul, the garment of light, the holy seal indissoluble, the chariot to Heaven, the luxury of Paradise, a procuring of the kingdom, the gift of adoption,” (Introd. Lect., § 16. “For they who are yet encompassed with the rough covering of their sins have their lot on his left hand because they come not to the grace of God which is given through Christ at the new birth of the holy bath,” (Lect. I., § 2.) “Regard not the sacred laver as simple water; regard rather the spiritual grace given with the water,” (Lect. III., § 3. “Now, then, that thou art to descend into the waters consider not the bare element; look for its saving power by the operation of the Holy Ghost, for without the two thou canst not be made perfect. This is not my word, but the Lord Jesus Christ’s, Who has the power to do it. He saith, ‘Except a man be born again,’ and, he enlarges, ‘of water and of the Spirit,’ he cannot enter into the kingdom of God,” (Ibid., § 4.) “Unless a man receive Baptism he hath not salvation, except martyrs alone, who even without the water receive the kingdom,” (Ibid., § 10.) “By Baptism the sting of death is destroyed,” (Ibid., § 10.) “Dead

in sins thou wentest down into the water, quickened in righteousness thou comest up," (Ibid., § 12. "Let no one then suppose that Baptism is merely the grace of remission of sins, or further, that of adoption, as John's bestowed only the remission of sins. Nay, we know full well that as it purges away our sins and conveys to us the gift of the Holy Ghost, so also it is the counterpart of Christ's sufferings," (Lect. XX., § 6.)

"Why do ye baptize," says S. Ambrose (A.D. 368,) "if sins may not be remitted through man? For in Baptism is the remission of all sins," (De Poenit. I., viii., § 37.)

"By the laver," says S. Pacian (A.D. 370,) "sins are washed away, (De Bapt., § 7.)

So, too, Jerome (A.D. 378:—"The words 'And the Blood of Jesus cleanseth us from all sin' are to be understood of the confession of Baptism," (c. Pelag. I. ii., c. 7.)

"By the priests of God," writes S. Chrysostom (A.D. 381,) "we are regenerated," (De Sacerdot. iii., 6.)

S. Augustine (A.D. 386) says:—"Neither did he who had asked advice [he is referring to an epistle of S. Cyprian] doubt thereon whether infants by their birth derived that original sin which by re-birth they were to wash away; but he doubted whether the laver of regeneration, whereby he doubted not that original sin was to be removed, was to be given before the eighth day," (c. 2. Epp. Pelag. iv., 8.)

In the Liturgy of S. Clement we find the following prayer for the catechumens:—"Let us all beseech God for the catechumens that He who is good and the Lover of men may mercifully hear their prayers and supplications, and receiving their requests, may assist them and grant them their hearts' desire, as may be expedient for them, and may reveal to them the Gospel of His Christ, and may enlighten them and cause them to understand, and may instruct them in Divine knowledge, and may teach them His commandments and judgments, and may implant in them His true and salutary fear, and may open the ears of their hearts to discover the things that are in His law day and night, and may establish them in piety, and may unite and number them together with His holy fold, may count them worthy of the laver of regeneration, of the clothing of immortality, of the true life; may preserve them from all impiety, and may give no place to the enemy against them; but may purify them from all pollution of flesh and spirit, may dwell in them and walk in them by His Christ, may bless their comings in and their goings out, and may direct that which lies before them as may be profitable. Furthermore, let us earnestly supplicate for them, that having obtained remission of their transgressions through the initiation of Baptism, they may be counted worthy of the Holy Mysteries, and of perseverance with the saints." Similar prayers are also to be found in many of the primitive Liturgies.

¹A reference is made to this prayer by S. Chrysostom in his third homily on the incomprehensible nature of God.

To conclude, these quotations (which are not a tithe of those which might be given) show clearly what the teaching of the primitive Church on Holy Baptism was. Now it is not possible that the religion which the Apostles transmitted to the early Church should have become metamorphosed and corrupted almost before they themselves had breathed their last. Our Lord did not found His Church in order that it should be destroyed a few years after He had ascended to the right hand of the Father. On the contrary, He gave His most true promise that the gates of hell should never prevail against it, and declared that He would be with the successors of the Apostles until the world's end. And further, if such a metamorphosis or corruption had taken place, could it have done so without historical record? It follows, therefore, that this belief in "one Baptism for the remission of sins," was the belief of the Apostles, and this is the doctrine implied in those words of S. Peter to his converts—"Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts ii: 38.)

A. G. CLARKE.

Miscellany.

THE DANCING PROCESSION OF ECHTERNACH.

ON Whitsun Tuesday a very singular religious ceremony may be witnessed at Echternach, in Luxembourg, a place now of easy access by rail. The writer calls the attention of the readers of the "Literary Churchman" to it, on the chance of its enabling any of them who are taking a holiday in Belgium at the time to make an excursion to Echternach on Whitsun Tuesday, to see the procession of the "jumping saints."

Echternach, the second town in the Grand Duchy of Luxembourg, owes its origin to S. Willibrord, who founded there a Benedictine Abbey in 698. At the French Revolution the Abbey was dissolved and plundered, and the monastery buildings converted into a manufactory. The Church, which stands on a height, contains the shrine of S. Willibrord. This saint was a native of Holderness, of noble birth, who left his native land to study in one of the famous schools in Ireland. Taking up his abode in a monastery at Connaught, he soon caught the fire of enthusiasm then burning among the Irish monasteries for mission work among the Teutonic barbarians, and, attended by twelve companions, he sailed for Friesland. He was welcomed by Pepin of Herstall, who had been lately successful in several engagements against the Frisian heathen Duke Radbod, and he was persuaded by Pepin to begin his apostolic labours in part of the territory wrested from Radbod. Willibrord went to Rome in 696, and was ordained by Pope Sergius and established as Archbishop

at Utrecht. In 720 he was joined by S. Boniface, who laboured for three years in Frisia. In 730 Bede wrote, "Willibrord is still living, venerable for his old age, having been bishop thirty-six years, and sighing after the rewards of the heavenly life, after many conflicts in the heavenly warfare." S. Willibrord died on November 7, 739, and was buried at Echternach. At the invasion in 1794 of the French Revolutionary soldiers under General Coland, on the eve of the festival of S. Willibrord, the soldiers broke to pieces the shrine and scattered the bones about the floor, but one of the clergy and some of the faithful collected the fragments and hid them till the "tyranny was overpassed," and they were restored in peaceful times to the church and re-inshrined.

If a traveller is in Echternach on Monday in Whitsun week, he will find the roads thronged with innumerable pilgrims making their way to the tomb of S. Willibrord. They arrive singly, or in pairs, or parties, murmuring their prayers, rosary in hand. The church is filled with a dense throng, and the confessionals are occupied all day and till late at night. Countless tapers of all sizes and descriptions twinkle round the shrine, the offerings of the pilgrims. The evening closes with a litany sung with organ and benediction. Next morning, very early, the church is crowded, packed as thick as human bodies can be packed, and the overflow stand in the churchyard, during mass, and there are many thousand communicants. At six o'clock arrive processions from the neighbouring villages, two and two, headed by the Cross, and with banners flying; and the scene is picturesque as they are seen winding through the fields of rippling green wheat and barley in the early morning sun, singing hymns or murmuring litanies.

At eight o'clock begins the principal ceremony. The clergy who have assembled from all parts, in their richest vestments, move in procession, to the pealing of the bells, to the grave of S. Willibrord, led by the Dean of Echternach. There they kneel and sing the *Veni Creator*. At the end of the first verse they rise and advance from the Church in procession, headed by the cross and candles, and with banners, followed by the choristers in scarlet and white. This train descends the flight of steps on the south of the churchyard, singing the *Veni Creator*, and moves through the streets of Echternach to the bridge over the river Sauer. As it moves the pilgrims drop into order two and two behind, and by the time the head has reached a stone cross that stands on the left bank of the river, it consists of a snake-like line of many hundreds of persons.

At the stone cross is an improvised pulpit, in the open air, and from thence a priest delivers a short sermon on the purpose of the pilgrimage, and endeavours to urge on his hearers a serious and religious devotion. Whilst a dense throng of many thousands is gathered under the pulpit listening to his words, the school children of the place form on the bridge in procession, awaiting the signal to advance. A movement in the sea of heads shows that the sermon is concluded. The bells burst forth in a joyous peal, a canon booms, and the clergy, again headed by cross and ban-

ners, take the lead and move to the bridge and take up their places before the children. There the "S. Willibrord Litany" is intoned by the Dean, and the responses are thundered forth by hundreds of male voices. This done, the band, which follows the clergy strikes the "S. Willibrord Dance," and at once—to the amazement of the unprepared visitor, the whole procession, choristers, clergy, cross-bearers, taper-bearers, children, old men and young men, maidens and old women, are seen dancing. The whole procession is in sway and movement, to cadence, and to tune with the music. The dance consists of three or five trips forward and then one or two backward, with now and then three to the right and three to the left. From a distance, the appearance of this dancing and jumping is like the waves of a living sea, or the bubbling of boiling water in a huge cauldron. The emotion that comes on the spectator is rather one of amazement than any sense of the ridiculous; indeed, so great is the gravity maintained, so serious are the faces of the dancers, and there is such manifest earnestness in their action, that every inclination to laugh dies away.

The procession advances slowly. First, as already said, the clergy and choir followed by the band, then the children, then come the young men of Echternach, next the pilgrims from a distance, four to six holding each other's hands or linked together by their pocket handkerchiefs, dancing vigorously, while the perspiration streams off their brows. The men are followed by the girls, and then the older women, all dancing; sometimes a mother is to be seen carrying in her arms a sick babe or crippled child, dancing under her burden in the vain hope of obtaining a miraculous cure for the child. Crippled men caper along on their crutches as best they may.

Musicians intersperse themselves with the dancers in the long train, with fiddles, flutes, clarionettes, drums, cymbals and trumpets, to help keep the rhythm and assist the music. They are not always very successful, and a horrible discord is the result, throwing the dancers into confusion.

The procession dances through the streets, across the market-place, then through S. Willibrord's square, then round again by another street through the market-place, and so at last to the church. At the doors of the houses the inhabitants offer wine and water to the exhausted dancers. Sixty-two steps lead up to the churchyard, these are ascended in the same way; the procession dances through the churchyard, dances in at the west door, dances up the right aisle of the church and round the altar, dances down the left aisle and out of the north door, and there breaks up. The procession has danced unceasingly for two hours.

There can be no doubt whatever that this dancing procession is a relic of heathenism. On May-day in England dancing about the May-pole was customary. At Helstone in Cornwall to this day a "Flurry Dance" is kept up, only a little earlier in the year than that at Echternach. There the morning of May 9th is ushered

in by music, the shops are closed, and so strict is the observance of the holiday, that any person who can be detected at work is instantly seized, placed astride upon a pole and carried to the river, where he is ducked unless he purchases his pardon. About 9 a. m. the people assemble at the Grammar School, and demand a prescriptive holiday, after which they collect contributions to defray the expenses of the revels, when they "fade" into the country, and about noon return, carrying flowers and branches, and from this time till dusk dance, hand in hand, through the streets and in and out of the different houses, preceded by a fiddle playing an ancient air, called the "flurry tune."

In Queen Elizabeth's time the May revellers used to flock to church with pipes and drums and dancing. In the 17th century, the servants and apprentices of York were accustomed to dance in the nave of the Minster on Shrove Tuesday; and Dean Lake was almost killed by the apprentices for endeavouring to prevent their intrusion into the sacred building for this purpose. There is a curious tenure of land in Wiltshire, by which the inhabitants of Wishford and Batford went up in a dance annually to Salisbury Cathedral.

On Tuesday in Whitsuntide, till the French Revolutionaries overran Belgium and incorporated it in the republic, there took place a singular performance at Liège, the members of the procession danced up to the gate of Amercœur, and then through the streets of the city to the cathedral. Towards the close of the 17th century this custom was modified somewhat, and the representatives were not required to dance till they reached the corona that hung in the nave of the Minster of S. Lambert. He who bore the cross then led the way towards the high altar, when the deputation deposited three pieces of money, then the drum and fife struck up, the party ranged itself under the corona, and danced in a ring, leaping and holding the thumb of the right hand elevated.

At Seville still, thrice in the year, ten choristers dressed in the costume of pages of the time of Phillip III., dance for half-an-hour, to the clinking of castanets, a grave measured minuet, within the iron screens in front of the high altar of the cathedral.

That these dances are relics of heathenism, which the Church has sanctioned or tolerated, there can be little doubt. They were infinitely more numerous formerly but have gradually been abandoned, and no doubt the clergy of Echternach would be glad to get rid of the "jumping saints" if they knew how to do so. The fate of this procession is most certainly sealed, and go it must sooner or later; and we advise any who can to make a pilgrimage to Echternach some Whitsun Tuesday before this curious relic of heathenism disappears.

S. BARING GOULD.

THE CHURCH'S WISE LIBERTY.

REALLY when one reads the recent messages sent home by the Evangelical Bishops of Australia, one can but exclaim, in the memorable words of the late Alderman Sir Peter Laurie, "Wonders will have never done ceasing." Affairs move so rapidly it is well now and then to glance back a little. Let us go back no further, then, than the Purchas or Bennett Judgments. The Bennett persecution was an attack on the key of the Church's fortress. Instead of turning out Mr. Bennett, it was some of the best friends of the Church Association that the recoil of the battery guns struck down. Mr. Capel Molyneux, once the popular minister of military circles in Woolwich, then Chaplain of the Lock Hospital, then of a devoted circle at Brompton—Mr. Molyneux frankly admitted the structure and teaching of the altar service and Catechism were dead against him, so he honestly resigned all, and set up a Presbyterian platform at St. James's Hall. I remember reading his sermon, in which he stated his intention of casting out all the Catholicism of the Communion Service. He would not leave a shred of Sacerdotalism; the prayer of humble access; the expressions in the Canon against Protestantism; the words of administration; the kneeling at the rails, and so on. In fact, he intended to have a simple Zwinglian Service, and to bless a plate of bread and cup of wine, and have it handed round by laymen. Two small country vicars, whose names I never heard before or since, left the Church with Mr. Molyneux.

Then came the Purchas Judgment. The *Times* was delighted. The Judgment was so "crisp and clear." There was no standing-room now for a Ritualist. The Judgment struck at their position root and branch. They must comply, or secede. All this was about "Eastward Position." What happened? The Bishop of Worcester, Charles Kingsley, and Mr. Burrows, and perhaps a few others, gave up their practice of celebrating "before the table." Bishop Jackson was plainly told by Canons Gregory and Liddon what their intentions were, and if the Bishop meant to harass them, they would prefer that proceedings were taken in the Courts of Westminster where judgment was not usually "wrested." Then came the memorial of the 4,700. Archbishop Thompson blustered up North to carry out this precious finding; told a gentleman he would never have made him a rural dean had he thought he would have signed the Purchas Remonstrance, calling in question his own Archbishop's judgment. Bishop Jackson put on the screw in London. Most of us remember Mr. Furse, and his refusal of Holy Trinity, Brompton, if he were supposed to accept it on condition of compliance. Then there was the pressure upon Archdeacon Thomas, Bishop Jackson's old curate, and to whom he was patron. Mr. Baynes, of Coventry, too, rather ostentatiously announced he was glad the question was "settled." Then came the protest against legalising the Eastward Position or vestments, for which a mighty struggle was made, headed by

Dean Howson and Mr. Scott Robertson, and which netted some 5,000 names. Dean Howson was frantic on his "Before the Table," and positively declared "He would ne'er consent." Then came the Ridsdale deliverance, and instead of ousting Mr. Ridsdale, it was Dr. Gregg of Harbourne and two or three others who went out—Dr. Gregg becoming Primate of the Reformed Episcopal Church. He had threatened he would, if the Sacrificial position were tolerated. Look, too, at the *Rock* and *Record*, and their views of the importance of the eastward position, and what it pretended. After all this wrath, and threats, and protests, let us glance at the eastward position. What an enormous increase has taken place in the diocese of London alone. So much for Bishop Jackson's efforts to stamp it out.

And now we have three Low Church Bishops writing home from Australia, begging moderate High Churchmen to come over and help them to "lift their Church out of the mire." Bishop Moorhouse promises every liberty and a Bishop's warm sympathy. If he could only get the men, he would even yet, he believes, lift the Church into the foremost position. Bishop Thornton follows suit, and sighs for the decencies of Divine service, and now we have Bishop Stanton talking of the "wise liberty" and any "little preferences, such as Eastward Position;" and all this ground won and secured in ten short years! Bishop Jackson admits there has been a wonderful "change in public opinion" on this point. Our little double-minded prelate, so unstable in all his ways, who has chattered about Sacrificial and Non-Sacrificial Vestments, and was quite ready to do execution under the Purchas Judgment, was determined not to let the "most wise and equitable" Ridsdale deliverance be talked and written down like the Purchas Judgment was—instead now of "squeezing out" and "getting rid somehow" of the Ritual school has come to the determination this coming year of "keeping silence." What a mercy! I fancy the letting down of the *Guardian* and non-reporting of his charge has had something to do with this determination.

I think, sir, to quote an old dignitary's axiom, we may fairly "thank God for the past, and take courage for the future." Depend upon it, with a little patience, we shall have our Low Church friends tolerating "any little preference" for cope or vestment, and be determined not to narrow also this "wise liberty" of the Church. Indeed, I am half inclined to send a neat-patterned cope to Bishop Ryle himself.—*Cor. Ch. Times*.

STANDING COMMITTEES AND CANDIDATES FOR ORDERS.

DR. PARET'S letter to Dr. Grammer puts this subject in very clear light. Dr. G. had insisted upon the absolute discretion of a Standing Committee, denying its amenability to the Diocesan Convention, and claiming its right to judge *per se* of the orthodoxy of a rector and vestry who testify for a candidate. The following is Dr. Paret's answer:

MY DEAR DOCTOR: I am much obliged by your frank letter. It was a sense of deep discouragement that sent me on my poor effort to help for peace. And I confess that I am more disheartened every day. It seems to me that in this Diocese the separation of parties is more marked, more bitter, and more persistent, than I have ever known it elsewhere. How our mission work, or any joint work, can thrive, or how there can be any sincerity and reality in the talk about unity, I cannot understand.

You ask my further opinion upon certain points.

Granting the absolute right and duty of the Standing Committee to refuse Recommendation for Candidateship or Ordination, unless they believe an applicant fit, it is the duty of that Committee to treat parishes, clergymen and applicants with ordinary courtesy and decent respect. And both in the case of Mt. Calvary, and in the instances cited by the Rev. Dr. Hodges, it seems very clear to me that the action of the Standing Committee was, to say the least, *discourteous*.

I can well imagine how an application might be refused in courteous form; and how respect and kindness might be shown in taking *timely* action and giving *timely* information of it to the parties interested. And I frankly confess that I should be very slow to come into relations with a Standing Committee disposed to use its powers discourteously.

But granting the right of the Standing Committee to refuse, you ask, "What are the rights of the parish and rector testifying, and of the applicant?" My answer is, first, as already suggested, COURTEOUS TREATMENT; and, second, a right to equal standing with others, as qualified to testify, until, BY COMPETENT AUTHORITY, it has been decided otherwise.

Let me explain "by competent authority."

I quote the following frank passages from your letter:

"It is perfectly well known to you that the ground of the rejection of these Postulants is that of doctrine and of questioned attachment to the Church. Hence the proper question to be discussed is, 'What is the allowed limit of liberty in doctrine and worship in the Church?' I submit that Canon 12, Title 1, Sec. 2, Sub-Sec. 1, condemns the practices of some Churches; and if a postulant brings testimonials from such churches, the Standing Committee are justified in refusing their consent to recommend him, on the ground that they are not satisfied, by those testimonials, of the attachment of the Postulant to the doctrine, discipline and worship of the Church. That is, they do not recognize *such liberty of worship as being allowed, and do not regard the party bearing such testimonials as sufficiently certified to them.*"

Now the Canon upon ritual abuses, to which you refer, not only specifies certain acts as abuses, but it in the *most positive manner* prescribes the method and the safeguard under which the reality of such wrong usage may be ascertained, and the rights of parties accused, by rumor or otherwise, may be protected. In other words, *the Canon has two sides*, one of which you and the Standing Committee seem to have entirely overlooked.

It gives NO authority to the Standing Committee, *nor to any one else*, to decide such a question without a *fair hearing* of the parties accused, in regard to the alleged instances of their error. On the contrary, it *commands* such a hearing before judgment. It prescribes the precise way in which such cases are to be dealt with; and that, remember, with two-fold object: to put down the error, and to see that no injustice is done by mere rumor, or false accusations.

Now, Mt. Calvary Church is accused, by rumor, of being extremely *ritualistic*, and perhaps, of doing some of the things described in the Canon. Now, to *ascertain* the facts, what course does the law direct?

"It shall," (in such cases,) "be *the duty of the Bishop* to summon the Standing Committee as his Council of Advice, and with them to investigate the matter."

This has not been done, or if done, then not legally, for the Canon says: "In all such investigations the minister, whose acts or practices are the subject matter, shall be notified and have opportunity to be heard in his defence.

"If, on investigation, the charge be proved true, the Bishop is, by instrument of writing under his hand, to admonish the minister so offending to discontinue such practices or ceremonies."

No such admonition has been given.

"If the admonition be disregarded, it shall be the duty of the Standing Committee to cause the minister to be tried."

No admonition has been disobeyed; nor trial ordered.

Now, no right is more sacred, nor more carefully assured, than the right of fair hearing before judgment.

But, in this instance, every provision, so carefully made, for fair hearing to those accused, is annulled by the Standing Committee. They have *usurped* a power of judgment and condemnation without a hearing, without the investigation which the Canon commands.

On rumor, and *ex parte* statements, virtually refusing all "opportunity to be heard," they have adjudged a certain parish and its rector so disloyal to the Church, that its testimonials are not to be received as sufficient. And when the parish and rector repeatedly as to reasons, they are repeatedly put off with discourtesy and snubbed.

If this be not *usurpation* and *injustice*, I do not understand the words. True, under the Canon about Examinations, it may find a cover of law; but the *substance* of justice, and not the mere shadow of it, is what the law really intends.

I plead only for fair dealing, and an *equal* application of the law.

You will know that I neither practise nor approve the things forbidden in the Canon referred to. In all matters of ritual and doctrine, I am a plain, old-fashioned Churchman. But I am plain and old-fashioned also in my ideas of justice and fair treatment; and I do not think *error will ever be corrected by oppression*.

You cannot apply *half* this Canon, unless you take the whole

of it; and it is quite as clear in assuring the right of a hearing to the accused,—an opportunity to be heard in his own defence,—as it is in specifying what things are errors.

Now I still plead for peace. I am sure that where the Canons and laws of the Church are fairly applied, there can be no disagreement in opinion without loss of brotherly feeling. And I implore “the dominant party in Convention,” (so-called by one of themselves,) to let the sense of power make them feel the more the responsibility of its exercise; and to remember that the use of power, save in most absolute carefulness for the rights of others, soon becomes tyranny.

If the rector and parish thus, by secret action, ostracised, BE guilty of wrong-doing, then let no side methods nor under-hand ways be used to punish them before the fact of their wrong-doing be *lawfully ascertained*. Justice demands that if they are to *suffer* under the Canon, they shall be *tried* under its safeguards, openly, and not otherwise.

Now, my dear Dr.——, I have given my opinions as you asked them: frankly and strongly, but not unkindly. I do not think any member of the Standing Committee would willingly do injustice to a brother, or treat him discourteously. But a Committee has no personality, and does sometimes officially what its members would not do singly.

There is a brother aggrieved. How shall we treat him? Crush him with silence, or hear him courteously, and undo the wrong, if proved?

With warm appreciation of your friendly frankness, and respect for the fair-mindedness, of which I have more than once seen the proof in you, I am, in earnest longing for unity and peace, yours most truly,

WILLIAM PARET.

THE RITUAL OF THE FUTURE.

SIR,—After the indulgence which you extended to me about two years ago, and the inroads which you allowed me to make upon your space by my *Words for Peace*, I feel very reluctant to trespass upon your kindness again. But the Ritual question has recently taken a new departure, and it has become more than ever desirable that people should have clear ideas of what it is that they should strive after.

In the first place, we may now look upon the Persecution as moribund, if not actually defunct. The collapse of the P. W. R. Act is confessed: and the attempt to revert to the old law has not merely failed, but in failing has demolished the old superstition about the Bishops' want of power to stop prosecutions if they will, and the Bishops have discovered how serious a blunder has been committed, in trying to force men's consciences by such means as the Court of Lord Penzance and the Privy Council. No more remarkable evidence of the change that has come over the episcopal mind could be conceived than that is afforded by the Bishop of London's letter to the churchwarden of Chiswick.

Moreover, the Church Association has spent all its money, and those members of it who threatened us with further legislation have to a man lost their seats in the House of Commons. As to what the new Parliament might do, it would be idle to speculate. It may prove very unfriendly to the Church, but there seems little reason to expect that it will do much in the way of facilitating the operations of "Persecution Companies Limited."

We may, therefore, regard the attempt at coercion as practically at an end; and, if so, it will be wise and becoming to say to our quondam opponents:

What would you have? Your gentleness shall force,
More than your force move us to gentleness.

Besides all that, we should remember the enormous advance which has been made. Formerly we had to vindicate the Church of England from the charge of Protestantism. We had to show that there had been no solution of continuity between the Church of Augustine and Anselm and Becket, and the Church of Sumner and Longley and Tait; that our Bishops belonged to the "*unus Episcopatus*" of which St. Cyprian speaks; and that our Eucharist was the "One Bread" which the Apostles were appointed to offer and to administer to the faithful. Formerly we had to insinuate all this rather than declare it in so many words—to show it to the eyes of the people rather than preach it to their ears. Well that work is done. Supposing for a moment that we gave up everything and reverted to the ritual of the Georgian era, the ten and hundreds of thousands of communicants who are members, or who sympathise with the C. B. S. and E. C. U. would hold as earnestly as ever the truths which they have learned.

But, further, the publication of Dr. Littledale's *Plain Reasons*, the articles which you have yourself published on *Anglican Advantages*, and the applause which both have called forth from the great body of Churchmen, seem to indicate an important change of position. We have, so to speak, satisfied ourselves that we have conquered territory enough, and may now turn our minds to making the best of our acquisitions. Some of us seem to have been under the impression that if they could only twist our services into something different from what had been accustomed, they would be restoring Catholic "usage;" very much in the spirit of the schoolboy who thought that if he could torture his theme out of good English, it would be sure to be good Latin. But it is time to lay aside such vanities, and to take some pains to enquire what the Prayer Book really contemplates, and what really is in accordance with the customs of the Holy Church throughout all the world. So far from the traditions which have descended to us from the last generation being necessarily Protestant, they often enshrine, though in a grotesque form, very sound principles. The old parson-and-clerk duet, and the still more odd performance when

The clerk, with a pitch pipe symphony,
Chanted the Hundredth Psalm—

preserved to us the traditions of the "clerks," which the Prayer Book assumes will be found in every parish. He was, in fact, the one paid member of the old quire—the analogue of the choral foundation and cathedrals and "places where they sing."

It appears to me that you have yourself laid down the true criterion of the Ritual of the Future, namely, that we should reconsider our ways, and ask ourselves at every point, Is this really useful in bringing home to our congregations the great Catholic verities which we desire to spread through the length and breadth of the land! And let no one shrink from discovering that he has committed a mistake, or hesitate to amend his practice where he is wrong. I know that to the clergy this will often be horribly distasteful. There are priests who seem to think that to admit a mistake would place a stigma upon all their teaching. But such should meditate on the history of the word "apology." Literally it signifies a "defence"—in actual use it implies a confession of error. What does this mean? Why, that by universal consent—at least amongst gentlemen—the only "defence" a man can make when he is wrong is frankly to say so. The most ungentelemanly thing a priest, or anybody else, can do, is to persist in a wrong course for fear of compromising his consistency. And in the present case nothing can be less wise; for there are few congregations which do not contain members as well versed in ritual as the parson, and perfectly able to point out any slips that he may make.

The fact is in this Catholic movement—

Our life is but a learning and forgetting.

Since the *Tracts for the Times* we have done all manner of curious things; and we should have been in an evil case if we had not quickly found them out and given them up. For instance, I can remember the time when it was thought a brilliant stroke in correct ritual for a parson to announce that in future he would confine himself to the Psalms in the old "Mitre Hymn Book," and when it was considered the correct thing to stand up during the recital of the Sanctus, just as people now stand up to say the *Gloria*. (By the bye, Mr. Editor, I fancy that in one of your answers to correspondents you justified this latter practice on the ground that the *Gloria* was regarded as a triumphal hymn. Will you forgive me for saying that it is the Sanctus which was really looked upon as the "*epinikion*?")

And here I must make a confession myself. I never doubted that the *Injunctions* of 1547 ordered a great diminution in the number of lights on the High Altar till I read in Mr. J. C. Cox's book the inventory of the plate belonging to All Saints', Derby, in 1466,—a rich collegiate foundation with nearly a dozen altars. Of course the possession of many candlesticks would not prove the use of many lights, but it is clear that if there were but two pairs all told, many could not have been in use. With respect to *Tenebræ*, it is clear that the four-and-twenty tapers were set up on some temporary contrivance. I may add that the office as given in the Rouen Breviary—which the late Dr. J. M. Neale pronounced

to be, on the whole, the very best of the Western office books—is free from everything to which exception has been taken. No mention is made of the Hebrew letters; and the rubric as to lights is “Dum dicitur Canticum *Benedictus*, extinguuntur omnia luminaria præter unum quod accipitur ex summitate candelabri dum cantatur antiphona *Sublevatis* (S. Joan xvii: 1) et absconditur sub altari Finita oratione (*Respite*) mox proferetur candela accensa, et omnes cum silentio discedunt.” The psalms, censors, versicles, and responses are far better selected, and I venture to suggest that before next Lent it would be worth while for some one to translate and edit this admirable service for our use. I should be glad to lend anyone my copy of the Breviary for that purpose.

But to return to the question of altar lights. I need add nothing to what has been said by yourself and your correspondents, except that the objection to the Two Lights of 1548 is that they do not look well if placed at the edge of the Holy Table. If, however, they are arranged thus:

Vase, taper, vase, cross, vase, taper vase.

they will be found perfectly satisfactory. As to processional lights, I think they might well be given up. How the lighting of candles ever came to be regarded as an act of devotion is not obvious, and it would be quite impossible ever again to get the sentiment out of which it sprang, into the English mind. As to bouquets, I take it for granted that Mr. Place has made no converts, and that—

While blue violets deck the Spring,
While young Summer's crowned with flowers—

people will think it becoming to use them for the adornment of the sanctuary; but I should like to press a little further the remark of your contributor, whose admirable letters on the Churches in France I have read with much interest, that the old-fashioned “palms,” or, for that matter, any green boughs are preferable to the dried things which have lately come into fashion. Really it would be as appropriate to distribute wisps of hay. But I go further, and submit that it is wrong in principle to make altar bouquets of expensive exotics. Let those Christians whose gardens naturally produce camellias and eucharises, by all means use them in their churches, but let us be content with our own primroses, and daffodils, and hawthorn, and roses, and lilies, and the other choice specimens of our by no means contemptible Flora. And cannot something be done to improve the arrangement of the bouquets themselves? It has often struck me as wonderful that so hideous a thing as the Covent-garden bouquet could be made out of materials that in themselves are so lovely. No artist would ever dream of painting anything of the kind. Instead of striving to imitate the head of a cauliflower, fewer blossoms should be used, they should be put together loosely, and should be mixed with green leaves.—A. in *Ch. Times*.

NON CONFORMITY AND THE CHURCH.

THE brag and bounce of the Liberationist orators have just as little foundation as boasts on the part of Roman Catholics would have, if they should indulge in them—that they had become the dominant faction in England. In 1840 it might have been true—we believe it was, that the Dissenters outnumbered the effective members of the Church of England; but it is true no longer. The great Revival quickly arrested the onward march of Nonconformity, and recovered the ground that had been lost. Since the Liberation Society commenced its career, the Church has spent upon her building operations at least as much—perhaps twice as much, as the net value of all the Dissenting Chapels in the Kingdom put together. She has certainly created a new clerical staff equal to the entire body of the ministers of all other religions in the country; and, to say nothing of other forms of endowment, her sons have restored to their proper use alienated tithes amounting to £126,000 per annum.

And what is the burials bill? It is a measure which some who profess to be earnest Churchmen are offering to the Dissenters in payment for the aid which they have given in expelling Lord Beaconsfield; and they offer it not because it is a great thing, but because they have persuaded themselves that it is a very small one. It is a Bill submitted by a Cabinet, composed for the most part of Churchmen, to a Parliament in which Churchmen are also in a vast majority, and it will be passed if passed at all, because it is thought by the majority to resemble the proverbial chip in porridge which does neither good nor harm. It is objected to by Churchmen out of Parliament not so much because it is a serious hurt, but because it is a nuisance. If we may resort for an illustration to the pictures of *Punch* once more, it is like a Bill to enable organ-grinders, or German bands armed with instruments detestably out of tune, to invade our forecourts at their pleasure, or even to empower members of “the fancy” to have their “little mill” on the lawn of a quiet country house without paying the owner the compliment, which *Punch’s* courteous pugilist did pay him, of first asking his leave. Parliament is going to pass the Bill, if it must pass it, on the principle of the unjust judge who granted the request of suitors because they troubled him. It thinks that while the nuisance which is going to be created will not be a very great one, the measure will stop certain blatant mouths. Moreover, it can point to the undoubted fact that none of the legislation that has hitherto seemed unfriendly to the Church has really interfered in the smallest degree with her material progress or the moral influence which she exercises in the country. And it is just possible that in this case what was meant as a robbery and an affront, will be found to be really a service in disguise. Nothing is more probable than that the moment the Bill passes the clergy will flatly refuse to bury anybody but Churchmen. They will say, “We will not be mere sextons, nor will we ‘profane the office of the dead’ by saying it for any but

peace-parted souls." And if they do take that line, it will be found quite beyond the power of courts, or of Parliament, or of anybody else to compel them. We are entitled to say this after the final collapse of the Mackonochie prosecution, the full significance of which may not at first glance catch the eye. But it is, that just as the "State Patronage" in every conceivable sense of the term ceased with the abolition of Church rates, so there is now an end of the State control of religion.

We are well aware how intolerable the present state of things must be to those who love freedom so much that they would like to keep it all to themselves. But they cannot stop the rising tide. Statesmen will soon begin to see that if they cannot govern the Church, it is quite necessary to let her exercise her Heaven-given and indefeasible, if dormant, rights, so that she may govern herself. It is thus probable enough that the revindication of her synodical powers is not very far off. And thus while we continue to protest with all our might against the Burials Bill, we have a firm faith that it will be overruled, not to the destruction of the Church of England, but to her emancipation.—*Ch. Times.*

WARNING TO THE CATHOLIC SCHOOL.

THERE is a real danger, when the victory has once been thoroughly achieved, that the victorious Catholics may fall into the very error which worked the fall of their Evangelical precursors. The first Evangelicals who took up within the Church of England the work which Wesley and Whitefield had rather done outside it, had the duty of teaching half-forgotten truths which they had to study independently for themselves, and had to undergo a great deal of obloquy and resistance for their pains. But, with all their piety and earnestness, they made very early a serious mistake, due to their literary ignorance of theology, that of supposing that the special tenets they were engaged in reviving constituted the whole of Christian doctrine, the entire revelation of the Gospel. In point of fact, looking to the question of bulk only, scarcely more than a fourth of the cycle of doctrine, even as briefly stated in the Creeds, formed part of their teaching, and on some of the very points which they did dwell upon, notably the Atonement, their doctrine was not that of the Bible, nor of the Ancient Church, but the modern view of Luther and Calvin. However that may be, the practical result was a firm belief that they knew everything, and had nothing to learn from any quarter.

Accordingly, they did not read in the second generation, nor have they read since (speaking, of course, of the collective body, for there has always been a small sprinkling of students among them,) and thus they do not even know their own side of the questions in debate between the various schools of religious opinion. The consequence is that, being quite sure that the whole truth is with them, and them only, so that all religious error is to be measured simply by the degree of divergence from their stand-

ards, they have refused to learn, and have determined to persecute.

In both these respects they are in entire accord with the objects of their keenest suspicion and hostility, the Ultramontane school in the Roman Church. For there is this one marked and disastrous distinction between the Latin Church as it was before Trent and as it is now. Formerly, there was no attempt, except amongst a small clique of the chief offenders, to deny the existence of abuses and scandals in the Church, nay, in the very highest places of the Church; and to admit the need of reformation was common to nearly every educated ecclesiastic. But the line taken now is to deny that any error, any fault, any abuse, however slight and passing, is to be found in the Roman Church itself, and therefore the primary element necessary for amendment does not exist. The Vatican Council was the very first great Latin Synod held for six hundred years which made no attempt whatever at redressing any practical evils, however gross and notorious, and it clearly showed that nothing of the sort is to be looked for in this century, though if anything at all comparable in the way of scandals were to be found in the Church of England, our Roman brethren would be the first to proclaim it from the housetops. Well, the result is the divorce of all the educated lay intellect of the Continent from the Church, and despairing apathy on the part of the very flower of the clergy, who cannot, or dare not, try to mend what they know to be wrong.

If it should ever come to pass that the Catholic clergy in England should become dominant, the same risk is imminent, that of thinking that they know everything, especially such of them as have read nothing beyond a few cram text-books, and the moment that point is reached by the majority of the body, farewell to future progress. It cannot be too frequently repeated that the success of the Oxford movement in all its stages hitherto has been due to the *humility* of its leaders in its first, second and third phases; their willingness to confess that they had been on the wrong track in a great many respects, that they had much to learn and to do, and that all they did learn and do was but the preface to longer and harder tasks. So long as this spirit has been prevalent, they have won conquests; whenever it has been languid or absent, they have stood still or gone backward. Everybody knows, for example, the type of High Churchmen with which even still the dioceses of Exeter, Salisbury, and Bath and Wells are infested, who got just as far as the stage of 1841 in the Revival, but who have learnt nothing and forgotten nothing since then, and in whose minds Baptismal Regeneration and Apostolical Succession are the sum total of Christianity, while the surplice in the pulpit and the Church Militant Prayer on "Non-communication Sundays" are the highwater mark of ritual. They are about as useful now as a flint musket in the army, but they think they know everything, and that whatever they do not know is either useless or wrong, so that they cannot propagate even what they do know. But there is no difference in *principle* between

them and the newer generation, who think that the Mass and Confession are the whole of Catholic truth, and that vestments and incense will supply the lack of learning and diligence.

Of course each generation has its own special work cut out for it, and the revival of the idea of Christian worship has been as much the duty of those who are now becoming elderly men as the revival of the belief in the Divine constitution of the Church was that of the first Oxford leaders, and that of Christian dogma as distinguished from pagan morality that of their Evangelical forerunners. But a great deal more has to be studied and done before it is possible to "rest and be thankful," while no progress of the sort is feasible save under the condition of unceasing search after truth and improvement.—*Ch. Times.*

SUNDAY SCHOOLS.

TILL the passing of the mischievous Elementary Education Act of 1870, more than three-fourths of all the children at schools of every grade in England were in the hands of the clergy, whose zeal for education had thus outstripped by far the aggregate of all lay and Nonconformist efforts. The Dissenters had thus nearly the whole labour and cost of secular education taken off their shoulders, for they rarely contributed anything towards the National schools, and even the Committee of Council grants in aid were drawn chiefly from Church ratepayers. Consequently, Dissenters were able to concentrate their efforts to their Sunday schools, and to make them in various ways more attractive than the Church Sunday schools, notably by the number and variety of the treats which they provided. And they set themselves steadily to the task of undoing such religious teaching as might have been imparted on the week days, for the process we are describing began long before the enactment of the "Conscience Clause" in 1863, whereby in all parishes where only one school was required, the children of Nonconformists were exempted from religious teaching and from attendance at Church, in case their parents raised any objection. That they succeeded to some extent in this policy is readily demonstrated by these statistics:—Seventy-seven per cent. of children were in the Church schools, but instead of there being only twenty-three per cent. of Nonconformists by the time these children grew up, there were at least forty per cent.

Yet, by the confession of Nonconformists themselves, they have been only negatively successful. They have withdrawn a large element of the population from Church influences, but they have not been able to make them loyal and attached Dissenters. The complaint is universal, and especially loud amongst the Methodists, that the fallings-away of Sunday scholars are so heavy and persistent as to leave a very small margin of profit in the shape of permanent recruits to recoup the outlay in money and trouble.

The Board School is the Nemesis on the neglect of the clergy in not having so used their day-schools as practically to have cut

off the sources of Dissent, by making the young genuinely prefer the Church; and having given insufficient and inefficient teaching in the past, they are practically barred from giving any for the future in the week-day school. This makes the discontinuance of Sunday schools yet more difficult than it would otherwise have been, if even the Nonconformist organizations were not on the watch to profit by any negligence, since now Sunday seems the only day available for religious instruction.

But we call on the clergy to consider whether they are not on the wrong tack altogether in every other respect, whether they do not teach the wrong subjects in a wrong way, whether the whole Sunday school policy and machinery be not entirely hurtful and erroneous, with its hard Sunday work, exhausting strain, secular character in its classes, registers, set tasks, &c., its spirit of rivalry in the prize system, and, above all, its demoralizing bribery in the matter of treats. To us, the whole of this appears essentially irreligious, and not in any degree compensated by a knowledge of the value of the Jewish shekel or of the names of the affluents of the Jordan.—*Ch. Times*.

NOTES.

—Bishop Claughton took a curious way of paying a compliment to Protestantism lately. Speaking at a missionary meeting in London, he said, that “in Burmah Buddhism was the religion, and as far as heathenism could go it was a noble religion.” It might in fact be called *the Protestantism of Hindooism*.” But a few sentences afterwards he said, “The Buddhists believed in the existence of no Deity. It had no priesthood; it was an abject, hopeless, aimless Atheism, and the positive sides of that religion showed that very existence was mere misery; and it was from this misery that Christian missions sought to deliver this interesting people.” We hope Protestants relish the comparison.—*Scottish Guardian*.

—A correspondent of the *Church Times* says of Romish superstition: “Sir: I cannot believe that the vast majority of Roman Catholics hold the superstitious beliefs, and practice the absurd devotions which many of your correspondents attribute to them, and as a reply to one silly and blasphemous idea mentioned in the letter signed “Roman Priest” in your last issue, viz., that “God is bound by the prayers of Mary,” or in other words that the Creator is subject to the creature’s demands, I would say in the words of Cardinal Newman in his *Anglican Difficulties*, “Such statements are like bad dreams. . . I would rather believe that there is no God at all, which is impossible, than that Mary is greater than God.”

[It is all very well for Dr. Newman to have said so, but in Liguori’s “Glories of Mary” you may read plainly set down, “At the command of the Virgin all things obey, even God.” Now, Liguori’s book is expressly recommended to English Roman Catholics by Cardinals Wiseman and Manning, while Liguori himself has been lately raised to the rank of a Doctor of the

Church by Pius IX., which means practically that his teaching is not merely *orthodox* (that is already involved in his being made a Saint,) but *binding* on all Roman Catholics. And you will find, we fear, that *Cardinal* Newman's new red biretta will serve as a nightcap which will keep him from any more "bad dreams." He will say nothing more on that head, unless we misjudge his preface to Mr. Hutton's disingenuous book on the Anglican Ministry.—ED.]

—"Atlas" says in the *World*: "A delicate compliment was paid to Cardinal Newman by the Brothers of the Little Oratory on Sunday which has, so far, been unchronicled. The Cardinal is a passionate lover of Beethoven's music, and is himself, or rather was before he became so enfeebled, an accomplished violinist. Just before his Eminence was called upon to deliver his address to the brethren of the Little Oratory, three violins and a violoncello, stationed in the gallery, played a portion of Beethoven's quartette in G; and to the admiring eyes which watched the venerable face, leaning on the worn hand, in the chair, the Cardinal was momentarily in a state of rapture. So when he had concluded his address and returned to his seat behind the crimson satin-covered table, the musicians finished the quartette, while the patriarch of the Oratory relapsed into musical dreamland. The robes worn by the Oratorian Cardinal were those presented to him in Rome on the occasion of his elevation to the Cardinalate, and in his crimson silk and white lace John Henry Newman looked every inch a prince and priest. It was the remark of the heretics present in the church at Brompton—and there were a good many—that they never imagined there could be so much dignity in the outward bearing of the man. Feeble as was his voice, it was musically sweet in the intonation of the vespers and the prayers, and the musician might have marked that not a single note or inflexion was missed in the utterance of the Gregorian chants by the tremulous voice of the celebrant.

—Bluntly stated, the fact would seem incredible that until Queen Victoria had been nine years on the throne there were fewer bishoprics in England than there had been in the reign of Henry VIII. The ill-devised see of Westminster which he set up collapsed when Edward VI. translated its first holder to Norwich. Mary replaced the Benedictines in the Abbey, and although Elizabeth restored the deans and canons, she let the bishopric drop without substituting any other in its place. The diocese of Ripon, indeed, was established with a great flourish of trumpets in 1836; but the price which the Church paid for the benefit was the amalgamation of Bristol with Gloucester. At last the late Lord Powis's honest Welsh pertinacity overtrumped the stolid resistance offered by cowardice and routine, and in 1847 the see of Manchester was created, without the suppression of either of those in North Wales which had been destined to serve as victim. Then came thirty years of commissions, reports, societies, and abortive Bills, till Mr. Cross, encouraged by exemplary private munificence, placed the movement on a new footing by

launching that project of six new sees, equally divided between the provinces of Canterbury and York, which has now, by the completion of the endowment for Liverpool, been half accomplished, while the work is far advanced at Newcastle and a substantive beginning has been made at Wakefield and Southwell.

—The following, says the *Whitchall Review*, list of the generals of the Company of Jesus from the date of the foundation of that society by Loyola—a Spaniard—to the present day is not uninteresting, as showing, perhaps, why the French nation has always evinced some animosity towards the order, for it will be remarked that not a single Frenchman figures in the catalogue:—Layneze, Spaniard, 1558; Francesco de Borgia, Spaniard, 1565; Mercurian, Belgian, 1573; Aquaviva, Neapolitan, 1581; Vitelleschi, Roman, 1615; Caraffa, Neapolitan, 1616; Piccolomini, Florentine, 1649; Gotifredo, Roman, 1652; Goswin Nickel, German, 1652; Oliva, Genoese, 1664; Charles de Noyelle, Belgian, 1682; Gonzales, Spaniard, 1687; Tamburini, of Modena, 1706; Retz, Bohemian, 1730; Visconti, Milanese, 1751; Centurioni, Genoese, 1755; Ricci, Florentine, 1758; Brozowski, Pole, 1805; Fortis, Veronese, 1820; Roothan, Dutch, 1839; Beckett, Austrian, 1853. The great political power of the Jesuits is well known to all, and the French may be pardoned at feeling but little sympathy for an all-powerful body which has never counted a Frenchman among its rulers.

—The Bishop of Fredericton, at the age of 76, and in the thirty-fifth of his Episcopate, has put forth a volume, *The Book of Job*, translated from the Hebrew, with summaries and notes. (S. John, N. B.: McMillan.) It is highly spoken of.

Correspondence.

REMINISCENCES OF ROME—NO. IX.

OUR last excursion, in which we began a tour of the bridges of the Tiber, brought us to the Ponte Sisto, the ancient Pons Janiculensis or Antoninus, consecrated by the martyrdoms of many saints. The views from this spot are most enchanting, the spectator being in the very centre of the glories of the Roman panorama. Before him rises the Janiculum, where stood the stronghold of the legendary Janus, and whence the Tarquins scowled in baffled rage on the homes of the freemen who had cast them out for their pride, lust and tyranny. Between the west end of the bridge and the base of the hill stretches a narrow plain called the *Trastevere*, or the region across the Tiber. No portion of the city is more crowded with places and legends of the profoundest interest. Here was the realm of Father Janus, when Saturn reigned, after his exile, on Mons Capitolinus:

"Hanc Janus Pater, hanc Saturnus condidit urbem
Janiculumque illi, huic fuerat Saturnia nomen."

Here was found, 135 B. C., a sarcophagus inscribed with the name of Numa Pompilius. Here was the field which Cincinnatus was ploughing when the Conscript Fathers came to put the State into his hand, to save the beleaguered legions from the Aequi and the Volsci. Here some of the earliest churches in Rome were founded. Here were the homes of saintly men and women, who have left their names and works as a memorial to the ages. Here is the site of some of the noblest palaces and hospitals in Rome. Here stands the Farnesina, famous for Raphaël's frescoes of the story of Cupid and Psyche; and for that charcoal sketch which Michael Angelo left one day on the ceiling as a visiting card, on finding his brother artist out, and which has been religiously preserved: famous too for that banquet which the banker Chigi gave to that holy man, Leo X., and his saintly household, when he threw into the Tiber all the plate that had been used on the occasion by those consecrated hands: and made more famous last year by the discovery under its foundations of a Roman villa in perfect preservation.

But the people that inhabit it, the *Trasteverini*, are the most interesting of all things in it. Here you meet, and no where else in all the world, a people claiming to be the lineal descendants of the old Romans. They are not without proofs to make their claim probable, and there are none who undertake to dispute it with them. In fact it would be a dangerous business to attempt it, as they are not men to be trifled with. There are marked differences between them and the other inhabitants of the city of the Tiber. They are taller and stouter, and of a fiercer aspect, and full of combativeness. The larger proportion of crimes of violence among the Romans are committed in the Trastevere. They speak a different dialect of the Italian, and are very jealous of the purity of their ancient Roman blood. We can well imagine how the venerable *Trasteverine* crones, as they warm their aged fingers on winter evenings over the ancient brazier glowing with burning coals, still regale their grandchildren with tales of "the brave days of old,"

"When Romans in Rome's quarrel
Spared neither land nor gold,
Nor son, nor wife, nor limb nor life."

and—

"How well Horatius kept the bridge."

"And where by Lake Regillus,
Under the Porcian height,
All in the lands of Tusculum,
Was fought the glorious fight:"

"And of the great Twin Brethren,
Who fought so well for Rome."

Nor would the "Clades Cannensis" be forgotten; nor the Consul Varro, forgiven his folly and obstinacy on that disastrous day, and honoured by the Senate and People, because he "had not despaired of the Republic;" nor Fabius, restorer of the State, whom the noble Massimi still claim as their ancestor; nor Scipio

Africanus, whose massive brow and head, bald and scarred with the stroke of a Carthaginian sabre, stands among the busts of the national heroes in the Capitol. It would not be strange if there lingered in their penetralia some secret devotion to Father Mars and Jupiter Stator, which the parish Padre has never detected, and perhaps would not trouble himself about, being a good Roman himself, and reverencing legends provided they be marvellous enough. And it would be entirely consistent and quite the thing for the young Trasteverini, on pleasant summer evenings to make pilgrimages with their dark-eyed sweethearts to the poor starveling wolves immured in an iron cage under the shadow of the Capitol, out of respect for the memory of the kindly foster mother of Rhea Sylvia's twins, whom Pius IX. has thought worthy of a conspicuous place in the frescoes that adorn the hall in the Vatican devoted to the deification of the Immacolata. Fitting companions for such pilgrimages are the tall, swarthy beauties of the region. "Beyond," says Humphrey in his interesting book on Rome, "stretches the Borgo of the Trastevere, celebrated for the beauty of its women, who are still said to possess the outline of features of the ancient Romans. The people of Trastevere have doubtless mixed less with foreign blood, and are a race distinct from the rest of the modern Romans, and of a bolder character, as well as more muscular form. They wear too a different and somewhat picturesque costume, and I have been often reminded of the noble head of Agrippina, in the Capitoline Museum, by the peculiar expression common to the most of the women of the Trastevere, whose dark eyes flash beneath the shadow of the graceful *fazzolletto*¹ with a glance little less commanding than that of the imperial statue."

But I must not forget that the present object of our pursuit is the bridges. From the Ponte Sisto the famous Island of the Tiber is seen a little way down the stream, connected with either shore by massive stone bridges. If we seek a picturesque walk we will tread our way through the narrow and winding lanes along the river, where dwell the *Trasteverini*, taking our chances of arriving at our destination or being utterly bewildered. If we seek a more direct course we will ask for the Via Lungaretta, and following that, which coincides with the ancient Via Aurelia, which led to the Aurelian gate on the summit of the Janiculum, and turning to the left before reaching the river, we see before us the ancient tower and church and hospital of St. Bartholomew on the sacred island. The bridge that leads to it was built by C. Cestius 45 B. C., and was called from him Pons Cestius. An inscription commemorates its restoration, 370 A. D., by the emperors Valentinian, Valens and Gratian, which is curious as showing how the Christian emperors perpetuated the title of Pontifex Maximus in their own persons.

Legend and history have combined to invest the little island in the Tiber, with extraordinary interest. The Roman tradition was

¹A kerchief worn on the head.

that when the Tarquins were expelled, the indignant people rushed to the Campus Martius, which the kings had taken for their grain field, reaped the crop, and threw it into the river. It lodged at the bend opposite the Palatine Mount, and the mud brought down by the stream accumulated about it and formed the island. It is a curious legend and very Roman. The lower end of it has been built up in the shape of the bow of an ancient galley, with sculptures on the gunwale commemorating that famous embassy to the temple of Esculapius at Epidaurus, 291 B. C., which brought back the mysterious serpent of healing to make his shrine here. It was a pestilence that prompted the expedition, and although it seemed to have failed when the ambassadors could not prevail on the priests to surrender the divinity himself, yet when a vagrant snake glided from the galley as she touched the island on their return, they were more than content with this token of the favour of the God. Here then was built the temple of Esculapius, an altar to Faunus, the Latin god of healing, having stood of old in the same place. Hither were brought, A. D. 983, one of those collections of relics claimed to be those of the Apostle Bartholomew, and over the ruins of the temple of the heathen god of health arose the shrine of the Christian martyr who is honoured as the special patron of the healing art. A hospital for 140 patients, male and female, testifies the sincerity of the devotion. This hospital deserves particular attention from its being constructed and managed on the principle of giving the patients the largest amount of air, a very uncommon feature in such establishments, which seem to be built on the plan of excluding as much as possible health-giving air and light.

To pass from the island to the eastern shore we cross the Ponte Quattro Capi, so called from four heads of Janus that once adorned it; also named Pons Judæorum from the Jewish inhabitants of the Ghetto to which it leads; and Pons Tarpeius, perhaps because it was the favorite place for Romans weary of life to throw themselves into the river. L. Fabricius was its founder, as a venerable inscription duly records. What a worthy monument for a citizen of the Republic to leave of himself! If ambition prompted its erection, its success laughs to scorn the ruined, empty, nameless mausoleums that line the Via Appia. If it was a nobler spirit of beneficence and patriotism, how well does it perpetuate the recollection of a good deed and the memory of him that did it. But before crossing to the eastern shore we will go in search of some curious relics of an eventful crisis in the history of Rome. When Belisarius was holding the city against the Goths he found himself shut off by the enemy from the water of the aqueducts which supplied the mills. The fertile genius of the great captain was not long in devising a remedy, and so successful was the invention that its use has never been abandoned. Taking advantage at once of the swift flow of the river and the projection of the upper point of the island into the stream, he attached to its bank floating mills with wheels turned by the current, which easily supplied all the power that was needed to grind the corn for his army and

the people. These mills, regularly built and supported on substantial barges in the stream, are secured to granite posts on the shore by stout chains. The water-wheel runs between the mill and the island, and broad platforms bridge the intervening race, over which the horses and mules pass laden with the wheat and flour. Some may call it a "sport of Fortune" that this simple contrivance of the great general of Justinian should be longer and better remembered than any of his military exploits. Rather let us regard it as the ordering of a loving Providence that everything that a man does to benefit his kind lives after him, and gives him a more lasting title to honourable fame than all those exploits which for a time dazzle and fascinate the world.

Stepping from the bridge, we have before us the mound which marks the ruins of the Theatre of Marcellus. Leaving this on our left, turning to the south, and passing the ancient building which is shown as the house of Rienzi, we come to the entrance of a bridge which attracts one's attention from the island from its being half a suspension and half an arched bridge. The marks of antiquity are visible on the latter half, while the former moiety, it is needless to say, is unquestionably modern. It is a curious and picturesque illustration of how the old and the new have joined hands across the Tiber, to promote the intercourse and commerce of men. This curious bridge, the most southerly of the ancient bridges that remain, is called the *Ponte Rotto*, or the Broken Bridge. It was built B. C. 180, to establish a more direct communication between the Janiculum and the Palatine than the ancient Pons Sublicius furnished. The most illustrious names in the Roman annals are connected with its erection. It was founded under the direction of M. Aemilius Lepidus and M. Fulvius Nobilior, and finished by the censors P. Scipio Africanus, the younger, and L. Mummius, and called Pons Palatinus. Restored by different popes in the 16th century, it lost the two eastern arches in a great flood in 1598, and remained a picturesque ruin, with its broken arch exhibiting the wonderfully united stone and mortar of Roman masonry, till in 1853 it was connected with the eastern shore by the suspension bridge, when the communication, interrupted for 255 years, was re-established. Still it remains, and always will be called, *Il Ponte Rotto*, about which more is to be said than can be comprised in this number. M. V. R.

A DAY AT RACINE.

BY A LAYMAN.

PASSING through that marvellous city, Chicago, the leading centre in this mighty West, with its varied activities, business, social, Church and State, one is led to reflect, for a moment, upon that part of the prayer in the litany, "in all time of our prosperity," &c.

The Rt. Rev. the Bishop of Illinois has said "that the silent influences in this world, are the most potent." One is ready to

say it is true, as he kneels before the silent altar in his Cathedral. It is, considering the many pulpit failures in Chicago, the most powerful teacher in that city, in the so-called Protestaat communions.

It is also, in an artistic sense, more symbolical of American thought and feeling even than the altar and reredos of Trinity, New York, though of course, a very much less elaborate and expensive one.

We read of "the repose of the East." Chicago prepares one for the repose of Racine in the West. Its noble situation on the high bank of superb Lake Michigan; its hundred acres; its fresh, bright, ornamented campus, more beautiful and striking than that of either of our Eastern Universities; its library of seventeen thousand volumes; its young and older oaks and elms; its many school and college buildings, satisfactory and correct architecturally, and partly covered with luxuriant ivy and woodbine; the chime of bells; its artesian well; its splendid gymnasium; its Churchly Chapel, with "its dim religious light;" the grave, under the chapel window, of the late Warden; these, and much more which might be mentioned, are tangible and real, open to the senses, at this American Rugby.

The Chapel is like a cathedral choir; its side seats for choristers (in the centre) and worshippers facing the one center aisle. It is an holy, sweet temple; "a help to devotion," where aspiring youth, and those of maturer years, can devoutly worship and find rest and comfort.

Said a Canon of one of our Western Cathedrals to the writer: it is such a choir as we should have in all our cathedrals, where the aged, the afflicted, and those whom the Church should honour, could worship in a more retired way than they otherwise could among the larger congregations; doing no violence, either, to the idea of free sittings in the congregation of a Bishop's Church.

What, on a perfect June day, lent the greatest charm to this striking picture on the bank of the Lake? It was the charming and salubrious atmosphere. What is none the less real than the tangible properties of Racine College? It is the atmosphere—yes, created by the genius of its great and good Warden who has departed this life. Can one do any permanent work in this world? "We brought nothing into this world and it is certain we can carry nothing out." "The fashion of this world passeth away." The great Napoleon had genius, yet he was a destroyer.

The venerable Bede was a teacher of young men; is he forgotten?

But who was James DeKoven? Did he do any permanent works? I think he had genius. I know he had great humility. He was a teacher of men and children; a Christian statesman; an eloquent orator, a philosopher; a man of remarkable organizing and directing capacity; an holy priest, skilled in theology; a charming Christian gentleman; a man to admire and to love; a courageous leader, with a true Catholic instinct in a Protestant

Communion of the Catholic Church. Did he live in vain? Is his work at an end?

Before answering those questions, let me say this: When in connection with the name of the Rt. Rev. Bishop of Southern Ohio, his name was sent out to the Standing Committees and the Rt. Rev. Bishops asking for their "consent" to his ordination and consecration as the Bishop elect of Illinois, "a majority said "no." From the pines and mountains of New England; the plantations of the South; the prairies of the West, came the answer, "no." Some of these men acted for the most part, conscientiously; some to be sure from prejudice, yet they exercised a high, and some, perhaps, would think a glorious prerogative; certainly such (in one sense) as Appellate Courts, between a Diocese and the College of Bishops, should have a right to exercise under our system.

So we find no fault with individuals, but with this part of the work of Standing Committees under our system of Church polity; for it is an Americanism, nothing more, nor less. Now for answer to the questions hereinbefore put.

I wish every layman who said "no" and every Bishop who might have said *no*, could visit Racine and witness the effect of *its* system; its practical education; its development of the secular, religious and moral character of its students. *If* Dr. De-Koven *was* doctrinally unsound, perhaps laymen were the best judges of that. I would say as Mr. Lincoln did about the "Bourbon" General, more of the same kind are needed.

Nothing is strained at Racine, and amid the denominational schools and so-called colleges of the West, what an atmosphere is there about Racine! It is quiet and natural, giving wholesome life and teaching, as the sun and rain quietly bring forth life. Its students "speak for themselves" in their manly, refined, and self-reliant bearing.

But we are disposed to let "by-gones, be by-gones," if all will take hold and give Racine what it ought to have—an endowment.

A writer in this week's "Churchman" says "the tendency of things in State and in society is almost all against the system of the Church. It is, in short—and the sooner we all recognize it the better—an 'irrepressible conflict' between radicalism and conservatism, between license and discipline, between free thought and authority, between religious anarchy and calm Catholicity."

In this "conflict" Racine College is to bear an important part.

E. J. PARKER.

Quincy, Ill., July 17th, 1880.

Church Work.

From the World.

CELEBRITIES AT HOME.

ALEXANDER HERIOT MACKONOCHIE AT ST. ALBAN'S.

RUNNING northwards from Holborn, and a very few yards to the east of Gray's Inn-lane, is Brooke street. You may know Brooke street in a moment by the pretentious red-brick offices of the Prudential Insurance Company, which are conspicuous at the corner and extend half way down the street. At the further end of this unsavoury thoroughfare stands St. Alban's church, and built on to St. Alban's church is the clergy-house. As you stand in the squalid street looking up to the windows of this house, you see on the first floor immediately in front of you the windows of the Rev. A. H. Mackonochie's home. To oust him from this little suite of apartments and from the church adjoining, all the powers of Ecclesiastical Courts and Courts of Appeal have been from time to time invoked. Over and over again he has been, strategically, as hopelessly beaten as ever were the English at the battle of Waterloo; but he has remained on in sublime unconsciousness of defeat, until at last there seems to be some possibility that he will be finally let alone. At the present moment he ought by rights to be ecclesiastically defunct; but is, nevertheless, as zealous a parish clergyman and as pleasant a companion as ever. The festival of St. Alban's Day last Thursday was enlivened by the news that the Church Association had determined not to appear in reply to the appeal to the House of Lords. This is a final abandonment of the suit in which they obtained the three years' suspension; and it has been quickly followed by a relinquishment of all thought of an appeal in the other suit against the scathing denunciation of their conduct recently awarded them by Lord Penzance. People who read from time to time of "*Martin v. Mackonochie*" are in danger of making for themselves two wholly erroneous pictures of promoter and defendant. Mr. Martin is imagined as an indignant Protestant, goaded to frenzy by Ritualistic practices, and eager to free the Church of England from the contamination of Popery in disguise; while the Vicar of St. Alban's is presented to the mind as a more or less disagreeable ascetic, dividing his time between hearing confessions, burning incense, and circumventing the law-courts. The popular idea of him, given by Mr. Horsley at the luncheon on Thursday, as "a man who slept in vestments of cloth of gold, and proceeded down Baldwin's gardens in a series of genuflections," was not a great exaggeration. To those who know either or both of the parties to the prolonged litigation, the notions thus caricatured are very amusing. The truth is that Mr. Martin is an extremely good man, who is rather disposed to deprecate recent proceedings; but who, many years ago, signed a deed by which he gave the Church Association power to use his name as the

aggrieved parishioner, provided they indemnified him in the matter of costs. Though his name figures in these prosecutions, he has little else to do with them, except to check them, and it is the money of the Church Association only that keeps them going.

As for Mr. Mackonochie himself, the best plan will be to introduce ourselves to him. This is not difficult. He is always ready to entertain strangers, even though perchance they should waste some of his time. Admitted at a side door in the cloister, and mounting a narrow stone staircase, we find ourselves in a little room, the prevailing element in which is books; a table that fills half the room, a reading-desk to stand at, a few ferns and other plants in the window, and three or four plain chairs complete the furniture of the chamber. The owner of this apartment is a tall spare man of some fifty-five years, with a penetrating but kindly eye, and features which even to the merest tryo in physiognomy betray the presence of an unbending will. But for the fact of its being writ thus large upon him, a stranger would be a long time before suspecting this characteristic, for "Father" Mackonochie, as his people call him, is gentleness itself. Bright and cheery in conversation, with a great turn for anecdote, and an interesting way of telling a story, he is a surprise to those who come to him with their ideal ready-made. There is not a sign of being busy or pre-occupied about him, and yet he gets through an amount of work, mental and physical, that would break most people down, and that, too, under conditions which but few people would care to face. People may differ as to the value of fasting; but there can be no two opinions as to the labour involved in often conducting services from early morning till the late afternoon without feeding the bodily furnace. Any constitution less wiry than his could hardly fail to break down under the repeated and continued strain. Nor does he spare himself in the matter of walking. Once or even twice a week a walk of some six miles before breakfast, on a visitation to a community of Sisters, is no light matter, especially as it is to be followed later in the day by a walk back. Yet no one ever caught Mr. Mackonochie in cab or omnibus on these excursions, nor indeed on any other journey in which walking was possible. But come to him after one of these tiring days, and open a trouble or ask advice—show in any way that you are in need of him, and that he can help you—and in one minute you will suppose that you and your case are the only possible subject of interest to him, and that the whole day has been nothing but a preparation for you. Well, perhaps it has. Who knows?

The most amusing thing, perhaps, is to hear him speak of the litigation in which he is involved. If you have read the daily papers, the chances are that you know as much about what is going on as he does. You casually mention that you have seen such-and-such a paragraph in the *Pall Mall Gazette*. "Ah, yes! I was told they would very likely make some move of the kind; have you the paper with you?" The truth is that twelve years

of prosecutions leading to nothing have entirely deadened that keen interest which we may suppose him to have felt in them once upon a time. There is now to all appearance a little more than a languid curiosity as to what may be the next move on the part of friend or foe. For the rest, he is quite content to know that his cause is in good hands, and allows himself to be wholly engrossed in his parish work. And what the parish work is that centres around him, few have any notion but those who take the trouble to investigate. The district bounded on the north by Theobald's road, on the east by Leather-lane, on the south by Holborn, and on the west by Gray's Inn, having the delightful locality known as Baldwin's gardens for its centre, is, or rather was, one of the worst in London. Mr. Mackonochie relates with some glee the story of a visitor to St. Alban's, who, on turning down Brooke street, was accosted by a policeman. "Do you know, sir," said the guardian of the public peace, "where you are going?" The visitor thought he did. "O, very well, sir; if you know, of course it's all right; but you are going to the worst den of thieves in all London!" As a matter of fact, the former site of the church was a horrible den of iniquity; and the font now stands where was formerly a notorious thieves' kitchen. The change from all this is marvellous. Besides day-schools of high repute, costing many hundreds of pounds every year, there are Sunday-schools, reading-rooms, and the numberless guilds and societies that one would expect to find in a well-worked parish. But the great feature of the district is the number of secular charities for the civilising of the people and the benefit of the poor. For the people of this parish are the poorest of the poor, and need help quite as much for their bodies as for their souls. There is nothing strictly Ritualistic in the infant nursery, the soup-kitchen, the dinners for the sick, the sick relief, the winter-blanket loan, the lying-in charity, the clothing fund, breakfasts for destitute boys, and a savings-bank; but there are all these, and besides them a self-supporting society for needlework, where every kind of linen article is made well and at reasonable prices.

It is a characteristic of Mr. Mackonochie that, although he takes a minute interest in these things, and of course is, as we said above, the centre of all the works, he never speaks as if he had any part or lot in them. He will tell you how A. does this, and B. sees after that, while the Sisters manage the other; but of his own relationship to the whole he seems genuinely unconscious. To say that Mr. Mackonochie is popular with the poor amongst which he lives is not to use the right word. It is not so much admiration that they feel for him as personal affection. Genuineness is a characteristic which the English poor are not slow to appreciate; and Mr. Mackonochie's parishioners know that he is among them in order to do his duty by them thoroughly and conscientiously, and they feel that they can rely upon it being done. The other day there was a great fire in the parish, and numbers of the poor were either burned out or drowned out of their wretched homes. For weeks afterwards it was under the shadow of S. Alban's that

rigid Dissenters, Church-people, and Roman Catholics alike were fed and sheltered. The poor little maid-of-all-work in any lodging house or small shop is perfectly well aware that her pastor is as much her servant as that of the wealthiest of his congregation. Indeed, critics might say with some justice, that perhaps he would be more widely useful if he were less personally monopolized—less at the service of individuals. However, the fault, if fault it be, is one which is common to all those who, in any age, have won the affection of the common people. This affection is strong among a good many who never find their way inside the church. On the last occasion when there was a rumour that forcible expulsion from the place was likely to be tried in the case of their pastor, some hundreds of these men filled the church, determined that there should be one or two things said on the other side of that question. Very ridiculous, no doubt, and very wrong to think to resist the law by force; but the men who would have fought rather than suffer Mr. Mackonochie to fall into the hands of the police were of the same class as those who at his curacy of S. George's in-the-East perpetrated the famous anti-Ritualist riots of twenty years ago. It is something to be proud of to have worked this change in these rough natures.

It is a curious life that which is led by these S. Alban's clergy. Recreation, in the usual sense of the term, they have almost none, if we may except the conversation at their common meals. Books and newspapers are rare luxuries, and little time is available for indulgence in them. At their work you are always sure to be able to find them. In society they are seldom, if ever, visible. With the exception of a very brief holiday, which he generally spends amongst his own relations, the vicar of St. Albans is always "at home." One word more. It is commonly said, and no doubt with some truth, that one certain test of a man's goodness is the readiness with which children accept him. Children and dogs are believed never to make mistakes about strangers. However that may be, if you wish to see this ecclesiastical outlaw at his best, by all means try and see him in the company of children: as merry and wise a playmate as a child could desire.

Mr. Mackonochie's past life to some extent explains his present position. It has been said of Wadham College, Oxford, that it was founded to favour the Catholic reaction, and has of late years fulfilled its mission by making Protestantism ridiculous. Be that as it may, it is the college of which Mr. Mackonochie was an undergraduate at the time when Benjamin Parsons Symons was at the zenith of his power, and the Evangelical propaganda in the college was most active. He was contemporaneous with Canon Erskine Clarke, now vicar of Battersea, a Churchman not less active than himself, but of a very different order. At Oxford, where he took a second in classics in 1848, the young Scotchman became a pupil of Dr. Pusey. Ordained fresh from the University to the curacy of Westbury, by the Bishop of Salisbury, he soon after passed to a curacy at Wantage; thence to St. George's-

in-the-East; and finally, in 1862, to his present position. "I have done two good things in my life," once said Canon Butler of Wantage: "I have helped to get Liddon to St. Paul's and Mackonochie to St. Albans." To those who have not known Mr. Mackonochie at home, this latter self-congratulation may seem open to question. But the last thing that people who have come to know him ever think of is his ritualism. With a man living his life and doing his work, it does seem infinitely trivial to inquire whether he turns his face this way or that, or moves his arm in one direction or another, as if, to quote Demosthenes, one had given an order for a statue to an artist, and sent it back to him because it was not exact to the pattern. The pupil of Pusey and the quondam curate of Bryan King was hardly likely to please all tastes or keep quite within the lines of a Judicial Committee's judgments. But if the opponents of illegal ritual had determined to select for persistent attack the one man among Ritualists whose fall should do the most damage to the cause of religion, should be most resented by large masses of all classes, but especially the poor, and should bring on themselves the greatest unpopularity, they could have made no better choice for destruction than that of Alexander Heriot Mackonochie and his work at St. Albans.

THE CHURCH LEAGUE.

THE Annual Meeting of the Church League was held in S. Ignatius Guild Rooms, on Thursday evening, the 17th ult. After a brief Office, which was said by the Rev. Dr. Ewer, the President of the League, Dr. H. D. Paine, made an appropriate address, which was followed by an interesting report from Mr. John F. Cabot, the Secretary, giving an account of the good work done by the League during the first year of its organization. Applications for the Tracts, and inquiries about the League, and its objects, have been received from every section of the United States, and also from several points in Canada. A strong letter, commending the objects of the League, was received from the Rev. Dr. Littledale, who also sent and recommended Tract No. 15, containing extracts from the writings of the Reformers, on Doctrine and Ritual. The League now owns the plates of eighteen Tracts, ranging from a Leaflet of two pages to a pamphlet (No. 12,) of twenty-seven pages. In order that they may be widely circulated, the prices of the League publications are just sufficient to cover the cost. During the past year, 42,000 tracts and leaflets have been published. No expenses have been incurred except for postage, printing, stationery, and express charges.

The financial condition of the League is very satisfactory, all its obligations having been promptly met. "Nothing succeeds like success," and the members of the League feel that the unexpected encouragement their work has received from the clergy

and laity, in all parts of the country, will, before long, enable them to carry out more thoroughly, their plans for the dissemination and defence of sound Church principles.

The clergy and laity can do no better work than to interest themselves in spreading the influence of the League, by means of its admirable and useful Tracts. At a small cost, any parish can be kept supplied with suitable reading matter, which, in many cases, would serve as an excellent supplement to the teaching from the pulpit. Full information regarding the League and its objects, together with copies of the Constitution, and sample copies of the tracts, can be had on application to the Secretary, Mr. John F. Cabot, 18 Liberty street, New York.

SHALL WE NOT LOVE THEE,
MOTHER DEAR?

(HYMNS ANCIENT AND MODERN. No. 450.)

O ter beata, O Christo grata,
Nonne te Mater, amabimus?
Et, in honorem Nati, splendorem
Quotannis tuum narrabimus?

Omnes peccati vinco ligati,
Cum jacebamus miserrime,
Venit Salvator, nostri Amator,
Tollere culpam tenerrime.

Et te spectavit, te designavit
Quâ verum corpus acciperet:
Quo nostram sortem ferret et mortem,
Nos ut a morte eriperet.

Infans, cubare et lacrimare
In tuo gremio voluit;
A te pacari et recreari
Nec Dei Filius noluit.

O quam immensus ejus descensus
Favor! et quanta laetitia
Ad te, O pia, venit, Maria,
Amoris tanti notitiâ!

Sola dum Christi tu meruisti
Genitrix esse laetissima,
Illi servire et obedire
Gaudia fecit amplissima.*

Ergo, Beata, Christo tam grata
Cum sis, te semper amabimus;
Et, in honorem Ejus, splendorem
Quotannis tuum narrabimus.

Jesu amate, Virginis Nate,
Tibi sit honor et gloria;
Patris fulgoris, Spiritus amoris,
Compar sit usque memoria!

H. L. J. EPISCOPUS.

Preston Vicarage, 1880.

*Beatior Maria percipiendo fidem Christi.
quam conciendo carnem Christi.—*Sr. Aug. De
Sancta Virginitate.*

Literary Notes.

The Origin and Growth of Religion as Illustrated by the Religion of Ancient Egypt. By P. Le Page Renouf [the Hibbert Lectures for 1879,] 12 mo. pp. 270.

The True Story of the Exodus of Israel, together with a brief view of the History of Monumental Egypt. Compiled from the work of Dr. Henry Brugsch-Bey. 12 mo. pp. 260.

Here are two significant and noteworthy books: Dr. Brugsch claims to have identified some of the stages and stopping places of the Israelites in their exit from Egypt, whereby he has been able to show that scholars have been all in the wrong with regard to one or two of the most important points in regard to the route which the Israelites, under the leadership of Moses, took when they left the land of their bondage. Dr. Brugsch claims that they did not cross the *Red Sea* at all or any part or arm of it; but on the contrary they took, on leaving Ramses, a *north-easterly* direction; and in three days came not to the *Red Sea*, but to the *Mediterranean*; and that "the sea of reeds" [*yau soofth*] which has been supposed to be the *Red Sea*, is really a lake or lagoon extending along some twenty-five or thirty miles nearly parallel with the shores of the *Mediterranean*—from which it is separated by a low strip of sand and marshes—which is overflowed by the waters of the sea when a strong wind blows from the *Mediterranean*. Dr. Brugsch thinks that

the Israelites passed over this strip of land in safety and that the east wind—"a strong east wind all that night"—(Ex. xiv: 21,) raising the water, overflowed the land so that the Egyptians mistook their way.

Perhaps it is too early to decide yet whether this view will be finally accepted or not. But certainly the author is an authority that cannot be neglected; and he seems to make out a very strong case.

The other book we have named is note-worthy on many different grounds. It is one of a series which are exercising a great influence on the thoughts of our age. They are decidedly opposed to the materialistic and agnostic notions of a prominent class of Scientists. And this influence is, on the other hand, very decidedly adverse to many of the notions or opinions of Theologians which were held by our fathers and taught now, we believe, in most if not all our Theological Seminaries.

Renouf's work is intensely suggestive. He shows that the Egyptians came from the east into Egypt and *ascended* the Nile—instead of the reverse as many have held. He makes it clear, we think that they did *not* belong to either the Aryan or the Shemitic stock—though they had much in common with both. He thinks they must have been well established on the banks of the Nile as early as four or five thousand years before Christ. Their language shows that they came from the original home—in Asia—before language had undergone much change or development from its original simplicity, and it took a line of development and inflection peculiarly its own; *they had no antecedent period of barbarism or savagery* such as the evolution theory supposes.

Like all the other races whose early history we have been able to ascertain—they believed in God, were very pious, simple-minded, and morally pure, and possessed a *scientific* knowledge of the objects and powers of nature which was soon lost in the moral corruption and degradation of their descendants.

And like all other primitive people,

too, they believed in the paternal character of God, worshipped Him with prayers, believed in Him as a Protector and a Moral Governor. We have here, however, another and a very interesting process of the development of polytheism—one quite different in kind from either the Aryan or the Shemitic. The Egyptians had learned to speak of God as the Powerful, the Irresistible, and also as the Protector and Defender—before they reached Egypt—before, perhaps, they left their primeval home. And they had been accustomed to pray to Him, sing hymns and offer worship to Him by these various names as we worship and address God as the Almighty—our "Governor and Defender" with no idea or thought of a plurality of Gods.

But on reaching Egypt and on their way thither, perhaps these Egyptians met with objects that were new to them and for which they had no name. God was "the Terrible, the Irresistible." And when they saw a crocodile he was *terrible* also, and seemed irresistible. When they saw the bull, powerful, protecting and defending the herd, they spoke of him as protector and defender. But soon came, in the course of degradation, polytheism. The Irresistible was one god, the Defender was another, and so on. Then one stage lower and they forgot the God whom they first worshipped as the Terrible, the Defender, &c., and began to worship the crocodile and the bull, as the gods of their religion. And as among the Aryans the objectification of abstractions of one class—and among the Shemites the objectifications of abstractions of another class, led to a polytheism; so here in Egypt the ambiguity of words, led to the forgetfulness of God and the substitution in His place of mere creatures, the crocodile, the bull, &c., because they possessed some faint show of His attributes.

Renouf makes many very impressive and suggestive statements. He shows that Egyptian thought had passed its glory and its culminating point before the time of Abraham, and that the very common opinion that either Moses or

the Greek philosophers derived much that was good from that source cannot be much longer maintained.

But our space is exhausted and we close with the remark that we can scarcely imagine a book more suggestive to the thoughtful reader than this account of the Religion of Ancient Egypt by Renouf.

The Life and Work of William Augustus Muhlenberg. By Anne Ayres. New York: Harper and Brothers. 8 vo. pp. 538. 1880.

Whatever may be the reader's sentiments on Church matters and however much he may be disposed to wish that "the pastor of the church of the Holy Communion," New York, had been a more decided churchman, in several important respects, neither he nor any one, we are sure, can read the present volume with any other feeling but devout thankfulness and reverent admiration for William Augustus Muhlenberg. Miss Ayres has prepared, with loving diligence, a volume abounding in interesting details and abundant proofs of the nobleness of the man, the self-sacrificing spirit of the Christian gentleman, and the large-minded liberality of the sainted founder of St. Luke's Hospital and St. Johnland Home and Rest for the Weary. As an educator, as a leader in inducing his brethren and church people generally to appreciate the value and importance of the daily service, the weekly eucharist, lay choirs, Church sisterhoods, etc., and as one ever in the front rank of Christian philanthropists, Dr. Muhlenberg will always be remembered and loved. Criticism is disarmed in presence of such a life as his, and though many of us who knew and revered him would have rejoiced to have seen in him a closer resemblance to the Hobarts and De Lanceys and Croswells of our branch of the Church, and the Pearsons and Bulls and Waterlands of the Church of England, yet, after all, when we read this discriminating life and record by Miss Ayres, and count up the works which he actually performed, we thank God and take courage; we rejoice that the Church is proven

to be able to find place and full scope for the devotion and energy of such a man as Dr. Muhlenberg was in his more than three-score years of service in the cause of our Lord and Master, Jesus Christ.

The excellent lady, to whom we are indebted for the present volume, deserves thanks and praise for what she has done and the manner in which she has done it. We freely accord both as being justly her due. Two portraits of Dr. Muhlenberg, exhibiting him in his fullest vigor and in his seventy-fifth year, add materially to the interest and value of the volume.

—Smith, Elder & Co., (London) publish a 3d edition of Shakespeare and the Bible, by Bishop Wordsworth, of St. Andrews. It continues to be in much demand, especially among those who are seeking to purify the stage and reclaim this great moral and literary power to its proper function of public education.

—Mrs. M. Betham Edwards is the author of *Six Life Studies of Famous Women*. (Griffith & Farran.) Among these she gives Caroline Herschel and Elizabeth Carter.

—Canon Dixon's "History of the Church of England, from the abolition of the Roman jurisdiction," is published by Messrs. Routledge, who have just issued the 2d vol. from 1538 to 1548.

—Denny Umlin announces that he has re-written his book on John Wesley, and that it is to be published by the S. P. C. K.

—Southey's *Life of Wesley* is, on the whole, the most convenient biography; Tyerman's, in three volumes, written from the Methodist point of view, is the most copious; and Denny Umlin's *John Wesley's Place in Church History* the most compendious.

—The Rev. Robert Owen, well known to theological scholars by his valuable, albeit far too little used, "Introduction to the Study of Dogmatic Theology," has just issued another work which in comparatively brief compass, is the evident result of enormous labour. It is called *Sanctorale Catholicum or Book of Saints; with notes, Critical, Exegetical, and Historical*, (C. Kegan Paul and Co.) and is a handsome octavo volume of more than five hundred pages.

—Let us make it understood how heartily we say "Amen" to Dr. Pusey's earnest prayer, "May God, Who brought to nought the building of the Tower of Babel, bring utterly to nought all attempts to connect us with the Scandinavian bodies so long as they retain the faith-destroying Confession of Augsburg.

—A correspondent of the *Church Times* says of Dr. Nicholson's book on Swedish Orders:

Sir,—I would beg your readers to dismiss from their minds, once for all the historical question, whether Magnusson or Bolhrid were consecrated or not. It is utterly worthless. Let us, if it pleases Dr. Nicholson, say they were by all means. I am quite ready, for it has absolutely nothing whatever to do with the real question, which is this and nothing else. Has the Swedish Lutheran body preserved or taken the most ordinary precautions to preserve Holy Orders? Most certainly it has not. It has abolished one Holy Order, the Diaconate, name and thing, as Dr. Nicholson admits. It expressly ordains its pastors as "preachers" and nothing else. Its forms of ordination are so grotesquely inadequate and so queer that no unprejudiced theologian will look at them twice. Its absolution is framed on strict Lutheran principles, *e.g.*, "I give you assurance that God *hath forgiven* you," which is a mere Moody and Sankey absolution. It disbelieves in its own Eucharist, for "whatever wine remains is poured back into the vessels or may be used for ordinary purposes." It regards the King as able to dispense with its Bishop's services in ordination.

—On the subject of marriage with a deceased wife's sister, there are two works which might be studied or re-studied at the present crisis; one entitled "Marriage with a Deceased Wife's Sister Prohibited in Holy Scripture, as understood by the Church for 1,500 years," containing evidence given before the Royal Commission of 1848, appointed to enquire into the state and operation of the law of marriage as relating to the prohibited degrees of affinity, and a speech by Mr. Badely delivered in the Court of Queen's Bench, on June 15, 1847, published by Mr. J. H. Parker; and the other entitled "The Relationships which Bar Marriage, Considered Scripturally, Socially, and Historically; by Ministers of the Presbyterian Churches of Scotland," and published by Hamilton, Adams & Co., London, in pamphlet form. The latter may not be so well known to members of our

Church, but it is very clear and convincing, and might command the more especial attention of some from the very fact of its Presbyterian authorship.

—The following is the hymn sung at the late meeting of the Canterbury Convocation in place of the ordinary *Veni Creator*:

Veni Sancte Spiritus
Et emitte coelitus
Lucis tuæ radium

Veni pater pauperum,
Veni dator munerum,
Veni lumen cordium.

Consolator optime,
Dulcis hospes animæ,
Dulce refrigerium;

In labore requies,
In æstu temperies,
In fletu solatium.

O lux beatissima.
Reple cordis intima,
Tuorum fidelium.

Sine tuo numine
Nihil est in homine,
Nihil est innoxium.

Lava quod est sordidum,
Riga quod est aridum,
Rege quod est devium;

Fove quod est languidum,
Flecte quod est rigidum,
Sana quod est saucium.

Da tuis fidelibus
In te confidentibus
Sacrum septenarium;

Da virtutis meritum,
Da salutis exitum,
Da perenne gaudium.

—Wells, Gardner & Co., London, publish a 3d edition of *The Christian Ministry, a Manual of Church Doctrine*, by Rev. Thomas Farrar, of Guiana. The first chapter is on the constitution and ministry of the Christian Church; the second shows how Congregationalism is in conflict with the teaching of Scripture on this head; the third does the like for Modern Wesleyanism; the fourth for Presbyterianism; the fifth for Anabaptism; and the sixth for Plymouth Brethrenism. The seventh chapter is on Episcopacy; the eighth on Anglican Orders; the ninth on Papal Supremacy and Infallibility; the tenth on St. Peter's Roman Mission; the eleventh is a careful abridgement of the *Church Quarterly* article on the Legal Evidence of Scripture on the Petrine Claims; and the twelfth is on Moravian Orders; after which there are eight appendices on various points mooted in the body of the

work. There are a few minor slips here and there as, for example, when the Waldenses are credited with an Episcopal succession, which they most certainly never had at any time, while even their native succession of pastors, such as it was, came to an end in 1630. Everyone knows, of course, that one ground on which Archbishop Parker's consecration is disputed, is that the record of the consecration of William Barlow, who seems to have been Parker's chief consecrator, is missing. But out of the seven Bishops who consecrated Cardinal Pole as Archbishop of Canterbury, four, (Griffith, White, Bates, and Goldwell,) are in the same case as Barlow, for their records are all missing; two, (Bonner and Heath,) whose records are extant, were consecrated by three Bishops (Gardner, Sampson, and Skip,) all of whose records are lost, and there remains only Bishop Thirlby, two of whose own consecrators were Bonner and Heath, both under the cloud, and the remaining one, the sole perfect link in the succession on the Roman plea, was *John Hodgskin*, one of Parker's consecrators.

—*Heroes of the Cross* (J. Masters & Co.,) by W. H. Davenport Adams. This is a handsome volume containing biographical sketches of men and women, notable for their heroic conduct in the struggle to uphold the standard of the religion of Christ. Mr. Adams in giving the list of authorities whom he has consulted during the composition of these biographies, has certainly shown that he undertook them in a broad and liberal spirit, combined with a determination to present a fair and impartial picture of the heroes selected for delineation. This is especially to be seen in the sketches of the lives of Anne Askew and Henry Martyn. There is less demand for such impartiality in the cases of St. Columba, Francis of Assisi, Savonarola, Francis de Sales, or Bishop Pateson, whose lives amongst others Mr. Adams portrays, because such a halo of light surrounds their names that we are always accustomed to think of them as unquestioned Heroes of the Cross.

—As to Ruskin's article in the *Contemporary* on *Fiction, Fair and Foul*, *Ch. Times* says: Mr. Ruskin writes a slashing and brilliant, but not very fair or deep, criticism on "Fiction, Fair and Foul," in which he denounces all that he dislikes in Scott and Dickens as the outcome of disease, and talks much nonsense about the superior purity of country life. Man is better company for man than beasts, and the horsey male vies with a dairy female in moral coarseness; from this very fact of animal com-

panionship, always prevalent over human society in rural places. There is an amusing analysis of a speech of Andrew Fairservice in "Rob Roy" which makes up for much nonsense elsewhere in the article.

—At the meeting for the Bishop of Bedford's East London Mission Fund, when several Low Church speakers began to talk of "Protestant evangelization" and party lines, Canon Wilkinson quoted the well-known story of the boy with two dogs, who being in great apparent trouble, and being asked the cause of his distress, said, "The dogs have eaten their direction, and I don't know where we are going or what I am to do." It seemed to him that many in these days had very little idea of the way they were going. But, as the late Canon Ashwell had so wonderfully pointed out, the article of the Creed, "I believe in the Holy Catholic Church" came between those which spoke of God and those which related to ourselves. When once the truth which that fact had suggested was grasped, all uncertainty, all mere personal considerations, all fears for the future would be eliminated. We should be sure of the ultimate victory, for the Church was founded upon the Rock, and the gates of hell would never prevail against her.

—The use of the term altar is recognized and made lawful by Canon VII, of 1604: "The holy table is and may be called an altar by us in that sense in which the primitive Church called it an altar." The same canon also enjoins that "reverence and obeisance be done towards it." It is also made use of in the Coronation Service; "All oblations are to be reverently laid upon the altar by the archbishop." Also in various Acts of Parliament (59 Geo. III., c. 134, s. 6, 7, and 2 and 3 William IV., c. 61.)

—Murray publishes a second edition of the excellent *Life of S. Chrysostom*, by W. R. W. Stephens, Preb. of Chichester and Rector of Woolbeding. Chrysostom's life and theology ought to be as well known among us as S. Augustine is, which is not the case now. There are twenty-three chapters, with an appendix on "the letter to Cæsarius." The last chapter contains a valuable survey of Chrysostom's theological teaching. The writer, in his closing remark, says that Chrysostom has been rightly called the great teacher of consummate holiness, as Augustine was the great teacher of efficient grace. Rightly has it been remarked that, like Fénélon, he is to be ranked among those who may be termed the disciples of S. John.

—The *Church Review* says: Many "Ritualists" make a convenience of the early Celebrations at a church close to them, where they have the "six points," but give their offerings to the conductors of trams and omnibuses *en route*, later in the day to a more favoured place, which they support as little as the one they desert. And yet these people expect "Services and "daily Celebrations" to be kept up for them! This kind of thing, and the gross biblical ignorance and impatience of sound pulpit teaching on the part of many of the young "Ritualists," are the weak points in the system. We would advise the use of open plates instead of almsbags in cases like those just described, and the "Evangelical" plan of a Church Committee calling on individuals for their contributions to the churches which they make a convenience of, but which they meanly refuse to help in maintaining.

The above appears to be largely incident to our *free church* parishes in this country.

—In the year 1641, Dr. John Williams, Bishop of Lincoln, who had been Lord Keeper, was Dean of Westminster. He was also chairman of the "Lords' Committee on Religion," which contained such men as Archbishop Ussher, Bishop Morton, of Durham, Bishop Hall, of Norwich; Sanderson, afterwards Bishop of Lincoln; Brownrig, afterwards Bishop of Exeter; Hacket, (Chaplain to Williams,) afterwards Bishop of Lichfield and Coventry; and some learned Presbyterians.

The place of the meeting of that "Lord's Committee" was the deanery at Westminster, the residence of Bishop Williams.

One of the "considerations" propounded by them was concerning the "Ornaments Rubric," as follows:

'Whether the rubric should not be mended where *all vestments in time of Divine service are now commanded*, which were used in the second year of Edward VI.'

They also affirmed that "the Advertisements of Queen Elizabeth" were not in force.

The authorities for these statements may be seen in *Baxter's Life*, by Sylvester, p. 369, reprinted in Cardwell's *Conferences*, p. 269; Hacket's *Life of Williams*, p. 147; Fuller's *Church History*, book xi. cent. xvii.; and especially in a scarce volume, *History of Non-Conformity*, p. 349, Lond., 1708.

Hence in 1661, just before the last revision of the Prayer-book, the Presbyterians objected to the Ornaments Rubric as it then stood, "because it

seemed to bring back the cope, albe, and other vestments," which had been forbidden by the Second Book of Edward VI., which, however, had been set aside by the Act of Uniformity of Queen Elizabeth, which restored the Second Book of Edward, with certain changes. Then came the last revision, of 1662, which somewhat softened the Ornaments Rubric and made it what it now is. Afterwards in 1689, the Royal Commissioners, who met in Jerusalem Chamber, recommended that the *vestments* therein prescribed "should be specified."

TIMES NOTES.

—The answer to the Roman cavil that Barlow may never have been consecrated at all, in the neglect of ancient usage under the Tudors, is exhaustive. There was a brand-new Act of Parliament passed by Henry VIII. in 1533 (25 Henry VIII., c. 20,) enacting that immediately after the election of a Bishop to a see, he should be consecrated, and then installed or enthroned, and failure to obey involved the penalties of *Premunire*, then a formidable peril. We have the record of Barlow's nomination and installation, and the Romans ask us to believe that the intermediate act was omitted, in the teeth of such a suspicious tyrant as Henry. They do not believe it themselves.

—The Anglican mode of counting the Sundays after Trinity, which agrees with that of the ancient German Church, is of remote antiquity, (probably one of those British customs accepted by St. Augustine of Canterbury,) and seems due to the greater dignity assigned here to the Trinity festival. In the Roman Church, Trinity appears of much less importance, and that Sunday has in fact a double numeration, its own, and that of the First Sunday after Pentecost.

—The Sign of the Cross ought to be made over, or in, the fontal water at the words, "Sanctify," &c. It has been the usage of the Church to do so ever since the days of St. Augustine of Hippo, at the latest; and the only ground for omitting it now is the silly rule of the Privy Council: "Omission is Prohibition."

—Some few churches, where the clergy know no better, have Good Friday Celebrations. The rule of both East and West is to use what is called the Mass of the Presanctified, in which there is no consecration, but the reserved Sacrament is used in the priest's communion; and Anglican clergymen who are familiar with this use do not celebrate on Good Friday.

Summaries.

FOREIGN.

—In reference to Mr. Martin's refusal to proceed further in the prosecution of Mr. Mackonochie, the *London Standard* says: For a time, at all events, we have probably heard the last of Mr. Mackonochie and his conflict with the Court of Arches. It will be remembered that Mr. Mackonochie had appealed to the House of Lords against the decision of the Lords Justices reversing the judgment of the Court of Queen's Bench; and last week the Church Association declared that they did not intend to appear to the Appeal. It will now be seen from a letter which we print in another column that the second suit instituted against the Vicar of S. Alban's, with a view to obtaining sentence of deprivation, has also been abandoned. Lord Penzance had declined to inflict this punishment on the ground that the Promoter had neglected to avail himself of the previous sentence which the Court had passed on Mr. Mackonochie; but, at the same time he gave Mr. Martin every facility for taking the opinion of a higher Court. This, it appears he has finally come to the conclusion not to do. The two suits accordingly determine together, and Mr. Mackonochie has no longer any legal proceedings of any kind hanging over his head. He has emerged triumphantly from this protracted struggle; and he and his friends may now rejoice in the discredit which the termination of the affair has apparently brought upon the law.

The Church Association is now in the position of Sheridan's famous hero, who, after threatening all sorts of terrible consequences if such and such a thing were done, finally contented himself with asserting that his antagonist was a very ill-bred person. It may be the worst possible taste in Mr. Mackonochie to hold out so long. Perhaps he ought to apologise, as Charles the Second did for being so long in dying. But this is clearly what he does not intend to do, being possibly of opinion that taste has nothing to do with it. He would say, probably, that he has a great trust to defend, and that he is bound to use every means at his disposal for that purpose. In any case, it is quite clear that when the Church Association endeavoured to make Mr. Mackonochie a party to a mere "friendly action," without having previously obtained his own consent to it, they committed a very grievous blunder; and that in selecting Mr. Martin as Promoter, without a distinct understand-

ing how far he was prepared to go, they were also guilty of an oversight which has larded them in their present humiliation.

At the present moment England does and does not want to put down Ritualism. It dislikes its religious aspects. But it dislikes the religious aspects which are opposed to it just as much, and between the two Ritualism sails along unharmed. It is the minority candidate profiting by divisions in the hostile camp. There can hardly be a doubt that the issue of the Mackonochie case will give an impetus to the Ritualistic movement. The reaction must inevitably come which will put a different face upon the question. But in the meantime, unfortunately, there is every encouragement for the Ritualists to go all lengths. It is true that another prosecutor may be found without Mr. Martin's scruples, and in time he will be. But the interval thus secured to the ultra-Ritualists may be productive of very serious consequences.

The following is Mr. Martin's letter sent to the "Standard" by the Bishop of London:

"2 New-square, Lincoln's-inn, London,
"W. C. June 14, 1880.

"My Lord,—I lose no time in informing your Lordship that it is not my intention to appeal against the judgment of the Dean of Arches in my suit against the Rev. Mr. Mackonochie.

"It is due to the Christian friends with whom I have been associated in this matter to state publicly that I did not leave them free to act on their own opinion as to enforcing submission by imprisonment to the judgments of the Court in the former suit; but positively refused to allow my name to be used in any measures which might have that end in view.

"In my own defence I can only say that when proceedings were originally taken it was understood that their object was simply to ascertain authoritatively the law of the Church on certain points, which, when ascertained, would be acquiesced in on both sides, and obeyed. It never occurred to me, nor, I suppose, to anyone else, that the judgments of the Courts of Law would be set at defiance, and that obedience could only be enforced by imprisonment. Had such a result been foreseen, I should not have allowed my name to be used as the promoter.

"In submitting to the severe rebuke of the Dean of Arches for not proceeding to imprison the Rev. Mr. Mackonochie, it is some consolation to me to know that the course I have taken has

been in accordance with the views of your Lordship, and of many of those who hold positions of high authority in the Church of England.

"I have the honour to be, my Lord, your obedient servant,

"JOHN MARTIN.

"To the Lord Bishop of London."

—The Burials Bill passed the House of Lords, as Lord Beaconsfield admitted, chiefly by the influence of Archbishop Tait, who voted for it with Archbishop Thomson and eight other Bishops. Three years ago 15,000 clergy protested against this bill. The *Ch. Times* says: "The Archbishop of York succeeded by 127 to 108, in striking out of the Bill that especially offensive and uncalled for provision relating to cemeteries where there is unconsecrated ground, or where there are separate unconsecrated cemeteries. The most Rev. prelate was supported by the Bishops of Bangor, Carlisle, Chichester, Gloucester, Hereford, Lincoln, and St. Alban's; and opposed, we are sorry to say, by the Archbishop of Canterbury and the Bishops of Bath and Wells, Exeter, Llandaff, London, Manchester, Oxford, and St. Asaph. Another amendment, proposed by the Marquis of Salisbury, was to the effect that the Act should not apply to consecrated ground given within the last sixty years; and besides the prelates who supported the Archbishop of York it received the votes of the Bishops of Llandaff and Oxford. It was opposed by the Archbishop of Canterbury and the Bishops of Bath and Wells, Durham, Exeter, London, Manchester, and St. Asaph, and was lost by 91 to 104. The Lord Chancellor showed the quality of his Churchmanship by objecting to a proposal which even Lord Cairns had supported, forbidding Non-conformist services in churchyards on Ascension Day. Lord Selborne had actually the hardihood to say that "Ascension Day was not generally observed throughout the country as a festival of the Church, and there was therefore no reason for including it" in the list of excepted days. To this notable statement, the Bishop of Lincoln replied that in his diocese Holy Thursday was kept in six hundred out of nine hundred parishes.

—Though Mr. Bradlaugh has been let into Parliament by the efforts of John Bright the Quaker, yet his right to sit was to be tested by an action in the Courts.

—The Rev. J. Morlais Jones, Congregational minister, Brynamman, and about seventy members of his congregation have seceded to the Church of England.

—The fraternisation of the Church of England S. S. Institute and the Dissenters' S. S. Union at the centenary celebration, was the sole work of Archbishop Tait and the Mayor of London. A separate commemoration was held June 27th in the Cathedral of Gloucester, where Robert Raikes used to bring his Sunday School children to the 7 A. M. services.

—The *Church Review* hopes Mr. Mackonochie will withdraw his appeal to the Lords, as it only amounts to Lord Selborne's defending himself, the Privy Council and Lord Penzance with the public funds, while Mr. M. must pay his own costs.

—Rev. Pelham Dale's private property has been sequestered to pay the costs of the Church Association's prosecution of him for ritual.

—The course of the majority of the Bishops on the Burials bill, has greatly strengthened the feeling against their having seats in the House of Lords.

—The corner stone of the new S. Paul's Cathedral of Melbourne, Australia, was laid April 13, by the Governor the Marquis of Normanby.

—When Bp. Ryle was enthroned at S. Peter's Church, Liverpool, he went in procession from the Town Hall with the municipal authorities.

—Some of the civil tribunals in France have granted *injunctions* against the expulsion of Jesuits from their property.

—At the 13th anniversary of the C. B. S., which has added to its roll during the last year 69 priests and nearly 1,000 communicants, Canon Carter was re-elected Superior-General. Hon. C. L. Wood read an able paper on the "Priesthood of the Laity," which is to be published. Father Benson made an eloquent address.

—The "Berks Chronicle" announces that the Rev. Roland Errington, one of "the conducts" of Eton College, has been appointed by the Provost and fellows to the rectory of Clewer, vacant by the retirement of Canon Carter. Mr. Errington was formerly curate of Stoke Pogis, Slough, diocese of Oxford, and afterwards curate of Ringwood, Hants.

—The new Burials Bill relieves the clergy from saying the Burial Service over persons to whom they deem it inapplicable, and also allows the shortened form of service according to the new rubrics recommended by Convocation.

—There is much perplexity at the Vatican as to the question of allowing the Roman Episcopate in England to exercise jurisdiction over the members of religious bodies.

—In Germany there is prospect of relaxing the May laws, so far as to reinstate the deposed bishops on certain conditions, or allow temporary substitutes without conditions, and also to dispense with compulsory civil education for candidates for the priesthood.

—In England, Sir W. Lawson has carried a motion to amend the license laws so as to allow "local option (as to sale of liquors.)"

—The Bishop of Bedford's "East London Mission Fund" is meeting cordial co-operation.

—The Lower House of the York Convocation adopted a strong protest against the Burials Bill. The Bishops opposed it.

—The Dowager Duchess of Cleveland, increases her gift for endowing the new bishopric of Southwell to £3,500.

—The Bishop of London "sequestered" Mr. Mackonochie's benefice (about £150 a year,) just after the latter had bought his ticket for a voyage to America. This was to "squeeze" Mr. Mackonochie's curates during his absence. An appeal pending at the time it may turn out the Bishop's proceedings are illegal. The "suspension" under which he acts was pronounced last November. The same prelate "sequestered" Mr. Pelham Dale's living, but those proceedings were all quashed by the Queen's Bench.

—At the annual meeting of the Church Defence Institution, where the two Archbishops presided in succession, Lord Henry Scott, M. P. made a most impressive speech, referring to the sad course taken by the Bishops on the Burials Bill. He quoted and emphasised what Lord Beaconsfield said, that it was useless to fight the battle of the Church, when one was opposed by the prelates. Archbishop Tait answered that he got a good deal of advice, but as he could not follow it all, he should take as much as he felt inclined.

Several proposed gifts of land for burial grounds have been withdrawn by the owners on account of the new bill.

—The Communists are all amnestied in France, and the Jesuits all expelled. Many judges and prosecuting officers resigned rather than carry out the decrees. One of the Communist convicts, M. Trinquet, has been elected member of the Municipal Council for Perela Chaise, from which he bombarded the city in 1871.

—General Geslin has been placed on the reserve list for not attending the funeral of M. Tammissier, the senator for the Jura, who was buried without any religious ceremony.

France seems doomed to be continually repeating herself.

—Bishop Ryan, a returned colonial, is to be vicar of S. Peter's, Bournemouth.

—Correspondents complain of "excessive choral development" in English parishes—a tendency to too much elaborate anthem music.

The Rev. S. Tugwell, new rector of S. Mary-le-Strand, who did away with the weekly Eucharist, and shuts up the Church from Sunday to Sunday, has addressed a protest to Mr. Gladstone against his appointment of a Roman Catholic as Viceroy of India! Such Protestantism looks like individual conceit.

—It is intended to erect a warden's house at Clewer as a memorial to Canon Carter on his resigning the rectory.

—The Belgian Government has broken off relations with the Pope on the education question, and has recalled its representative at the Vatican.

—The only remedy against the Burials bill is to have as many of the old churchyards closed as possible, as most of them are already too full. The *Church Review* says:

Once the Burials Bill is law, any parish priest may fairly say, I shall bury non-Churchmen no longer, for they can now be buried by their "friends" in any way they like.

It must be remembered that the Archbishop Laud of our time represents the broad view of Dr. Arnold, Dean Stanley, and others, which urges the opening of churches as well as churchyards to Dissenting preachers. Dean Stanley, a former chaplain, and Mr. Freemantle, a present chaplain, of the Primate, who was Dr. Arnold's successor, and whose views his Grace is constantly quoting, only attempted to consort with Dr. Parker at the "City Temple" on this "broad" platform; and Dr. F. G. Lee has pointed out that the secularization of the churchyards, or opening of them to any "Christian" Services, carries with it by law the same treatment for the churches.

—Bishop Ryle in a public address gives a history of his promotion. It is a humiliating exhibition of egotism, which for the Church's sake, we are sorry to see in print.

—The Church of St. Mary Matfellow, Whitechapel, was wisely provided with a pulpit outside the building at a western corner. Last Sunday, the open-air preaching began, the Bishop of Bedford being the preacher on the occasion. On these summer evenings the churchyard is often a more suitable spot than the church for preaching in.

HOME.

Our readers will gladly welcome the resumption of Dr. Van Rensselaer's beautiful letters on Rome. It is a subject that affords glimpses ever new.

Dr. Bolles' papers have most effectually rescued Shakspeare out of the clutches of literary infidelity. The POETS belong only to the ages of Faith. Mr. Tennyson must preserve the "frame" that built up "In Memoriam," or he will breathe the "azure deeps of air" no more.

Miss Yonge's *Cameo* of the S. Bartholomew has some points not contained in popular histories. It gives this number a little variety. Readers may remember that "Monsieur" is the name for the next brother of the King, that "Queen Jeanne" is the mother of Henri Quatre of Navarre, who figured as the bridegroom in the ill-fated nuptials with Marguerite the King's sister. This article says nothing of the murder of Guise's father at the siege of Orleans nor of the conference which Catherine had with the Duke of Alva some time before.

It is not always possible to find correctly how much space we have left for *Ch. Work*. However, the article on Mr. Mackonochie and *his labors* will be read with interest.

—We have a capital *Review* of Mr. Hutton's book on Anglican Orders which will appear in our next.

—Many of our readers are from home. Poor Editors can follow them in imagination and perhaps so drink in some of their pleasures. The following is an instance—only the "wish" came alas! too late!

LAKE ST. LOUIS, St. Lawrence River.
July 21, 1880.

A party of 32 persons left last week in Yacht Sylvia by invitation of its owner, by way of canals to Oswego, Thousand Islands, Montreal, &c. We are just on our return having had a most delightful trip thus far. We stop a few days at Alexandria Bay among the islands, and thence home. You know I have a little island there which I hope to visit. This is a *magnificent river*, the *grandest* I have ever seen. I wish you were with us. The air is *sur-charged* with vital pabulum, exhilarating, bracing, inspiring, and the

scenery picturesque and pleasing. July ECLECTIC is admirable—one of the best numbers. Dr. Dix is capital. C. a little too querulous perhaps. Home Saturday. Adieu.

—The *Daily Round* is a devotional book which has very high praise from Bishops and clergy of all schools. J. Whittaker, London.

—The Duty of Christians to the Lord and to His Church. A *Letter* to the Members of an Ecclesiastical Council held at Windsor Locks, Conn. The said council disfellowshipped members who joined the so-called "Catholic Apostolic Church" better known as "Irvingites."

—Influence of Language on Thought, by Prof. W. D. Wilson, a paper read before the University Convocation of New York.

—Order of Music for 2d Annual Festival of Parish Choirs in Vermont, at Burlington.

Also for 2d Festival in Diocese of Rhode Island, at Providence.

Also for 2d Festival in northern New York at Rouse's Point.

In services like these and in his Parish Choir, the Rev. C. L. Hutchins is doing a great work for the Ch. Music of this country.

—The second volume of Dr. William Smith's *Dictionary of Christian Antiquities*, (from K to Z.) is at hand. Published by the J. B. Burr Publishing Co.

It is a great work—very exhaustive and minute upon most subjects, as might be expected from the large corps of learned experts engaged upon it. Such articles as "Litany," "Marriage," "Monastery," "Mosaics," "Oblation," "Obsequies of the Dead," "Penitentials," "Pastoral Staff," "Schools," "Sign of the Cross," "Slavery," "Tithes," "Tombs," &c. are complete treatises, and give a great deal of new and recent information not to be found in the old books like Bingham, &c.

The Rev. Mr. McNish, of Dey's Landing, Seneca Co. N. Y., is the agent for supplying this work to all who wish to subscribe. It is now complete and ready for delivery.

—Murphy & Co., Baltimore, publish a thick volume of the *Poems of Rev. F. W. Faber*, complete. We do not recommend it over the much better printed selection by E. P. Dutton & Co., New York. The Mariolatry is too fulsome in some pieces to be associated with such a sweet poet and writer as Faber.

—The General Convention will meet at S. George's Church, New York, Wednesday, October 6th, for opening services. The regular sessions will be at Holy Trinity, 42d street. We hope the most important matters will be taken up at once, for we fancy the laity will not endure a very protracted session this year. If, as many of them declare, they are impatient of long sessions, let them suppress the learned discussion of points of order, under which so many disguise their lack of theological reading, or their fear of touching tender points of theological difference. They should strike the word "doubtful" out of the Canon on Ritual, and make it supercede diocesan legislation. They should at once arrange a limited system of Provinces for the whole country, and a system of Appellate Courts. They should restore the Board of Missions with annual meetings and diocesan representation. They should make the communication of the Episcopate to Foreign countries the act of not less than the whole Bench of Bishops, and they should establish the conditions which are to be the *sine qua non* of such a gift. We hope too the question of the Lectionaries and the Hymnal may be settled. The Lent Selections to our mind are excellent, and the English Calendar is an improvement on our own. We cannot help saying too that the interests of our missions and smaller parishes imperatively require the "shortened services" act which failed some years ago.

—A Statement Bearing on a Part of the Proceedings of the 97th Convention of Maryland, May, 1880.

This is prepared by a Committee of the minority, and fully discusses the extraordinary action of the Standing Com-

mittee in the matter of certain candidates for Orders.

—As to the Scriptural evidence for Episcopacy, besides Bishop Onderdonk's "Episcopacy tested by Scripture," there is Leslie's argument with the Quakers in the "Weller Tracts," "Marshall's Notes"—an excellent work—Sadler's "Church Doctrine, Bible Truth," and his "Church Teacher's Manual," and Chapters ix, x, and xi in "Words for Peace," a book that ought to be widely circulated. Tract No. 14 of the *Church League* series is the "little hatchet" which some of our clergy are asking for.

PAMPHLETS RECEIVED.

Journal of Third Annual Convention of Diocese of Quincy: Parishes, 29; Clergy, 22; organized Missions, 5; Communicants, 1502; four rural Deaneries.

Journal of Ninety-sixth Annual Convention of Connecticut: Clergy, 183, (16 deacons;) Parishes, 148; Chapels and Missions, 18; Confirmations, 967; Communicants, 20,249. This Journal has a map locating all parishes, &c., and showing density of Church population.

Journal of Forty-third Annual Convention of Indiana: Parishes, 39; Missions, 6; Clergy, 32; Confirmed, 224; Communicants, 3,963.

Journal of Twenty-seventh Annual Convention of Iowa: Parishes, 54; Missions, 23; Unorganized, 15; Clergy, 50; Confirmed, 261; Communicants, 3,963.

Proceedings of Board of Trustees of General Theological Seminary, in Annual Meeting, May 12, 1880.

The scale of studies and the standard of scholarship in this Institution are steadily going upward.

—Bishop Doane's Convention Address for 1880, begins with a ringing charge on the necessity of definite and dogmatic teaching. The age talks of the Life of Christ, but will not make Him the *Way*, because the Cross is in it, nor the *Truth*, because it does not want to believe His "doctrine." This is the whole thing in a nutshell. If we supposed this address was not generally circulated, we should have reprinted it.

THE CHURCH ECLECTIC:

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SEPTEMBER, 1880.

No. 6.

CHRISTIANITY AND MODERN THOUGHT.

LENT LECTURES FOR 1880.—No. V.

BY THE REV. DR. DIX.

GENERAL SUBJECT.—*The Proposed Readjustment of Christianity to the Social and Moral Conditions of our time.*

No. 5.—*We need a readjustment of the times to Christ's Religion, not of the Religion to the times.*

"Even from the days of your fathers ye are gone away from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith the Lord of Hosts."—Malachi iii: 7.

IN beginning these lectures, I stated a question, about an alleged necessity for a reconstruction of Religion. What I have said thus far, was intended to prepare the way for an answer. That answer, it is now proposed to give. Is there need of a readjustment of Christianity to suit the conditions of our time? I answer, Yes; I answer, No. This double answer is necessary, because the word "Christianity" no longer conveys a clear idea. If, by that you mean the loose, vague Protestantism about us, we answer, Yes; that does certainly need readjustment, or very vigorous treatment of some kind, call it what you please. But if by Christianity you mean the old system of the Catholic Religion, dogmatic and sacramental, bringing to us from the supernatural world a positive body of truth, demanding an acceptance of it as a revelation, and applying it, by mysterious agencies, to men, we answer, No. That Religion needs no readjustment. It is the world and these times that are out of joint; nor shall there be health, peace or safety till they are made to harmonize once more with the teachings and institutions of that Religion.

And thus the question is simply a question of history. What was the old Religion? That is not hard to find out, if you set to work the right way. There are wrong ways and right ways of investigating any subject; if you take the wrong way, you will go farther from the mark. Now of all wrong ways of settling the question what Primitive Christianity, or the Old Catholicism, was,

the most common, the most hopeless is this ; to study the New Testament, alone, without note, or comment, or reference to historical tests of truth. That has been, till recently, the prime blunder of good men. It is to begin the wrong way ; to put the cart before the horse. For the Religion is older than its documents. Christianity was not evolved from the New Testament ; the books grew out of it. First in order came the Church ; she was established, organized, fully equipped, and at her work before one line of the New Testament was penned. The Gospels, Acts, Epistles, were written for people already living in full communion with the Catholic Church, and instructed in her faith and usages. These sacred documents then cannot be understood, without reference to the Historical Body out of which they came, and for which they are designed. A knowledge of the One, Catholic, and Apostolic Church, in her doctrine, discipline, and worship, is the first condition to a right understanding of the Scriptures. To try to find out what it was, from them, is to reverse the rational and historical order. The New Testament contains a part of the evidence, not all ; many other witnesses must be examined. That defective method is the beginning of most of the blundering of recent years ; you must reject it, and take another and a more intelligent course. You must lay aside your own opinions, put off your pride, get out of your sect-mind, and come down squarely to the question, what was the Old Catholic Christianity ? No matter where that question, rightly answered, will lead you ; get at the truth and bide the consequences.

Now this is not a hard thing to find out. Considered merely as a historic study, it is simple and easy ; it is made hard by the deep rooted prejudices of the modern mind. The Church has a history ; there are documents, inspired and uninspired ; there are liturgies, doctors, apologists, teachers, catechists. There is abundant evidence to show what the Religion was. Remember, without the help of the Church you cannot prove the truth of the Bible. The question, what the Canonical Scriptures are, cannot be finally determined except by the external testimony of a divinely constituted witness to God's revelation. Is that witness then unable to establish other things ? Shall we, as we are compelled to, take the authority of the Church in deciding whether the Gospels are inspired, and yet refuse to hear her voice on other matters of transcendent importance, to which she is no less competent to testify ? It is perfectly easy to ascertain the facts. Take for instance the question of Order. Who can say that there is the slightest doubt what Ignatius of Antioch or Cyprian thought about the necessity of Episcopacy, and the Apostolic Succession ? Ignatius was a contemporary of Our Blessed Lord, a disciple and friend of S. John, and a martyr of the faith. Did he not know what was the primitive government of the Church ? Take the question of the Sacrifice in the Eucharist. Who can say, reading the ancient liturgies, in which the whole Church worshipped God, that there is a shadow of doubt what they imply ? Take the question of the Real Presence ; compare the views of Irenaeus,

Ignatius, Augustine, with those of Calvin and Zwingli, and who can fail to perceive the irreconcilable difference between them? Or who can doubt what S. Chrysostom held about the Priesthood? As for the Faith, study the four General Councils, if you wish to know whether the old Religion was dogmatic or not. Here be Sacerdotalism, Sacramentalism, Dogma, Episcopacy, everything in short to which these times are most opposed, and it is clearer than the sunlight, if you will but treat this as a historic question, and examine all the evidence without bias, that this is the form in which God willed that the truth should be preserved from generation to generation. Go back, century by century, till you come to the first, and the moment the veil is lifted, and we see clearly, there appears a Kingdom, a Visible Organization, fully established, set on foundations, centered around the Episcopate, worshipping God with a liturgical and sacrificial worship, presenting the Living Christ to men, as the sum and substance of all, Emanuel, God with us all days even unto the end, and meanwhile in battle everywhere with the spirit of the world as expressed in the philosophical systems invented by men as substitutes for that truth, which lost in a deluge of opinions, had all but vanished away.¹

Now there is only one answer to this; only one way of evading the force of my argument. It is to assume that all the things of which I have spoken as making up the Religion, were corrupt developments of a purer and simpler system taught by Christ and the Apostles. Seldom has it been attempted to make a counter argument from history outside the Apostolic writings. The thing is impossible; and the result is infinitely amusing, when some novice tries to show, of such a galaxy as the old Catholic Fathers of East and West, that they were Presbyterian or Congregational as to church government, and Calvinistic and Zwinglian in their views of the Sacraments; nay, it will hereafter be regarded as one of the most astonishing things in this age of wonders, that men of any intelligence should ever have dreamed of identifying Modern Evangelicalism with Ancient Primitive Catholicism. But there is, as was said, one way of evading an argument; it is by assuming that the dogmatic, sacerdotal, and

¹“ But we may ask what is primitive antiquity, and how is it to be limited? I reject the notion of a peculiar veneration for the first three centuries only. What are we to think of a theory which deprives us of the example of the Catholic Church at the very juncture when she displays her mission on a larger scale and under circumstances analogous to our own? Or which would, under the pretence of purity, deprive us of the four great Fathers of the Greek Church, Epiphanius, Basil, Nazianzen, and Chrysostom, and of the four Doctors of the Latin Church, Ambrose, Augustine, Jerome and Gregory? For my part I defer with reverence to the collective voice of the Ancient Church as expressed in its Councils, and the publicly approved writings of its theologians, the Fathers, (as they are called.) It is the only standard to which the Church of England (of which I am a minister) seems to profess an adherence in her authorized formularies. And without pretending to rigid accuracy of limitation, I in general cite the writers within the period of the Four General Councils; because (with the exception of S. Gregory the Great's writings) all the important documents of the Church coincide with that period.” (An Introduction to the study of Dogmatic Theology; by the Rev. Robert Owen, D.D., pp. 11, 12.)

sacramental system which we find full grown in the ancient fathers, the liturgies, and the councils, was a corrupt following of the original Gospel as taught by the Lord and His Twelve Apostles. To this, the reply is easy.

First, the mode of proof breaks down. Men have to begin by assuming that the New Testament contains a complete view of Christianity, and includes all that can now be known of the discipline, worship, and order of the first days; in short that the Church was the outcome of the Scriptures. And then, they are obliged to manipulate the New Testament, by the light of their Private Judgment, and in the interest of recent theological systems, filling it in, as they read, with ideas in which they have been brought up, or to which, under the pressure of modern opinion, they incline. I need not observe of this method that it is arbitrary and gratuitous; it rests on man's judgment, begs every question at issue, keeps us in the drift of human fancies, and settles nothing at all. But the results are enough to condemn it; for, if you admit this process as fair, you land in the following consequences:

First, it must follow that the system of Religion taught by God Incarnate, the sum of all previous revelations, and the last that shall be made, for which all men before it waited, and on which all men after it live, that this Religion, this Pure Christianity, was, within fifty years after its establishment, entirely perverted and practically overthrown; and, by men who had seen the Lord, and were companions and pupils of His Apostles; who died the glorious martyr death and left behind them names immortal for their virtue, their zeal, and their faith.

Secondly, it is necessary to suppose that such men as Ignatius of Antioch, Polycarp, Cyril of Jerusalem, Cyprian, and their contemporaries, shamelessly brought in another Gospel, and gave their labour and their lives to the propagation of a fraud.

Thirdly, it follows that what converted the Roman Empire and formed a new world in the heart of the old, was not Christianity at all, but a sham and a fraudulent travesty of it, a bundle of sacerdotal, sacramental, liturgical, and episcopal inventions, than which nothing could be more foreign to the mind of the Apostles and of Christ.

Fourthly, it follows that for some fifteen hundred years, Christianity did, as it were, vanish from the earth, nor did it reappear till the 16th century, when it was born again in Germany and Switzerland, with an ex-monk and a French layman for its midwives.

Fifthly, Christianity, which thus, at its first appearance in the world, developed immediately into a Christless, superstitious, unspiritual formalism, did, on its re-appearance, very shortly, within twenty years, lead to such results of lawlessness and riotous living, to such dissensions and battles, to such pride and self-will, as terrified and confounded even the leaders in that Reformation, and led them to doubt greatly of what they had done.

And, finally, the present outcome of that new Christianity is

seen in a chaos of denominations, a motley host of warring sects, which can neither teach nor govern, nor maintain the respect of mankind: as is evident from the fact that the people, tired out, relapse into indifference, slide thence into skepticism and atheism, and finally proclaim that there is neither angel nor spirit, nor God, nor immortality, nor aught for man but to turn again into his dust and there find a last and total destruction.

These are the logical results of the attempted answer to our argument. In its method and in its consequences, the scheme breaks down. It begins with an exercise of that Private Judgment, which, wrongly used, is the curse of man and the cause of all our woes. It leads to conclusions, of which I shall say no more than this, that they are most acceptable to the Rationalist and the Infidel, and in themselves destructive of Christianity. For if it be so, that our Religion was all but strangled at its very birth, and has fallen to what we see in its resuscitation, it is hard to tell what Christianity has done for the world. Identify it with Modern Evangelicalism, and you can scarce trace through the last eighteen centuries that feeble shadow, that bloodless, boneless creature of the imagination, which would seem never to have been able to assert its existence, and has proved unequal to nearly everything that men demand in a Religion.

* We fall back on our position, that Historic Investigation only can tell us what Christianity is; and that such investigation, honestly and intelligently conducted, establishes the identity of Christianity with that system which we find in the early centuries of the new era. It is a dogmatic, sacerdotal, sacramental and ritualistic system which we find in the authentic documents of the Ancient Church; and when the New Testament is read by the light of that Church out of which it grew, and in and for which it was written, the system is there, and the argument seems complete.

Now then, as for readjustment. If you will, if you can, readjust modern society, modern thought, modern ways, to that Ancient System; but do not go on with the interminable attempts everywhere rife about us, to adjust it to them. One thing, and only one thing is right; to bring the thoughts of man into harmony with the thoughts of God, to make man bow to the authority of the Revelation of God. Take not the spirit of this age, or its thought, or its wish as your guide; these all must bend to the old truth; bend, or break if need be; there seems no other way of escape from general skepticism and a wide casting off of Religion. What the world wants now, is a new Reformation; a reformation on the ancient basis; a return to principles, standards and methods, which were thrown away three hundred years ago. And if in our own Church those popular errors, which logically and actually lead to skepticism and infidelity, have any foothold, then our own Church ought also to have her share in the common purification; if anything be found in our standards which obscures the light, it ought to be cleared away; if anything be there which deserves not the name of Catholic, it ought to be amended, rescinded, expunged. Such only is the readjustment which these times require.

And now, I ask, what likelihood is there that any such readjustment can take place? It is the very reverse of what they are clamouring for outside : and it is easy to conceive of the derision with which my suggestion will be received by the liberal thinkers of the day, and even by many excellent persons in our own communion. Never mind that. The true readjustment is certain to come at last ; but not soon, nor now. And why not now ? Simply because it must begin by an act of submission to authority, which cannot be hoped for at present. And, if you ask why not, I will try to answer as briefly as possible, and with this will make an end for the evening.

It will be found impossible to readjust our modern society, and bring it into harmony with the Ancient Revelation of God, until that society is ready to submit to the words of the powers above us. It is impossible to hope at present for such submission because the whole community, I might say the whole world, English, French, German, Dutch, American, has been gradually poisoned by a philosophy absolutely at variance with the Christian Revelation and containing the reversal of all Christian processes. For some two hundred years that philosophy has been taught ; it has permeated everything ; it has become a kind of universal atmosphere ; it is inhaled, unconsciously, by man, woman and child ; it affects men in all the relations of life ; it comes to them through history, fiction, poetry, art, journalism, science ; it is everywhere, it shapes everything ; you cannot get away from that subtle vapour, which poured from ten thousand vents, chokes the entire air about you. Now this is the prime and potent agency, in the intellectual, moral, and religious life of this century ; it colours the thoughts, directs the studies, and decides the conclusions of all theological schools which dissent from the Catholic system. This is the spirit, which, speaking through good men whom it possesses, asks a readjustment of Christianity to conditions which it has gradually and subtly formed all through the world. What then is this philosophy ? Let me explain.

We are taught, by our old teachers, by those who subdued the ancient paganism and made the systematic theology which still rules among us, that there are two distinct spheres, the Rational and the Super-Rational, with which we men have to do. All truths belong to one or the other of these orders. Truths of the Rational Order are within the sphere of Reason ; and in dealing with them the Reason is in her right, and adequate, and sufficient. But there is another order, which also contains its truths ; and these are above and beyond the Reason. That which lies within the Rational Order may be discovered and proved by Reason. But in the higher order that is impossible. Truths of that order can never become known to the Reason by any investigation of its own ; and if, by any means, the Reason should arrive at a knowledge of their existence, she can but receive them ; she cannot demonstrate them, in the strict sense of that word. Powerless to discover, to prove, to explain one smallest thing in the Supernatural Order, the Reason must wait for light to see,

and when it sees, it must accept. But it is in that Supernatural Order, and not in the Natural, that the secrets of our existence are hidden; whence man came, what he is, why he is, whither he is going; the law of duty, the highest good, the solution of all doubts, the answer to all riddles is there. We *must* know those mysteries, or we cannot live aright. But to attain that knowledge, we need a revelation, a manifestation to us from that inaccessible sphere. And whatever comes to us through such revelation, we must hold, by an act of submission to the authority which discloses. That authority is not in man; it is God; the knowledge of Supernatural Truth comes not from investigation, experiment, argument or search; it is purely historical. It is made known by the Incarnate Word of God; it is preserved in that Church which is His Mystical Body; and we have naught to do but to accept, and believe, and live.

Now the philosophy of this world is the exact reversal of all this. It takes its point of departure in Universal Doubt; it makes the Reason the sovereign judge of everything; it assumes that the Reason, starting with the mere naked fact of self-consciousness, can demonstrate, step by step, everything that man needs to know. It is not atheistic. It holds that the mind can, by way of argument, construct a complete religion, a complete theology, a complete system of morals, and everything we need; so that there is no authority anywhere save that whereby man is a law unto himself. This philosophy has been glorified incessantly as the grandest of all discoveries, as the most sublime of all man's achievements. Men have drunk thereof to the full; they live of it now; at its bidding they have rejected the principle of authority, and all that hangs thereon; and they who deny the grace of Sacraments, the Christian priesthood, the Catholic system, the theology of the forefathers, deny them on the principles which have been insidiously infused into the spirit and soul of man by this modern teaching. By degrees, however, men are awaking to the true consequences of this revolt from the principle of authority. The system to which I refer, beginning with alleged demonstrations of the truths of natural Religion, has run through its course, after its own law, year by year growing less clear, year by year proving less and less, till we see the final result in the modern schools of skepticism and Agnosticism, the legitimate offspring of that worthy sire. The Human Reason, speaking to us through Des Cartes, announces that it is able to find out and demonstrate God. The same Reason, speaking to us through Des Cartes' great grand children, Feuerbach, Vogt, and Von Hartmann, announces that it can find out and demonstrate nothing at all, and that there is nothing beyond this world which man need know and regard.

That appears to be the secret of the trouble; that is at the bottom of the uncertainty and doubt, the darkness, the moral confusion and intellectual blindness of the day. It is with the boldness inspired by that Philosophy of Rationalism, that the dissenter attacks the Old Church, and the infidel insults the

Christian. Men are sick unto death; they know not of what disease. We know; and can tell them, that they have been poisoned by degrees, until the entire religious system, and after it the social, is filled with the virus. And the trouble now is, that they will not do what must be done. The philosophy which has formed and made modern thought, beginning with the assertion of the all-sufficiency and practical omnipotence of the Reason, and ending in the denial of any sphere or order above the Natural and Rational; this must be renounced, even as we renounce the devil and all his works, the vanity of this world, the lust of the flesh. And then we must back to the Christian Science, which, preparing the heart for God's Revelation, teaches that the Reason is powerless to discover aught in that realm which lies beyond its sphere, and as powerless to demonstrate what has been disclosed; that in the sphere in which man's highest happiness, his largest interests, his hopes of salvation lie, God is all in all, and God only can reveal what he needs to know; that when God speaks, we men have nothing to do but listen and be still; that after He has spoken, we have but to order the life after His words; and that man doth not live by bread alone but by those words which proceed out of the mouth of God; that they have been spoken to us in these last days by His Son; and that He continues with us, a Living Present Saviour, in that large and luminous mystery, His Kingdom, His Church.*

"And now Lord what is our hope? Truly our hope is even in Thee." We have no hope of a speedy reform, greatly as it is needed. It has taken two hundred years and more to corrupt society; it may take longer than that to purge the iniquity and to cleanse it from its sin. Only by the heavy chastening hand of discipline can men be brought back to the love of the truth, and to the discernment of its relation to them in their life. But that

*Let me call the reader's attention to a sermon by the Rev. William G. T. Shedd, D.D., Professor in the Union Theological Seminary, on the "Obstacles and Rewards of Orthodoxy." (A. D. F. Randolph & Co., New York.) The following passage is like fresh waters to a thirsty soul, in the midst of the idol-worship of Cartesianism, and its fruits. Twenty-five years ago, I began to study the philosophy of S. Thomas; it has been a shield and safeguard to me in anxious days; and now with a heart full of affection and reverence for that great Christian teacher, I rejoice in reading this and similar tributes to him, and in knowing that the reaction is fast coming, even where it might not be looked for.

"Pope Leo XIII., in his recent encyclical, perceives this truth and acts upon it. In reference to the defense of Christianity against the strenuous attack now being made upon it, he advises and urges his clergy to study Thomas Aquinas. No wiser advice has emanated from the Vatican for a long time. Protestant theologians of all denominations will agree cordially with the Roman Pontiff upon this point. No more powerful reasoning against atheism and materialism, no stronger defense of the principles of ethics and natural religion, can be found than that of the "angelic" doctor. And in respect to the doctrines of revealed religion, the enunciation and support which they have obtained in the *Summa Theologica*, make this treatise one of the bulwarks of the faith. What is distinctively Papal and Roman will not, of course, command the judgment of the Protestant; but this constitutes only a fraction of the sum total. The strength and energy, the acumen and industry, the absorption and devoutness of a mind resembling and equal to that of Aristotle—who in the school of Plato got the name of the Intellect—all this fine flowering and fruitage of the rarest human intelligence was consecrated life-long, in scholastic seclusion, and monastic abstinence, to the examination and defence of the essential elements of the Christian faith. The traveller from Rome to Naples sees from the railway, on the heights above Rocca Secca, the monastery where this ethereal spirit obtained some of his education, and did some of his work. The scene and the scenery are sympathetic and suggestive. The sharp line of the black mountain against the dazzling sky, with not a tree or a shrub to interfere between the earth and the infinite abyss of heaven, is emblematic of that keen and accurate vision that penetrates like a microscope, and that unyielding grasp that never lets anything slip."

is the Readjustment needed now ; not a surrender of Christianity into the folds of that Rationalism which has crushed the life out of so many poor souls, and almost out of whole communities calling themselves by the name of Christ ; no ! God forbid ! But a reassertion of Christian Theology, Christian Philosophy, and Christian Science ; a restoration of lost principles ; a revision of the entire conception of truth among those who love and seek it ; a readjustment of the views of the functions of reason, the rights and powers of human judgment, the limits to human speculation. That is what the world needs to-day. We think men can come to it, only by some very painful and very bitter road. When the causes which have first wrought destruction in the Church, amidst the applause of the Infidel, proceed to assail with like logical and pitiless method, all existing institutions, and seek to tear up society by the roots ; then at length will men see what it is that they have been madly worshipping in the place of God, and then at length may they come back to the old landmarks which the fathers set, and find once more security and peace under the invocation of the Thrice Blessed Name.

I believe that there are, this hour, among us, persons so completely blinded by modern errors and so wedded to the idols of their own hearts, that they would rather lose all religion and relapse into total indifference and general skepticism, than come humbly back to the old Catholic and Apostolic Faith. Whatever they may or may not admit, that system at least, dogmatic, sacramental, mystic, cannot, and must not, and shall not be true ; they will have none of it ; they would rather be without God in this world, than seek Him in a Sacrament, adore Him on an altar, or ask His absolution and blessing through a priest. That is the force against us ; the piled-up, ponderous, impregnable weight of prejudice wherein men have hardened their hearts all the life long. But there are signs, that, in another generation, we shall see a happier state of things. Many are softening ; they are willing to listen ; they are patient under criticism ; there are marks here and there of a disposition to surrender to Christ and the Church. There is less talk of internal, and more of external evidences ; there is, in quarters where we did not expect it, a recurrence to the historic argument for the genuineness of the Holy Scriptures ; there is much to cheer ; there will be more and more, if only some strong body will keep perpetually telling the truth, and holding up the light to them that long for it. That is the mission of our Church just now ; and of this I shall speak in my last lecture. Meanwhile let me ask your prayers, that the Lord will stand by and uphold those who represent in this generation the unchanging and unchangeable Gospel ; that He will not give them over into the hand of the enemy, but save them and give them grace and favour in the sight of all the people, and that through them He will set up a standard against the heavy downward drift of the spirit of this Time.

RITUALISTS AND ANGLICANS.

BY THE REV. A. F. NORTHCOTE, M. A.

[*Concluded.*]

THE second point in question is, How far may we claim as our own the teaching and practice of the pre-Reformation Church? Here we have comparatively broad lines to follow. To revert to primitive doctrine and practice, not to innovate or to destroy, was essentially the object of the Reformation; and although it is true that the contest eventually turned on the value and extent of the Sacramental system, yet the causes which produced the Reformation arose, not in the region of theology, but in that of practical religious life. It is in the corruptions of the clergy, the abuse of their sacred trust in the Confessional and at the Altar, the degrading superstition which had followed on their greed of money and power, in a word, in the entire demoralization of practical religion throughout the country, that we find the clew to the spirit of the Reformation. That spurious teaching on certain important doctrines of the Faith prevailed in the English Church in the sixteenth century, no faithful member of her communion will now deny; but the extreme care of our Reformers to retain the spirit of Catholic teaching and practice, and their evident anxiety to assert their oneness with the rest of Catholic Christendom, as proved both in the original preface to the Book of Common Prayer, and, fifty years later, at the Hampton Court Conference, demonstrate with sufficient clearness their great desire to retain the spirit of Catholic teaching and practice. The reforms which the English Church effected at this time were strictly within her rights as a national Church, of which rights, as Hooker demonstrates,⁴ that of self-government is "one of the very chiefest," and one which in no degree nullifies her union with the rest of the Church Catholic. Every one at all acquainted with liturgical history knows that each individual Church—and indeed most important dioceses within national Churches—retained until comparatively modern times the right to use their own liturgies. Of such rights our own ancient "uses" of Hereford, York, Sarum, and Exeter are instances. That these rights of many churches in southern Europe ever lapsed is mainly due to the undeviating policy of suppression pursued systematically by the Roman Church. In England "the most weighty cause of the abolishment of certain ceremonies," says the apologists of the Prayer Book, "was, that they were so far abused. . . . that the abuses could not be well takeaway, the thing remaining still." But they add: "In these our doings we condemn no other nations, nor prescribe anything but to our own people only." Assuming then that the reform of abuses, and not such radical changes of faith and practice as

⁴Bk. iii. ch. 14.

would have involved severance from Catholic antiquity, was the basis of the Reformation, we may assert that the English Church, in common with all other branches of the great Catholic body, is founded on the Church of the first seven centuries, from which she draws her authority to teach, and the privileges of which are her inalienable inheritance. All this the Revivalists of 1830 recognized, and laboured to establish, and the Anglicans of to-day will admit in theory. "But," say they, "why not be content with teaching the doctrines of primitive Catholicism, and refrain from forcing on the Church a Ritual, concerning which the primitive Councils are silent, and which, if not actually alien to the spirit of the Reformation, can only be established at cost to the Church of our own day, by reason of its apparent identity with modern Roman usages?"

To this it is answered:

That Ritual is the exponent of, and the inevitable outcome of, Catholic doctrine, and that the very fierceness of the contest, which now rages around it, is itself a proof of its value and importance. It is true that the question of Ritual is one which we meet with but seldom in the decrees of those early centuries to which we appeal. But this cannot fairly be used as an argument against it, and the answer of Gregory the Second to the Iconoclasts concerning a single detail of Church practice, might be made with still greater point to the opponents of Catholic ritual as a system. Leo the Isaurian argued in his controversy with the Bishop of Rome that in the six Œcumenical Councils there had been no mention of the use of images. "Good reason!" exclaimed the Bishop; "when did you ever read that one must eat and drink in order to live? The use of images has been transmitted to us as a custom not less natural." However scanty may be the records of the Early Church, we know from the testimony of Eusebius that, simultaneously with freedom of worship, sprang up, at each period, within the intervals of persecution, stately churches and solemn Ritual. It would indeed be impossible to believe that such a magnificent system of worship as was established immediately on the peace of Constantine could have been at once fabricated, had not the traditions and the materials for it already existed. Without, however, appealing to that splendid period of Catholic worship which succeeded to the age of persecution, it may be said, that so far as we are acquainted with the worship of the Earlier Christian Church, a dignified Ritual was unquestionably maintained. Without doubt it was in that it was an exponent of the Faith that its essential value then consisted. It was around the Sacramental system that the Ritual of the Early Church grew up, and by the means of which it was found necessary alike to teach the importance of the doctrine, and to restrain from irreverence. The extreme care for the minutest details connected with the service of the altar, shown in the rubrics of the oldest Liturgies extant, proves the great importance which was attached to these matters in the earliest times to which we can refer. And although it may be answered that all known Liturgies

have gone through a gradual development, yet it is unquestionable that in their main order they have been handed down from primitive ages. Thus, for instance, the Ritual of the "Veils" or curtains hung before the sanctuary (afterwards superceded in the Western Church by screens,) which were only withdrawn at the time of the Communion of the people, and which formed such a central part of the Ancient Sacramental Office, had been, we know, a long-established part of Church Ritual in the time of S. Chrysostom. And many points of Ritual for the retaining of which the English Clergy have to bear the odium of reviving Roman practices, such as the mixed chalice, unleavened bread, the use of ornamental lights, and of costly materials for celebrating the Eucharistic service, were expressly ordered by the Church of the second and third centuries. Neither is it even fair to assert that the clergy have created the demand for Ritual which undoubtedly exists in the present day. Whenever, in the history of the English Church, there has been what is called a "High Church movement," as there was in both the seventeenth and eighteenth centuries, a desire for, and effort after, a seemly Ritual in the service of the Sanctuary has gone side by side with it. So also was it in the religious revival of 1830; and there are many who must remember the time when details such as are now accepted as natural adjuncts to the reverent performance of Church service, *e.g.* the surplice, the comely altar furniture, or the vested choir, were objects of the noisiest contention, and made the excuse for attacks on the clergy as virulent as any of those of the present day.

It is also urged by the Ritualists that to call Catholic Ritual "Roman" is an inaccuracy as fatal as that mistake which confounds Catholic doctrine with Roman dogmas. "In truth," says Hooker,⁵ in answer to a similar accusation, "the ceremonies which we have taken from such as were before us are not things that belong to this or that sect, but they are the ancient rites and customs of the Church of Christ, whereof ourselves being a part, we have the self-same interest in them which our fathers before us had, from whom the same are descended unto us." And he instances the custom of using unleavened bread for the Holy Eucharist, showing the absurdity of contending against that ancient tradition merely "because such bread the Church of Rome, being heretical, useth." To descend, however, into closer details, we may assume that it is in consequence of the ceremonial with which the Ritualists have surrounded our Communion Office that they are really supposed to have justified the accusations of Romanizing. Yet if the principal points of contention were granted on the ground of universal Catholic usage—*viz.* those of a distinctive vestment, the mixed chalice, the position of the celebrant, the seemly altar-furniture—minuter details would scarcely be worth contention on either side. Granted that the Ritualists, in arranging an harmonious order of ceremony, have

⁵Bk. iv. ch. ix.

adopted minor usages of the Roman Church, should it not be borne in mind that our Communion Office was constructed out of one, the framework of which was substantially identical with the Roman Liturgy, and which it follows in its main order and sequence?

The Convocation of Canterbury has recently arrived at a decision on these questions. This is not the place for a discussion as to the advisability of an unreformed and therefore unrepresentative Convocation deciding on a question of such importance as the alteration of the Book of Common Prayer. But it may be not altogether out of place to make a few remarks on the actual result of their labours.

The first point that strikes one is that the Convocations of Canterbury and of York are not at one on the question of Ritual, and that therefore, on this ground at least, legislation is, or ought to be, impossible for the present. To both Convocations was given the same task, and the vote of the one should not be allowed to override the expressed opinion of the other, especially as the York Synod is the more representative of the two in its constitution.

But with regard to the vote of the Southern Province, what has it shown except that the contention of the Ritualists is right? The Ornaments Rubric has been preserved in the most emphatic manner; and the explanations of it given by the Privy Council have been rejected.

If the amended Prayer Book were to become law by consent of Parliament, all other laws to the contrary notwithstanding, the ornaments of the Church and ministers used under authority of Parliament in the second year of Edward the Sixth would be pronounced legal *until further order be taken by lawful authority*, the minima of ornaments *for the minister* being a surplice, stole, and hood, with the alternative use of a black gown in preaching. These vestments being used, the *other ones shall be retained and be in use, &c., unless a bishop gives a formal monition to the contrary*, which monition is a legal document given in open court, and subject, like all other legal sentences, to be appealed against. But over and above all this there is the most important fact that the addition to the Ornaments Rubric only touches the ornaments to be used by the minister, and does not apparently touch the ornaments of the church. Consequently, candles, crosses, if not crucifixes, wafer bread, incense, banners, thuribles, water cruets for the mixed chalice, &c., are once more placed out of the reach of legal quibbles, having been enjoined by the Rubric beginning "And here it is to be noted," and ending "repeal the 24th, 25th, and 58th of the Canons of 1604," and ratified by the Act which shall enforce this amended book.

The third question at issue between the Anglicans and the Ritualists is, "Are the English clergy justified in re-establishing an order of Ritual, however legal, to which the bulk of the nation is opposed, and which exposes the Church to such a convulsion as she is now passing through?" It is argued that the Ritualists

themselves do not pretend to be able to bring forward any universal rule of Ritual which can be considered as binding on the Church, and, moreover, that the very character of our offices and their divergence from those of Rome have made a new plan of Ritual necessary. In answer to this, the Ritualists reply that modification is not innovation. The offices of the English Church are formed on the same framework as those of the rest of the Catholic Church, her Sacraments are the same, and the order of administering them is only a difference of detail between her and other Churches.

In regard to the main objection that the pressure of Ritual on the Church at the present crisis is subversive of her peace, its defenders answer that they have no choice as to their present duty, nor any doubt but that, in bearing the burden and heat of the day, they are fulfilling their appointed task, and are doing their best for the Church of the next generation. Every thread of precedent binds the tighter, and makes freedom, or appeal to long-lapsed rights, the more difficult. In following a policy of compromise, they deem that they would be binding a heavy burden on the shoulders of the coming generation who, trained by them, will assuredly demand a Ritual in accordance with their Catholic teaching; and that to postpone the contest would result, not in Reformation, but in Revolution.

In an able and interesting letter on Ritualism⁶ which appeared in this Review it was assumed that the English Church had ceased to be a branch of the Church Catholic, by reason of that supposititious break in the continuity of its succession which the Romans are never weary of asserting to have taken place. If this were so, if all—Anglican and Ritualist alike—who are concerned in the battle which is now being fought to the bitter end, did not believe with an unshaken conviction that the English Church is, by virtue of her Orders and her Sacraments, as true a branch of the Church of Christ as any other, there would not exist the bond of union, to which we have here appealed, between these two great parties within the Church. Then indeed would Ritualism be what the Abbé Martin imagines it to be, a mere vague yearning after communion with the true Church Catholic; then indeed would the position of this Catholicizing party in this country be untenable in reason or logic, and the collapse, which the Abbé from his assumed ground predicts, imminent. It is strange that one who has so clearly seen and boldly testified to the extraordinary spiritual power of the Catholic movement in the English Church as to state emphatically that "wherever in the heart of the English nation there is any remnant of religious sentiment, it is drawn towards Ritualism," should not have gone the step further of inquiring whether such a revival, extending over a course of nearly fifty years, could be a moral possibility, were it based on a mere fallacy. However, it is not within the

⁶"A Roman Catholic View of Ritualism." By the Abbé Martin. *Nineteenth Century*, February, 1878.

scope of this paper to deal with the Abbé Martin's side of the Ritualistic question; and we must pass on, thanking him for a charity which stands out brightly by the side of the temper manifested by many of his brethren in England.

Finally, it is urged against the extreme party in the Church that they are revolutionary in their theories if not in their avowed objects; and that they wish to bring about such an entire change in the government of the Church as this country is neither prepared for, nor desirous of. It may be that some of the prominent members of the party are *doctrinaires* in the matter of Reform. Assuredly there never was a reformation effected, or even attempted, since history began, without doctrinarianism; and it is often the most high-souled and self-sacrificing members of a party who, in the bitterness of repeated disappointment, commit themselves to impractical and fatal theories. It must be admitted, however, we think, by candid people, that if, for instance, the disestablishment of the Church has been the object of the Ritualists, they have been, as a party, singularly silent and patient for a long term of years under a form of government which has pressed with a continuous and great weight on them, and almost on them only. But in fact, although the Ritualists are, from the position which they have chosen to occupy, the chief sufferers, the present state of Church legislation is one which all true churchmen must feel to be deplorable, and to be one so opposed to all the instincts of justice-loving Englishmen that, were not the prejudices of all sections arrayed against the Ritualists, reform must ere now have been effected. No churchman can regard without great apprehension the dispensation of power granted to secular judges, who need not necessarily be churchmen or even Christians, to decide intricate questions of Church doctrine and practice.

Nor again can an undignified spectacle, such as was seen a short time since, be regarded without pain, when a learned judge felt compelled to occupy a considerable portion of his judgments, by endeavouring to prove the authority of his court to be what three other learned judges had decided that it was not. And this too when, in the meantime, the unfortunate clergymen, who deem it to be their duty to refuse acknowledgement to the court in question, on the very ground of its authority, may be suffering imprisonment or deprivation.

If indeed it be true that, in despair of justice or reform, the advanced party in the Church would, of two evils, prefer that the State should exercise its furthest limits of power, and deprive the Church of her inheritance, is it to be wondered at? Radical Reform is sometimes the only safeguard from revolution, and may become, under certain circumstances, the truest Conservatism. If the legitimate freedom of the Catholic Church in this land be indeed imperilled, and her foundations shaken by continued union with the State, the disaster of a final rupture of such union can only be postponed—it cannot be averted.

MAN'S NATURE IN RELATION TO THE OLD AND THE NEW DISPENSATIONS.

BY REV. W. D. WILSON, D.D.

[Concluded.]

AS the human beings become numerous in any locality one of two things would result—either a resort to industry—to provide the means of living, or migration. And the emigrants are not likely to have been the best specimens of character in those early times any more than they are in general now.

One other alternative is possible. Men who would not migrate *nor* work, were sure to resort to some of these means which we now find everywhere in savage life, for checking the increase of population, as child murder, cannibalism, &c. The weak would not be provided for, but neglected and oppressed rather. The strong would become more brutal and selfish by the very means they had resorted to, to save themselves alive.

And even among the more industrious and generously disposed, new trials of character would arise, even temptations to violence and fraud would constantly present themselves.

Have we here a state of things like that described in the sixth chapter of Genesis, as having just preceded the Flood?

With all this degeneration and increasing corruption, savagery and brutality thus grew up, and Polytheism, that replaced the knowledge of the One God whom their earlier ancestors had worshipped, and with it all that restraining and elevating influence which came from the belief in the existence of a "Father in Heaven," "whose goodness is over all."

And we know *now* how this ignorance of God came. At first these early worshipers and "unconscious monotheists" had no name for the Object of their worship. They said as we now say, "It dawns, it rains," &c. But they soon passed from the worship of the Creator, the nameless It of a first and primitive simple theism, to the worship of the creature, the dawn, and the sky and the clouds. Or, as among the Shemitic races, they took "the Almighty," Al, Baal "the Ruler," Moloch "the King," &c. to be separate gods instead of the One who is the Almighty King Ruler, and in all cases their ideas of God became corrupted, their fancy and imagination came into play and men made to themselves gods after their own liking, until their religion from being a comforting and elevating sentiment, became a degrading superstition, and in many cases a promoter of tyranny, cruelty and the most beastly licentiousness.

Had St. Paul this in mind when he wrote the last part of the first chapter of the Epistle to the Romans beginning at the 19th verse? With all we now know of the subject he could hardly have described it better, had he known it also.

Do you say that in all this I am drawing history from pre-historic times? Well, I am writing only what modern scientists, of

one class and another, and all combined, say that they have proved by scientific methods alone, must have occurred in those times when of history, in the modern sense of the word, there was none.

And it is to my mind a striking confirmation of the claim to a special inspiration for that early Mosaic Record, which professes to give some light on the early history and condition of mankind, and of the causes which, through all these long centuries, were at work to make man what he was, and where he was when we find him as history opens upon the early nations of the world.

If Moses had the traditions that had come down from those early times, and had only the traditions, he was wiser than all the other men of his age, in sifting the chaff—for there was an immense deal of it—from the wheat, and presenting for us, not only what it was most necessary for us to know and in the way to be most effectual for the accomplishing of his object, but also, and still more strikingly, in a way not to conflict with what the men of science in after ages should find to have been the facts in the case.

No two men with a full knowledge of all the facts in the case, writing however for entirely different purposes—both of them obliged moreover, to make only a very brief statement, could have written accounts that would have been more entirely in harmony with each other than the Mosaic Record and the accepted results of modern scientific investigation.

And if Moses had anything more than the common traditions of the age in which he lived it was certainly inspiration. It certainly was not modern science.

In the state of things just described Abraham was born. His soul revolted against the idolatry and the polytheism of his age, as well as against the moral corruption and the violence that prevailed everywhere around. And he, wisely and justly as it seems to me, ascribed the latter to the former, the violence and corruption to the ignorance and neglect of the One true God, as an effect to its proper cause.

He migrated from his early home, established the worship of the one God as the foundation of the life and the manners as well as of the prosperity and the future greatness of his posterity. He isolated them from all others, and hedged them in by the observance of a painful rite, significant of moral purity, as well as promotion of health and cleanliness; and wandered far off to the west, seeking a region of greater purity, and freedom for a higher type of life.

Was the hand of God in all this? So Abraham thought and so the sacred writers have represented it.

Modern historians, and writers of the philosophy of history may disregard or distrust or reject this claim, but they and we must all be agreed in regard to the main facts considered as historic facts.

And may not their way and ours be only two different ways of explaining the same thing?

Two men approach a modern manufacturing establishment for

the double purpose of gratifying curiosity and studying the phenomena presented. One is struck by the wonderful complication and accuracy of movement which is apparent in the machinery, the other has his attention arrested by the immense force of water or the steam as seen in its power to propel the driving wheel. Both go away with half views; and one talks of the machinery as though there were nothing else to be thought of, or had been nothing else to be seen when he was there; the other can speak of nothing but the tremendous power of water or steam.

But they do not contradict each other; they may have only different views or theories of the same facts, or they may have only different objects in speaking of what they saw. Or each may possibly suppose that what he saw was all that there was to be seen, or that was worth seeing.

In a few generations after Abraham's migration to the West, Moses led his posterity from Egypt into the promised land, where they were settled with a religious worship and ritual, and a civil polity which, as I have remarked, worked out some of the most marvelous results known to history.

The unity of the God-head was the corner-stone of their polity as of their religion. They knew nothing of "the laws of nature," nothing of "the rules of health," nothing of "the principles of political philosophy," or the teachings of political economy. They looked at nothing and thought of nothing in a philosophical way or as a matter of science. With them everything was a matter of religion; they received it as a command of God, obeyed it as an act of faith and submission, and looked for prosperity, health and happiness, not as results that came as the consequences of the observance of natural laws, or of political wisdom and shrewd statesmanship, but as the gift of God, a reward for obedience to His will.

But nevertheless their system accomplished some most wonderful results. Intemperance—or drunkenness and licentiousness were brought to an end. Greater health and longevity than had been found elsewhere, was secured. Idiocy and insanity became proverbially rare, so that over and above what we have so often spoken of as "the preparation for Christ's coming," much else of a most desirable character for all people was accomplished also, a result which we may add, no other system of polity or religion has ever accomplished, and which no atheistic system of science or humanitarianism gives hope of accomplishing elsewhere.

But it was a result of faith and belief. Those early Jews were not perhaps wiser in their day than other people, not by any means so wise in a worldly or scientific sense as Greeks and Romans were after them. They never would have accepted their religion and polity as a mere matter of preference, or from any mere conviction of its intrinsic superiority; or from any appreciation of the results it was to secure, such as I have named, in the far off future. They accepted because they believed God had spoken to them by Moses; because they dared not disobey, and

because, we must note the fact, the authority and administration of their law was so rigorous and exact that nobody was allowed to disobey, and disobedience was punished with death.

We speak of "the laws of nature," and "the rules of health" as the means and the way to well being and longevity. They regarded these things as the gift of God; *we* consider them as the consequence of natural laws. They looked upon them as the reward of obedience to God. Are we wiser than they? Were they wiser than we are? Or is there a higher and more comprehensive wisdom than either theirs or ours which is to include them both—ours and theirs, and be the guide of men in the future?

This brings us to a still more central and profound thought underlying the whole subject.

Recent scientific investigations, undertaken and prosecuted not much in the interest of religion, have developed the law of heredity and inheritance which goes far to explain the phenomena of which we have been speaking as resulting from the Jewish Dispensation, considered as the combined system of religion and State polity.

We are all familiar with the doctrine of inherited disease. We speak of consumption, of gout, of rheumatism, of insanity, &c., as inherited.

We are not quite so familiar with the fact that all these diseases which are inherited, or inheritable, are the products of vice in some past generations, and for the most part the products of one of the sins of the flesh, as lust, drunkenness or gluttony.

Nor do we so fully understand and appreciate the fact that any trait, virtue or habit acquired by effort and self-control is transmitted, or at least some tendency towards it is transmitted to a very large extent to our posterity. Every good act we perform is not only a righteous act in itself, but it makes us better—more likely to do right in the next succeeding case. And more than that, if we persist in our good to the end, we transmit something of the good we have acquired in and for ourselves, to others as a blessing, and a benefaction to future generations.

Thus the isolation of the old covenant people brought them directly under the law of heredity and constant improvement of the race, in both a moral and a physical point of view. It kept them where the conditions for the operation of the law could not but be observed.

And we have seen the result in an *improvement—a very great improvement, in both moral purity and physical vigor.

And here we touch upon one of the profoundest and most controlling facts in all the Philosophy of History—the fact namely, that nearly all real progress has been effected by means which the men who were subject to them neither chose nor understood and appreciated. By faith in what they did not and could not comprehend; by superstition, that awed them into compliance, or by force of circumstances which they could neither control nor escape, they were led and compelled to act in a

certain way until that way of acting became an instinct or part of their nature—"second nature"—an element of civilization and of humanity ever afterwards. Many—nearly all of our best virtues and qualities have come in this way.

Now this fundamental idea was doubtless preserved and continued though in a changed form, in the Christian Dispensation. The isolation here was not and could not be *physical* or determined by geographical limits. It was spiritual rather—a part of the Religion itself.

Baptism was prescribed as an initiatory Rite. The Holy Communion was instituted as a perpetual and oft-recurring bond and sign of union. And the power of excommunication was given to enable the Church to eliminate every one who would not conform to its discipline in leading a sober, righteous and godly life. But of this we will say more in the next Lecture.

Great importance is attached to Baptism, the initiating rite. It is regarded as a Sacrament both because it is a bond of union and badge of distinction, and also because it is an outward and visible sign of inward spiritual grace.

And theologians have disputed much as to the nature of this inward and spiritual grace, and the good effects of Baptism, if there are indeed any, when it is taken alone and by itself.

But here as elsewhere it is evident that the writers of Holy Scripture were not giving *definitions* to satisfy the intellectual wants of scientific men and speculative theologians; but they were giving *directions* to duty, for those who had already so much faith that they were desirous to know what to do in order to do it and be saved.

In that most remarkable conversation with Nicodemus, our Lord speaks of Baptism as a "new birth," or as it is given in our translation "born again." But I prefer the more literal translation "begotten from above." And if we are to seek for any definition or scientific comprehension of the nature of the spiritual effects of Baptism, and there can be no scientific comprehension or account of this or of anything else without a definition—the difference is very important. In the one case the words refer to the act of begetting and in the other to the fact of birth.

For Christ Himself there had been claimed a supernatural begetting in the act of incarnation, and His words in answer to Nicodemus when taken in their most literal sense, suggest an analogy to His own human origin, "begotten from on high."

But in any case the language is figurative, and suggests what the words do not fully explain. This is manifest from the question of Nicodemus and our Lord's reply. The objector saw, and Christ admitted, that they could not be taken in the literal sense. But we may safely infer from the circumstances of the case that the words that were used were the most suggestive, and the least likely to mislead, all things considered, of any that could have been used on the occasion and for the purpose then in hand.

But what does Baptism accomplish. What is its nature? This is ever the question which the Aryan mind is constantly putting

to the teachers of religion, a question which the Israelites—that branch of the Shemitic family through which Christianity came, seldom asked. And it grew out of a want which they but little felt. They were essentially a faithful and obedient people. We are constitutionally sceptical and speculative. They wanted to know, when they cared to know at all, only that they might obey and do; we that we may understand and complete our theory or our system.

And this Aryan peculiarity must be respected. They or we rather are the dominant race now, and are undoubtedly to be in the ascendant throughout all the future of the earth's existence. If Israel is to be gathered in and the heathen to be converted, it is and must be through our instrumentality. And if Christianity is to remain and prevail, as I have attempted to show in a former Lecture, it must be what we of the Aryan race understand and make it to be.

Moreover this Aryan peculiarity is what was held in reserve during all those long centuries while the Hebrews were preparing for the coming of Christ, as the force that was to take the new Religion and carry it to the uttermost parts of the earth and administer it to the latest times.

St. Paul expresses this very forcibly, Acts xiii: 46. Then Paul and Barnabas waxed bold and said, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you and judge yourselves unworthy, lo, we turn to the Gentiles." And the Gentiles received it.

Now precisely what the inward and spiritual grace in Baptism may be we may not be able to say. It may be a mystery above our comprehension. There is no doubt the early teachers of Christianity regarded it not only as a transition or transfer of the recipient of that Holy Sacrament from the kingdom of this world into the Kingdom of God and of His Christ, conveying the forgiveness of sins, and what is even more than forgiveness, the washing of them away and out of the soul altogether. But they also regarded it as effecting a change in the moral and spiritual nature of the person who received the baptismal ablution.

We cannot doubt that Our Lord meant by the effect of Baptism just what it really accomplishes. If we look at it from an outside view we see at once that it transfers over into the new spiritual relations, which make up the fellowship of the Saints, or those who have been sanctified and consecrated in Baptism; and it puts them in the way to receive all the benefits of that association, Christian nurture, sympathy, strength and restraint. It makes the individual one of the *spiritual* Israel, isolated from the corrupt and corrupting influences of the world, not now by physical conditions and geographical limits, but by the fellowship and discipline of the Church.

It effects a great change in one's relations to God and to humanity. This we cannot deny. But whether the rite of itself and alone, without the beneficial effects of nurture, sympathy and restraint which belong to the fellowship in the Church, we may never be able to decide.

Nor is it, that I can see, very important that we should decide and understand precisely what are the effects of Baptism *per se*. It is to be regarded as part of a system, one and one only of the means of salvation. And like the heart in the body or any other vital organ, it is essential to the life so long as *it is in the living body*, but of no use whatever for any of the purposes of life when taken out of the body, or in a body which is already dead.

But in the living Church or any live branch of it, which is itself alive and in its integrity, we cannot doubt that somehow or another Baptism is the beginning of a new life or rather of a new condition and mode, which under proper influences and conditions will result in some new developments and further progress for humanity.

And I think too that besides, and over and above all the spiritual influences that pertain to the personal experience of the individual, we have a right to expect some outward and general results that will appear in history and make one of the factors and forces that are to determine the future of humanity.

Baptism has never been tried, that I know of, where there was no pretence of a Christian Faith. In the few and rare instances in which it has been omitted, neglected, or underestimated by sects, professing some form of Christianity, the loss of all signs of spiritual life has soon followed, and the members have been scattered and lost in the multitudes that are without name, or do not claim to be recognized as Christians.

And in case of those sects that have been cut off from the communion of the Church, and have retained Baptism for a while, history, whenever it has had time to mature her results and tell her story, would seem to show that their Baptism did not help them much. They were cut off from the true Vine. They dried up and perished.

With regard to individuals the case is different. It is not so easy to see how far or in what way his Baptism was a beginning or help and an influence to his subsequent experience.

The facts that are known, however, are sufficient to teach us that the Sacrament is to be held in "most reverend estimation" and used with most devout regard to its sacred purpose and significance, wherever it may be had.

The subject of the regeneration of humanity in and by the Christian Church, will be the subject of the next Lecture.

For the Church Eclectic.

CHURCH PRACTICE AND CHURCH PRINCIPLES.

BY THE REV. WM. CHAUNCY LANGDON, D. D.

IF it be true, as has been said, that the tides of ecclesiastical and religious thought which ebb and flow in our English mother Church reach us and are felt in their influence upon our

own Church life about ten years afterward, then *we* may profitably apply to the present time the very philosophical argument on the "Course and Direction of Modern Religious Thought" which Bishop Ellicott contributed, in 1870, to a volume of essays entitled "The Church and the Age."

In the bishop's words—as applicable here and to-day as any new ones—"There is now a large and increasing class of deeply earnest men, with whom it is impossible not warmly to sympathize, who, with acute perceptions, highly cultivated minds, and a clearly-defined earnestness, are seeking, aye, with prayers, for some solution of the inscrutable problems that present themselves." "Each Christian thinker," we may then hear the bishop solemnly saying to us, "each Christian thinker has now his opportunity, let him not be slow to use it; each earnest man who feels he has his message, let him not be slow to deliver it. There are thousands and tens of thousands of waiting hearts craving to believe, hungering after something better than their own doubts and negations, listening with almost passionate interest to anything that might, even for a moment, assume the most shadowy form of an answer to their deep soul questions, and turning away with a sorrow and depression that no words can describe when the shadowy answer recedes into the tomb of common religious platitudes, or of wonted but safe conventionalities."

Every word of this is as true here among us to-day as it was in England ten years ago. Nay, since this was written it has only been growing every year more and more true there; and every year, for some time to come, it will here also be more and more intensely true. And, here as there, it is and it will be only the simple eloquence of an earnest and transparent sincerity that can obtain a hearing for the delivery of its reply to such doubts and questionings.

Now, are we, as a body of Christian ministers—we, bishops and clergy of the Church—are *we* so clear in our own convictions, so single-hearted in the one great purpose of our ministry, so thoroughly persuaded that we *are* ministers of Christ, so unselfish in our conceptions of the work given us to do, and broadly Catholic in the range of our religious sympathies, that we are fitted to minister to the spiritual needs of such an age? Fathers and brethren, what say we? The principles of our ordination vows—the principles on which the Church received us to her service, and by which, therefore, she claims that she should be judged by the world—plainly charge us with *just such a ministry as this age needs*. Are we, *in* that ministry, so faithfully exercised in the practical application of those principles that every year we are made stronger in them, and better and better able to bring them to bear, as the governing principles of our ministry, upon those around us? Are those principles so faithfully bodied forth to the world, in that parochial life through which alone the Church practically addresses herself to far the larger part of educated and thinking men, that they are impressed with the reality of her embassy?

I am persuaded that they are *not*. I believe that in this I share the conviction of a *very considerable* number of our bishops and clergy—yes, and of our laymen as well. I *know* that in the eyes of many thoughtful lookers-on, whose spiritual needs and cravings must be met—if at all—by something more than an attractive and solemn ritual, or even than charitable activities, the practical working of our parish system seems rather to imply the *negation* of those Church principles.

Considerations such as these *force* upon us the inquiry whether our working polity and traditional machinery will longer satisfy the conscience of the Church. The issues which now, therefore, present themselves to us are wholly other than such as stirred our fathers and our grandsires in the faith. The great controverted questions in the Church some fifty years ago were *theological*; those of five and twenty years ago were *ecclesiastical*, and divided Churchmen as High and Low. The young clergy of the present day scarce enter into the meaning of such party terms, and have no practical use for them. The questions which now demand our attention above all others are those of *polity* and the practical ways of doing the Church's work, and of bringing to bear upon the world the spiritual power of the Church's real life.

So long as our attention was taken up by such questions as those concerning free-will and justification by faith, or even by the discussion of so-called Church questions—of apostolic succession and of sacramental grace—so long ministers and people alike mechanically accepted the conditions under which they were brought together as they found them, whether those conditions bore the impress of old Maryland and Virginia Church and State establishments or that of New England puritanism. But these ecclesiastical questions, resulting in a quickened sense of ministerial responsibility and a steadily-rising standard of clerical duty, have brought us logically and inevitably to a new class of questions, to one or another of which much of the most earnest thought of the Church is now beginning seriously to address itself, under this growing realization of the spiritual needs of the age, and, consequently, of the necessity that the Church should conform her practice more closely to her professed principles.

Very many are the local or special forms in which such new issues present themselves—and, of course, they appear far more frequently in some concrete form than as general propositions; but they may all be ultimately referred, perhaps, to these:

1. The true nature of a parish and its relations to the diocese.
2. The use and mission of the sacred ministry.
3. The mutual adjustment of clerical and lay functions in the Church.
4. The financial principles of Christianity.
5. The use and purposes of houses of worship.
6. The place of the cathedral system in the American diocese.
7. The subgroupings of dioceses in our national Church or the "Provincial System."
8. The Church's responsibility for her scattered children, at home or abroad, out of the reach of ordinary parish influences.

9. Her relations, actual or possible, to other ecclesiastical organizations, from which she is now separated by grave differences of faith or polity.

Now, in the fifth of Bishop Huntington's papers on "Secular Disorders and the Law of Church Life" (*Churchman*, January 11th, 1879,) in speaking of free churches, he said: "Probably it will be found that the system is a related part of a cluster of Church principles, which have a spiritual and structural unity among themselves, and really succeeds only when these have become familiar and established in the religious habits of the mind."

The Bishop here lays his finger upon a most important truth; for these are indeed a class of questions which have a very close affinity with each other, and some of which, certainly the first five of those just named, have a manifest "spiritual and structural unity among themselves" as questions—for if these be critically and analytically examined, one by one, they at least will be found but parts of one all-comprehensive antagonism between two perfectly distinct systems of practical Church life. The essentially secular corporation which we call "a parish," and which has come down to us from the conditions under which our American Church first organized herself, is the centre around which the one has grown up, or out of which it has been developed, in accordance with its own characteristic law of self-dependence and provision for self. The Prayer Book conception of the Christian ministry is the centre from which the other is unfolding and attempting to put forth its powers, in accordance with its own fundamental principle of "self-sacrifice and self-impartation" and oneness in Christ.

If, then, a ministry inspired by this *latter* conception are ordained and sent forth, and are then called to the charge of parishes based upon the *secular* idea, and controlled by the habits and customs which have grown out of it, what could possibly be the result, sooner or later, but the development, more or less over the whole Church, of an antagonism which has been latent only so long as the attention of the Church has been drawn in other directions, or where the circumstances were, on the one side or on the other, exceptional? In proportion as the clergy have, as a body, more and more deeply entered into and felt the power of this Prayer Book conception of their office, and of its purpose in the Church and in the world, in that same proportion have they, more and more widely and conscientiously, begun to resist or sought to modify, in one point or in another, the secularities of the ordinary parish life as it has come down to us. But, on the other hand, in proportion as the traditional parish has become more secularized in spirit by the worldliness of society around, and in proportion as circumstances have placed the control in the hands of those who have not been raised to a true appreciation of the purpose of the ministry, in that proportion also have all such efforts been resisted in turn, and the clergy been either constrained to yield to the strong grasp of the parish upon their power to work, and indeed upon their very means of life, and ad-

just themselves to the state of things as they find it, or be worsted in the unequal contest.

Out of such antagonisms between the secular parish and the Prayer Book conception of the ministry, and out of the slow yet steady progress of Church thought and the unresisted efforts of those clergy who have been so fortunate as to have lay co-operation and support, has arisen the class of questions already cited. In the presence of such antagonisms and of such momentous issues there are three distinct positions which may, and which will, of course, be taken.

First: It must be expected that those, clergy or laity, who from constitutional temperament tenaciously adhere, so far as the changing times will permit, to the traditions of the past, and for whom *quieta non movere* is ever a wise motto; and those who have neither felt the evils of our present system in their own persons nor taken special note of them in the experience of others; or who, having felt or noted them, have yet not realized their causes—it must be expected that these will stoutly defend the present state of things, or at least think the discussion of these, or some of these, questions wholly uncalled for.

To very many the independence and practical isolation of each parochial organization is a fundamental characteristic of a sound ecclesiastical polity. To many the right of each parish to hire its own ministers as they will, and for such time as they continue to make themselves acceptable to those who furnish the means to pay for their services, and to dismiss them without any reference to the spiritual interests of the congregation or community, is a business matter of course. To many the selling and renting of pews, because customary, is therefore the simplest and most rational, *i. e.*, the most business-like way of raising the means for the support of public worship. To many the cathedral system seems the climax of impracticable and purposeless ecclesiological theorizing; and the provincial system little better than a clumsy attempt to relieve the present unwieldy proportions of the General Convention. To very many, finally, comes no consciousness of duty to those who are indifferent to the provision of religious privileges for themselves, to those out of their reach, or exposed, instead, to the influences of Romanism or infidelity; nor sense of our share of responsibility for the weakness and comparative failure of Christianity which results from the present divisions of Christendom. For all these there is, of course, much material for legitimate argument, let it be freely and fairly urged by whoever will. But the field is virtually abandoned if, when Christian thinkers seek, in the fear of God, to deliver the message which they feel has been given them, it is thought to suffice, in default of argument, to call their motives in question, or to attempt to silence them by protests and personalities, after the wretched fashion of the politicians of the day.

Second: The natural consequence of immovable conservatism is revolution. The natural consequence of the position taken by these just referred to is that others are coming forward everywhere.

who feel the evils now under our discussion but too deeply. Every attempt to suppress a calm and thoughtful inquiry into the causes of these evils—to denounce a wise and patient search for the true remedy—but intensifies the determination to break wholly away from all allegiance to the system which the past has brought down to us, and which can only be thus defended.

There are, therefore, a steadily increasing number of Churchmen who would gladly see our parishes wholly dissolved and absorbed in diocesan agencies, who would turn from parochial independence to a cathedral system which would administer the whole religious work of the diocese, and direct even local church machinery from one centre. There are those who would take refuge from lay anarchy in episcopal autocracy, and gather into the hands of the bishop the *sole* power at once of sending his clergy to their several spheres of duty, and of determining what type of minister should be set over each several congregation of his diocese. So far from conforming everything—preaching, music, financial expedients, missionary machinery, etc.—to the habits and preferences of present society, these are ready almost to force society into the ecclesiastical moulds which they have themselves fashioned from the materials of an ideal past.

While ultra-conservative Churchmen are protesting against *any* important modifications or readjustments of our traditionary Church polity or machinery, and, above all, while some of them are crying out indignantly against any one who seems disposed to lay a finger upon the sacred fabric of our present American parochial polity, and while moderate Churchmen are whispering to each other their convictions of the very grave necessity for *some* reform, although they are doubtful what can be done or what should be aimed at, these of whom I now speak have positive convictions and know clearly what they want, and they have, therefore, all the advantage of such resolute purpose over hesitation and uncertainty.

Third: Yet there are also very many, bishops, clergy, and laymen—among whom I take my own stand—who are convinced that the traditionary working polity of the Church is, in some respects, utterly unequal to her responsibilities in this present age, and that it has, in others, come to involve great harm to her spiritual efficiency; that it is lowering the average character of her clergy, and heaping up serious hindrances to the faithful discharge of their duty; who, therefore, believe that a thorough revision of that polity is imperatively necessary, but who yet are by no means prepared to advocate changes so very radical as those just named. These men are calmly—let us believe also prayerfully—thinking out in their studies, or working out in their respective dioceses or parishes, some one or more of the several problems of this comprehensive reform.

Churchmen of this class believe that the real parish is an essential function of the Church; but some of these do not feel that the organizations which we now call by that name are really parishes or actually functions of the Church; and they believe

that certain important modifications in respect to the appointment and support of the clergy are necessary in order to bring this "parish" into harmony with the principles of the Church, and to make it actually a subdivision of the diocese for certain spiritual purposes. They believe that some kind of cathedral system is necessary, not to replace, but to *supplement* the parochial system, and to secure the due discharge of much spiritual work for which the parish proper affords no appropriate agency. They are very far from desiring to exclude the laity from the councils of the Church, parochial, diocesan, or general, or to substitute episcopal authority for their practical wisdom in affairs; but they do feel that there is need of a better adjustment of the mutual relations of the clergy and laity, so that the *spiritual* work of the Church should not be helplessly subject to lay direction.

In fine, these Church reformers desire to see the churchly principles of the Christian ministry, as solemnly set forth in her ordinal, consistently carried out in all the agencies and instrumentalities of the Church—redeeming the parish from the worldly and selfish habits and customs of the secular organization which the Church now accepts as such; opening before the clergy the possibilities of a higher, holier ministry to the souls of men; concentrating all their abilities and energies on the sacred service for which they were ordained; lifting the laity to nobler conceptions of their own Christian discipleship, and bringing the whole Church, in every part of the wide-spread field of her present and coming responsibilities, more fully and practically under that law of "self-sacrifice and self-impartation" which is the only law of her spiritual life under which she can even approach to fulfilment of the work to which she has been called.

For the Ch. Eclectic.

VALIDITY OF ANGLICAN ORDERS.

SOME OBSERVATIONS ON THE VALIDITY OF ANGLICAN ORDERS,
WITH SPECIAL REFERENCE TO THE REV. ARTHUR W. HUT-
TON'S BOOK ENTITLED "THE ANGLICAN MINISTRY."

BY THE REV. C. H. PERCIVAL.

BEFORE beginning the task I have assigned myself of making some observations on Mr. Hutton's new book against the Validity of the Orders of the Church of England and of those Churches which derive the succession from her, I must remark on the style in which the book now before us is written. It is a great pleasure and a singular proof of the power of the Divine Spirit, who in his good time "gently bendeth what is rigid," that a controversy on which so much depends can be now conducted with such perfect self-control and in a manner so entirely free from harshness or bitterness.

One turns from perusing the discussions of years gone by between Mores and Tyndales, Jewels and Hardings as from bad dreams; to close the book is a relief. All that we have read is one long series of garbled quotations, unfair remarks and personal allusions, accompanied with a grossness, not to say profanity, of language which would be repulsive on any subject, and absolutely shocking when we consider that the Holy Communion and the Death of our Blessed Lord, not to mention other like topics, are among the matters thus discussed. When we turn to Mr. Hutton's book we find none of this; the language is courteous throughout, and with but few exceptions considerate of the feelings of the reader. The gravity of the subject is ever before the eyes of the writer and he never degenerates into frivolity. I must also add that I believe he is thoroughly honest in his convictions, and not only this, but what is far more rare, that he has been most scrupulous to do nothing to colour the quotations he has made, nor by irrelevant matter ingeniously introduced, attempted to force an argument which has no real base on which to rest. Of course I do not mean to imply that I consider Mr. Hutton to be an unprejudiced writer; far from it. How could a conscientious Roman Catholic be unprejudiced in such a matter? Nor do I claim in my remarks to be unprejudiced myself. God forbid! I approach any discussion on the validity of my orders with the most deep seated prejudice, a prejudice which amounts to moral certainty. I pray God before I read to give me grace that I may see the flaws in the arguments which I shall encounter, and my one great object with respect to Mr. Hutton's book has been, not to be persuaded by it to adopt its author's conclusions, but to use my greatest diligence to find errors by which his arguments may be weakened, if not destroyed. There is one idea which runs through Mr. Hutton's book from beginning to end which is unquestionably a mistake. He seems to think that his arguments will only effect a small number of very extreme High Churchmen; the ground of this opinion being that all others hold such erroneous views on the entire subject, there is no common ground on which to agree with them. This is quite a mistake. The arguments if valid, and if accepted by the clergy of the Church as such, would render any continuance in the Episcopal Church absolutely impossible to all but a most insignificant and illiterate handful. In the remarks, then, which I propose making, I by no means address myself to one school of thought alone, but to all those in the Church who claim a valid ministry for her, and I trust that my observations may in some measure and on some points lessen the force of Mr. Hutton's arguments. Let me state, however, at the outset that I do not purpose to write an answer (which would be a task of considerable magnitude and not repaying the labour, since his Book will be read by such a small number of persons, and especially as it does not profess to introduce any new matter into the discussion.) All I propose to do is to remark on a few points which struck me and which I noted down while giving it a careful reading.

Mr. Hutton urges a number of reasons why in his estimation the orders of the Church of England are invalid. Not pretending to observe his order, they may be stated as follows:

1. That a Priesthood involves a proper sacrifice, that a proper sacrifice was denied by the English Reformers; ergo, they used the term Priest in a non-natural sense. But the idea of Priesthood being lost, the order of Priesthood was also lost as inseparably connected with it.

2. That while it might be said that the power to absolve is one belonging to the priesthood alone, and since the Church of England expressly claimed to give this to every priest, that therefore she believed in a true Priesthood; yet it is evident that by absolution the Church of England meant no such thing as the Catholic Church, but only the telling of God's love in Church and his willingness to forgive the penitent, an office toward the sinner which might be performed by any lay person.

3. That though the form for ordaining a priest as found in the English Ordinal might possibly be valid if used by persons who were undoubtedly not heretical, yet that when used by those who undoubtedly had this taint, and substituted this form for that of the Old Pontifical it was undoubtedly invalid.

4. That even supposing per impossible that there were true Priests, yet that there were no true Bishops, because there was on the part of the Consecrators no intention to make what the Catholic Church understands by a Bishop, but that the only idea of a Bishop was an overseer, who was appointed lawfully to superintend a certain number of congregations.

5. That even though there had been valid form, matter and minister for the administration of Holy Orders, yet that the succession was in all human probability vitiated long ago through the carelessness with which Holy Baptism was administered, since Holy Orders presupposes the character of Baptism.

6. And that even though it be acknowledged that since the Reformation everything has been done which is requisite for the conveying of the grace of Orders, yet that as no chain can be stronger than its weakest link, the English Succession since the Reformation is worthless, since Archbishop Parker, from whom all the present orders of the Church come, was consecrated by Barlow, and there is no reason to think that Barlow was ever consecrated Bishop, but many things which make greatly to the contrary.

Now let me make some admissions which will simplify the matter.

I grant that if the Church of England rejected all idea of a true priesthood, and used the word Priest only for political and economical purposes, meaning all the time not priest but preacher, this would seriously imperil if not destroy (which I should be inclined to think with Mr. Hutton) her order of Priests.

I grant that the mere use of the words "Receive the Holy Ghost, "Whose sins &c.," does not necessarily and alone prove that they are intended to bear the interpretation of the Catholic Church.

I grant that a form which would be valid if used under certain circumstances and with undoubtedly true intention, would be invalid if used under other circumstances and without intention.

I grant that if the Ordinal means by Bishops not Bishops at all, but superintendent preachers, and was used with that intention and with no belief in any supernatural grace being given or character imposed, that the Consecration would probably be invalid.

I grant that none but a Christian can be ordained.

I grant that if Barlow were no Bishop the Orders of the Church of England would not stand on the unquestionable foundation on which they now rest, because the doctrine of the Catholic Church on the share which the co-operating Bishops make in a Consecration is not clearly defined.

But while I gladly make these admissions there are many points which Mr. Hutton takes for granted, which he quietly assumes as doctrines of the Catholic Church, which he first asserts to be such and to which he then brings English Orders, that he may measure them thereby, which I entirely deny. He is so accustomed to looking to the narrow walls, ancient and venerable though they be, of his own Latin Communion, and taking down from the well stored shelves his doctors in theology, that he forgets that to us there is more needed than to hear Rome's voice. The question which Mr. Hutton discusses is practically "Are Anglican Orders valid on Roman grounds?" We care very little whether they are or no. On Roman grounds we have no jurisdiction nor mission, on Roman grounds we are in schism, on Roman grounds we are in heresy, since we deny the Infallibility of the Roman Pontiff, one of those doctrines which has ever been held in the Catholic Church, having been revealed to the Apostles on Pentecost. On Roman grounds, hell lies open before us, unless indeed, we can claim invincible ignorance, and the mere possessing or not possessing a valid ministry on Roman grounds would be a matter of profound indifference. If Rome's claim is well grounded, if her Communion is the entire Church of God and all the rest are without the fold, Rome is right in her denunciations, and we fall justly under her anathemas as the enemies of the Lord. But we deny Rome's claim. We care not for Rome's estimate of our Orders, but whether our Orders are valid by the laws of Catholic Christendom. To that as a rule we bring Rome and Greece, and before it we prostrate ourselves. The voice of God in the Church of God is the rule of faith to all Christian people. Mr. Hutton cannot then expect us to be much moved when he brings forward the simple ipse dixit of a modern Latin, however holy and learned he may be, without any means or authority given on which he founds his conclusions. We might hold, for example, that Ordinations to the Episcopate *per saltum*, that is to say the making of a layman a Bishop without first making him a Priest, was valid; indeed, S. Thomas Aquinas held to the contrary, but yet there are instances of its having been done in olden days more than once. Now either

such Consecration is valid or invalid. The man so consecrated either is a Bishop with power to give the Holy Ghost by laying on of hands or he is not. Of course the matter is an open question on which much may be said on both sides. Yet what does Mr. Hutton tell us? That the Catholic doctrine on the subject is that such ordination is invalid, unless with a dispensation from the Holy See, which may be *post factum*.

This is merely an example of the way in which Mr. Hutton uses the word Catholic doctrine, by it always meaning modern Roman Catholic doctrine. It is perfectly possible that our Orders might be deemed invalid by the Roman Catholic authorities of to-day, and be deemed valid by the same authorities to-morrow. All Orders in the West both Roman and English, are considered invalid by consistent Greeks, since on their grounds, few Westerns have been baptized for near 700 years, and therefore a valid Priesthood has passed away long ago, and no doubt a Greek will call this "estimating Western Orders on Catholic principles," but I can hardly think that his estimate would seriously affect the peace of Mr. Hutton or of any Priest of the Church of England. So, had the Orders of the Abyssinian Church been considered by the sacred congregations 200 years earlier than they were, they would have been rejected, since there was no handing of the Holy Vessels to the Ordained, which is declared by the catechism of the Council of Trent to be the matter of Holy Orders, and which was all but universally recognized to be such at that time; but a sounder mind having come to Roman authorities by 1704, their Orders were declared valid, and the decision was confirmed in 1860. We may then reasonably hope that if in 1880 our form and matter seem insufficient, and so our Orders invalid, on Roman grounds, yet that by two hundred years, they may, through the spread of learning and deeper knowledge of what are the essentials of valid Orders, be recognized as securing to the Church of England a true Priesthood.

I shall first run quickly through the arguments of the book, barely doing more than suggest the line to be taken in their answer, and then apply myself to the more interesting work of examining in detail several assertions which have been little if at all noticed heretofore.

1. Did the Church of England in the beginning of Queen Elizabeth's reign (for this is the time to which Mr. Hutton rightly confines our attention,) deny a Sacerdotal Order with power to offer and absolve? Our Author says the Bishops of that day would have declared that it was blasphemous to say that any man was "a Sacrificing Priest," or that he could "offer sacrifice for quick and dead." No doubt there is much truth in what Mr. Hutton says in this matter, but the question is not what would they have said, but what did they believe? We know, for Mr. Hutton has explained the matter to us at great length in this very connection, that words may not have to two persons the same meaning, that in the mouth of one there may be orthodox and in the mouth of another heterodox, and if to the Bishops of

Queen Bess's time the words "Sacrificing Priest" meant a man who could sacrifice Christ anew and offer up a fresh and additional Sacrifice to that on the Cross, (which every reader of the theology of the day knows the Reformers did understand by that expression,) then they were quite right in anathematizing so anti-Christian a sentiment. If by offering sacrifice for quick and dead, they understood that thereby was intended a declaration that the Atonement made by our Lord on the Cross was insufficient, and needed to be helped by other atonements made by the Priest, then they were quite justified, yea, more, morally bound to reject so false a dogma. It will be said that the words did not so mean, that they never had borne that meaning among the learned, and that therefore there was no excuse for the Reformers not knowing better. Be this as it may, and I should be far from denying its truth, it only shows that the Reformers were ignorant or blinded by prejudice, but it will never prove that they were heretical on the subject involved, any more than S. Cyril of Jerusalem is deemed a heretic because he refused to say that the Son was homöousion, (consubstantial) with the Father, and remained a Semi-Arian to the day of his death. What he must show to make the argument of any avail is that the Reformers meant to deny the doctrine of the Sacerdotium, and of the Sacrifice of the Altar, which had been ever held to be the doctrine of the Church of God; and this can never be shown but exactly the reverse. Quotations in such matters as an ordinary rule are of little value, but since Mr. Hutton refers to Jewell as a true exponent of the Reformers' opinions, I will set down here one or two passages from his *Defense of his well known Apology for the Church of England*.

Harding, the opponent of Jewell, says, "For whereas ye have abandoned the external Sacrifice and Priesthood of the New Testament, and have not in your sect consecrated Bishops; and, therefore, being without Priests made with lawful laying on of hands, as Scripture requireth, all Holy Orders being given by Bishops only, how can ye say that any among you can lawfully minister, or that ye have any lawful ministers at all?" To this Jewell answers, "Untruth. For we have abandoned neither the Priesthood nor the Sacrifice that Christ appointed." It is true that when speaking of the Sacrifice they preferred to call it by the more patristic names of Commemoration, as "an image of that holocaust for a memorial of His Passion, to be celebrated" (as S. Austin saith,) &c., and in this they adhered most strictly to the all but universal usage of Catholic authors, e.g. 'Peter Lombard; 'S. Thomas Aquinas; Gratian in his *Decretum* (III. Pars. De Consecratione, Dt. II,) and while indeed to-day we ordinarily use a different nomenclature, understanding thereby the same thing, yet are not the Reformers to be faulted for refusing to depart from the more ancient usage, when they had constantly

¹Liber Sententiarum, De Sac., Lib. IV. Dist. 12, § 7.

²Summa Theol. Pars Tertia, Q. 82, Art. 4, Q. 83.

before their eyes the evidence of how far the Fathers might be left behind when once they were parted from.

Let then Bishop Jewell speak once for all as to his faith, and let us leave the judgment of his rhetoric to God. "God's name be blessed for ever! We want [i.e. are destitute of] neither Church, nor priesthood, nor any kind of Sacrifice that Christ hath left unto his faithful."³

2. The next argument will not keep me long, for it is so manifestly strained that it will have weight with but few. When the Prayer Book expressly says that God has "given power and commandment," "to declare and pronounce" "Absolution;" when in the very Ordinal the Bishop gives each ordinand this power, saying, "whose sins thou dost forgive they are forgiven;" when the priest is directed to say, "I absolve thee from all thy sins," and those who have unquiet consciences are to come to receive "the benefit of Absolution," and all this without a whisper to imply that the words were to be understood in any non-natural and Pickwickian sense—it seems difficult to deny that the Church of England has most fully recognized that portion of the Sacramental power which looks to the forgiveness of sins. Let however Jewell again speak, since he is Mr. Hutton's ideal of theology in the Church of England in Elizabeth's reign.

"The difference that is between us and our adversaries in this whole matter (i.e. Sacramental Confession) is not great, saving that it liketh well Mr. Harding to busy himself with needless quarrels without cause."⁴

"As for Private Confession, abuses and errors set apart, we condemn it not, but leave it at liberty."⁵ And in this he follows Gratian, as the common reader may see by turning to the References, and all authorities prior to IV. Lateran 1215. I think then it is clear that the English Reformers in the Elizabethan days did not deny the essential qualities of the Priesthood, either as touching Sacrifice or Pardon, and if in this I am correct it follows that the third argument falls to the ground; for it is evident that the alterations made in the forms of the Ordinal were not with the purpose of excluding Catholic doctrine, but with the intention of returning to a simpler and more primitive form and ritual. And since it is generally recognized that this form and matter would be sufficient if used with Catholic intention by an orthodox Bishop, it follows that the Ordinal of the Church of England was sufficient for the perpetuation of Holy Orders, and that *cæteris paribus* such grace of Orders was so given, and the character of Orders so imposed.

We come now to consider whether by Bishop the Reformers meant Bishop or something else, and here a few quotations from Jewell are much to the point.

Harding said "this are we assured of, that in this your new Church, bishops, priests, deacons, sub-deacons, or any other in-

³Def. of Apol. Parker Soc. Ed. p. 337.

⁴Jewell's Def. of Apol. p. 361.

⁵Jewell's Def. of Apol. p. 363.

ferior Orders ye have none." Jewell answers, "untruth, for it is known we have them." (Def. of Apol. p. 320.)

Jewell says, "we ourselves are so consecrated and so confirmed. The matter that lieth between us is this, 'whether no man may be allowed for a Bishop, without the confirmation of the Pope.'" (Idem, p. 330.)

"Our Bishops are made in form and order as they have been ever, by free election of the Chapter; by Consecration of the Archbishop and other three Bishops; and by the admission of the Prince." (Idem, p. 334.)

"To be short we succeed the Bishops that have been before our days. We are elected, *consecrated*, confirmed and admitted as they were." (Idem, p. 339.)

But Mr. Hutton thinks that Archbishop Whitgift is a clear proof that the words "Receive the Holy Ghost" are not to be accepted in a Sacramental sense, and for this purpose he quotes from his works, vol. 1, p. 489. I should have preferred if he had continued his quotation to p. 490. where he would have read:

"Christ used these words 'This is my Body,' in the celebration of His Supper, but there is no special commandment that the minister should use the same; and yet must he use them, because Christ used them; even so, when Christ did ordain his Apostles ministers of the Gospel (John xx,) he said unto them 'Receive the Holy Ghost, &c.,' which words because they contain, the principal duty of a minister, and do signify that God doth pour his spirit upon those whom he calleth to that function, are most aptly used of the Bishop (who is God's *instrument* in that business) in the ordaining of ministers."

Could there be a stronger testimony to the Sacramental force of the words, which he says we must aptly use to produce the effect, just as we must use these words, "This is my Body," for the effecting the Consecration of the bread into the Body of Christ?

And that the same Archbishop (Mr. Hutton's own choice) was orthodox on the subject of the divers Orders and Sacerdotium of the ministry, hear him saying "your opinion of a deacon, that he should nothing differ from a minister, is very strange and unheard of in any writer old or new. Shew any author, any example, any Scripture that proveth or alloweth it; diaconus and presbyter or *Sacerdos* are distinct in all authors." (Vol. II. p. 527.)

It is then clear that the word Bishop meant to the Reformers what it ever did, and that the form "Receive the Holy Ghost" was understood in the old and Catholic sense.

The objection founded on the supposed erroneous or invalid administration of Baptism I pass over, and am willing to leave it in the hands of God; if with the Prayer Book in habitual use, Holy Baptism was so ministered that as a consequence Holy Orders were lost for the entire Church of England, "it is the Lord, let him do as seemeth Him good." We have no means of proving to the contrary, and we must place ourselves in His holy keeping.

H. R. PERCIVAL.

[To be Continued.]

From the Church Times.

SIR GILBERT SCOTT, ARCHITECT.

Personal and Professional Recollections: By the late Sir George Gilbert Scott, R.A. Edited by his son G. Gilbert Scott, F.S.A. 8vo., pp. xx.—436. London: Sampson, Low & Co.

THIS volume ranks in value with the late Sir Charles Eastlake's work on the Gothic Revival, as a contribution to the history of the architectural and artistic side of the remarkable movement which has transformed the Church of England. No man had a larger share than Sir Gilbert Scott in the actual work involved in the erection of new churches and the restoration of old ones, and no one approached him in the amount of the Cathedral renovation which has marked the last thirty years. Whatever judgment may be ultimately passed upon the results of the movement, as a whole, (which we believe will be less condemnatory than that of Dean Burgon in his Introduction to this work,) it will be always interesting to have at first hand the views of the principal agent in it; for Scott is himself the author of the volume, to which his son has contributed only a few occasional notes and the appendixes. It is thus more direct evidence than even Wren's *Parentalia* is for the life and views of an architect of far greater eminence, and though much of the detail is of purely private and domestic interest, yet the remainder does supply a chapter of modern history, as important in its way as any record of minor Parliamentary campaigns can be.

Of course, no real estimate of Scott's merits is to be looked for here. As a matter of fact, he had many years before his death risen to the head of his profession, regarded as a lucrative occupation, and still held that place to the last. And his own opinion, very frankly, but not boastfully—at least by intention—expressed in his own words, was that he deserved his success, and was in truth the best architect of his time. When a man of real ability, diligence, knowledge, and technical skill, finds that the public holds him to be the best in his calling, and confides to him the most important works it desires to have executed, he is not to blame for accepting its estimate as the true one; for diffidence, in any department of activity except pure literature, is not the road to fortunate achievement. It is the Pauls, the Cæsars, the Luthers, the Nelsons, the Pitts, the Cavours, and such like, men conscious of their powers, who after all do most of the world's hardest work, and though we do not mean for a moment to place Gilbert Scott in the same category, we do not object to his share in their spirit.

To us, indeed, his artistic claims do not seem high. He was, we hold, not endowed with the divine gift of genius, though he had all the other qualities we have named above. But just as those same qualities in the literary field, or in that of pure art, are not enough to make a poet or a painter, so they do not suffice for an architect of the first class, who may rank with the consummate builders to whom we owe Rheims, Amiens, Strasbourg,

or Freiburg in Breisgau. Gilbert Scott was an art-workman of great merit and excellence, within his own bounds, but he was not a great artist. He takes his place rather with those skilled Italian workmen who hew from the marble block with consummate dexterity, the model before them in clay, than with the sculptor whose brain devised and whose fingers shaped that model. No one can fairly examine his own erections without acknowledging the technical learning and the honesty of purpose which they display, and even their measure of seemliness and stateliness. But they have one and all a mannered, academical character, devoid of spontaneity, and are more commendable for their patient and somewhat mechanical reproduction of accredited Gothic forms than for any originality, life or warmth. Especially is this true of the churches he built, and in a less degree, even of those he did but restore. And whether the fact be due to hereditary influences (for he was grandson of Thomas Scott, the well-known Calvinist author, and his father, also an Evangelical clergyman, was married to a lady of similar views,) certain it is that Scott never realized the liturgical ideal and uses of a church, and that his choirs and chancels are all but invariably disappointing, lack in height and dignity, and evidently not in his mind the dominant feature of the buildings, up to which all other parts should lead subordinately. But when it is remembered what his early training and surroundings, general and professional were, and how deep the degradation into which architecture had sunk when he began his career, great credit is due to him for having emerged so far as he did out of the ruts of an evil tradition, and for having so laboured through life that, after all deductions, his place will not be with the Wyatts, Bedfords, and Hollises of the era of depression, but with the Pugins, Carpenters, and Barrys of the revival.

George Gilbert Scott, one of a large family, was born in 1811 at Gawcott, Bucks, an old-world and secluded village, where his father was incumbent, and that at a time when the clergy still retained the usage which had descended from Elizabethan days, of habitually wearing their cassock, gown, and shovel hats out of doors. But this was nearly the whole of their clerical character. The Scotts were studiously avoided by, and themselves avoided, the neighbouring clergy, who, though the fashion is now to style them "high and dry," had in fact nothing "high" about them, and Scott's judgment upon them is that they did not rise, as teachers, above the level of a "respectable Pagan," and though "theoretically believers, were practically and passively disbelievers, in the principal doctrines of Christianity." Some allowance must be made here for early prepossession, and for the tendency which the Low Church clergy always show to ascribe infidelity to such as do not accept their own special views, however deep and earnest their Christian faith may be; yet there can be little doubt that an element of truth exists in the account, and that even the vague pietism of the extreme Broad Church school in the present day is an improvement on the condition of things under George III.

After a somewhat irregular education, young Scott was articled in 1827 to Edmeston, a Dissenting architect of that day, having chosen the profession because of the attraction which the ancient churches of Buckinghamshire had exerted upon him from childhood, inducing him, as they did, to read such books on the subject as were accessible at that time. But Edmeston's work was of the lowest and deadest kind, inferior domestic brick houses, with ugly and clumsy cemented porticoes; for although his own tastes were of a more refined character, the time had not come, nor was he the man, to teach the public to desire, and still more to pay for better things. When out of his time, Scott took an unpaid place in the offices of Peto and Grissell, giving his services in return for the experience he hoped to acquire from the run of their workshops and works.

Here, if he learnt little more of art, he learnt much as to all practical details of buildings, and that on a larger scale than before; and after a brief stay migrated in 1832 to the office of Henry Roberts, a pupil of Sir Robert Smirke. Thence he joined Kempthorne, an old friend, who had been appointed architect to the Poor Law Commissioners, and directed to make plans for the newly projected Union workhouses. Next, he took up this branch on his own account, and by the influence of his friends obtained in 1835 appointments as architect to four unions near Gawcott, where Moffat, a fellow pupil of Edmeston's was clerk of the works. The two became partners in the once famous firm of Scott and Moffat, and for a time were exclusively employed in building workhouses. In 1838, soon after his marriage to a cousin, Scott competed for and erected his first church, of which all he ventures to say is that it was better than many others at the time, and was followed in rapid succession by six others, which repeated its faults, notably that of there being no chancel, a feature he then regarded as obsolete, their being "begalliered to the very eyes," and plaster being used for all internal mouldings.

In 1841 he heard about the Cambridge Camden Society, then just started by the late John Mason Neale, and by Mr. Benjamin Webb, now incumbent of S. Andrew's, Wells-street, and fell in with Pugin's writings; and his first real Gothic work was that very respectable, though highly ill-judged, erection, the so-called "Martyr's Memorial" at Oxford. However, when the figures now in the niches are pulled down, and S. Alphege, Cardinal Fisher, and Archbishop Laud are substituted, it will deserve its name rather better.

In 1844 the Gothic Revival was in full career, and Scott, who had heartily joined in it, entered into competition for the rebuilding of St. Nicolas, Hamburg, at a time when, save for a visit of two days to Calais, he had seen nothing of Continental architecture. He saw and learnt a good deal in Belgium, though he says far less than we should have expected about Antwerp and Tournay, and then went on through Rhineland and its churches northward to Hamburg, where he found that the first prize had been won by his design, which was accepted. He came back by

way of Holland, painstakingly learning all that he could as to methods of construction and use of materials. The chief event of importance to himself on his return was the dissolution of his partnership with Moffat, through the prompt decision of his wife, and the main literary interest in this part of his narrative belongs to his defence of himself for having undertaken the erection of a Lutheran place of worship, for which the *Ecclesiologist* had taken him sharply to task. It was actually not till 1847 that he visited Amiens and Paris, and learnt the true character of French Gothic, as also the fact that the best work he had admired as German—in Cologne, for example—was not Teuton at all, but French. In 1848 he appears contending in vain against the Low Church prejudices of Bishop Wilberforce, who took one of his unreasoning fits of wild prejudice against the proper arrangement of church interiors, another incidental proof of the view we have more than once put forward as to that famous prelate's real theological standpoint. Works at Ely and Westminster followed, and many commissions for building and restoring parish churches, while the Royal Academy named him first an A.R.A., and soon after an R.A.

The melancholy history of the Government offices, in which Lord Palmerston's ignorant and jaunty Philistinism forced Scott to abandon the accepted design, and work in a distasteful style, is narrated at much length, reflecting very little credit on the Premier; and after this we have a succinct sketch of the Gothic revival from 1845 to 1864, and an account of his works on the Prince Consort memorial, the Midland terminus, and the many cathedrals he restored. He gives at much length, too, his views on the subject of restoration, alleging that his own temper and policy had always been strictly conservative, but we find many scattered admissions of destructive mischief wrought by his own underlings, which show that he was not as vigilant and masterful as he might have been, and so far justify some, at least, of the accusations which the anti-restorationists too freely heaped on him. We think the case he makes out for himself, on the whole, a very strong one, and certainly enough to obtain a mitigation of judgment. And his view of the Queen Anne movement is more tolerant and appreciative than might have been expected. The death of his wife, following soon after that of several other members of his family, was a shock he never recovered, and though he worked as diligently afterwards, yet the enjoyment of life was much diminished for him, and he died somewhat suddenly in the Spring of 1878, to be laid to rest in that famous Abbey which he loved so well. He was a good and useful, if not a great man, and this frank autobiography will raise the general estimate of his worth.

THE RIGHT OF PETITION IN CHURCH COUNCILS.

ARE THE ACTS OF STANDING COMMITTEES IRREFORMABLE
AND WITHOUT APPEAL?

THE following is the salient portion of Dr. Richey's letter to the Bishop of Maryland, in reference to proceedings in the late Diocesan Convention, as described in our July number by Dr. Hodges. Our only object in publishing matters of this kind is for the settlement of *principles*.—[ED. ECL.]

I could never consent to the notion that there is anything in connection with the nature and organization of a Standing Committee, however sacred, which can set aside the right of petition. Nor can I for a moment admit that the law of the Church in this particular, when rightly interpreted, will be found at variance with the law of nature.

Permit me, then, as preliminary to the whole question at issue, to call attention to the origin of the right of petition, and to make it clear that Church and State are one in this particular, the right of petition belonging equally to the subject in his relation to the throne, and to the layman or cleric in his relation to the Church.

Parliamentary history in England dates as far back at least as the reign of Edward III. It was the custom then, we are told, for the chancellor at the opening of Parliament, to make known the king's willingness to hear the petitions of his people. All who had any grievances were invited to bring them to the foot of the throne, that the king, with the advice of his council, might redress them; and, in the absence of Parliament, the commoners of a county were privileged to declare a grievance, just as the grand jury presented a criminal. It will serve to make plain what it is that is involved in the right of petition if we call to mind the social distinction on which the right was originally based. It was the privilege of the magnates of the realm—the lords and barons—to sit in Parliament with the king and to give their counsel and consent in all matters affecting the national welfare. To the commons, on the other hand, as excluded from a seat in the national assemblage, was accorded the right of petition, instance or request. It is to the exercise of this right, as giving the power of initiation in matters requiring redress, that we owe, as is well known, the civil legislation and statute law of the fourteenth century. The practice of the Church, in the opportunity afforded at the meeting of her synods for the declaration of grievances, corresponded almost in every particular with the custom of the State. *Quisquis clericorum velit, conferat querelam*, is an established maxim of early ecclesiastical law. It is expressly provided in the canons put forth in the reign of Edgar (A.D. 960,) "that *any clergyman* might give information to the synod if any grievance affected him, or if any person had inflicted injury upon him. Upon such information the members were to consider the injury as done against themselves." Nor was this

the case only in England, where private rights were always guarded with jealous care. We have the same rule laid down, with the additional mention of deacons and laymen, in the fourth canon of the fourth council of Toledo. The rule was, as it is expressly laid down in the canon, that if, at the time of the opening of the council, any complaint was brought before the notice of the bishops or the presbytery, no other point could be attended to until this case was first definitely adjudicated upon; and "*if any presbyter, deacon, clerk or layman of those who had not been admitted to be present at the synod*, thought he had any cause for making an appeal there, it became his duty to give intimation of the fact to the Archdeacon of the Metropolitan Church, who laid the case before the council, when leave was commonly given to the appellant to enter the church and state his grievance."

No one can read these salutary provisions of early English and Continental law, whether as regards the liberty of the subject or the rights of the faithful, without feeling how entirely in accord they are with the dictates of nature, and the warning of the Great Head of the Church to its rulers to take care not to offend one of His little ones. The king upon his throne thought it no dishonour to stoop to listen to the prayer of the lowliest and meanest of his subjects; the bishop surrounded by his assessors accounted greater matters of secondary importance, so long as a single grievance was left without its proper redress. Will it be said then, in view of these and like precedents, that memorials when respectfully presented, shall not be permitted even to be read? If, under the common law, the felon in his cell is granted pen and ink that he may cheer the last hours of his wretched life by framing the petition—which he knows when written will at least be *read* and receive *some* attention, is it to be believed that the canon law shuts the door of hope in the face of the oppressed and bids the Church turn a deaf ear to the supplications of her children, plead they never so piteously? Well may the *odium theologicum* deserve the reprobation it meets with, among the ribald and profane, if to become a Christian is to cease to be a man, and every beggar may present his plea save the postulant who asks a Standing Committee to recommend him as a candidate for Orders, and in response to his request, cannot get even "no" for an answer.

If in bygone days a town council in a recess of Parliament, might declare a grievance, is it not to be allowed to a rector and vestry to say that the rejection of their testimonial is an offence against common decency, and a reproach cast upon the honour and integrity of true men? Is the diaconate so shorn of its glory that it is no longer to be placed on a level even with the lowest of the common people; and while it doles out alms to others, is it not permitted to beg for itself? God be thanked that the sense of right and justice is not so utterly dead within my heart that I can bear to look unmoved on these things, or prevent my tongue giving utterance to the vexation of my spirit, when I see the attempt made to set nature and religion in open antagonism to each other.

It is with no desire to detract from the high dignity which belongs to the office of bishop, when I humbly venture to enter my solemn protest against the opinion that it is not to be granted to a postulant to present through the medium of the rector and vestry who have borne witness to his integrity, his grievance, that he has been kept for months waiting for an answer to his application to be admitted as a candidate for orders, and has received none. Whether we have regard to the principle that it is the acknowledged right of one not admitted in person to sit in council to petition those who are privileged to sit as assessors of the throne when he feels that he has suffered wrong, or the principle that it is in the power of the clergy to present in their own behalf or in behalf of others *gravamina et reformanda*, I am bold to affirm that the rejection of a declaration of grievances by a body corporate, such as a rector and vestry, as well as of the petitions of us who belong to the order of the clergy, without even allowing the petition to be read, is an exercise of power which is in open violation of fundamental rights, and is to be regarded as subversive of the first principles of civil and religious liberty.

Nor can I, with all respect, consent to the doctrine that a body which holds the place of a council of advice to a bishop is the appointed guardian of the door of access to the ministry, and that the Standing Committee of a diocese owes no responsibility to the body which elects it for the manner in which it discharges its duties. The bishop of the diocese, and the bishop only, is the appointed keeper of the door of the sheep. Without his consent obtained in the first instance, the postulant has no right to present himself for recommendation before the council of advice. The Standing Committee do not act with the bishop as a co-ordinate branch of jurisdiction, but as empowered to examine into and to attest the validity of the proof which the postulant, in accordance with the canons of the Church, offers to it with a view that he may be "recommended" to the bishop to be enrolled among his list of candidates.

Nor is it left to the Standing Committee to say what kind of proof they shall require, or on what kind of testimony their recommendation shall be based. The postulant is required to lay before the committee the testimony either of a rector and vestry based upon *personal* knowledge, or the testimony of at least the presbyter and four communicants of the church, personally known to the applicant; or in lieu thereof, the committee may accept the *personal* knowledge of a *majority* of their own number. *Personal* testimony in any case is demanded, and it may be one of three kinds. It is the duty of the Standing Committee to see that this provision of the canons is complied with; but, beyond this, whether it be in the case of a rector and vestry, or of a presbyter and communicants, or of a majority of their own number, the Standing Committee have no jurisdiction. They are bound to recommend on the receipt of the required testimony; they are not to sit as a court upon the fitness or unfitness of a rector and vestry to testify; they are not to be judges of who are to be re-

garded as worthy communicants and who are not ; they are not to indict a majority of their own number and refuse to act until their orthodoxy be proved.

The function of the Standing Committee, in other words, is *ministerial*, not *judicial*. It is intermediate, not creative nor final ; it is canonical, not inherent nor absolute. As to the plea that the Standing Committee of a diocese do not owe allegiance to the diocese, but to the General Convention, it will be found upon examination to be at variance both with historical fact and with the express provisions of canon law, diocesan as well as general. The body known as the Standing Committee of the diocese was in existence in the American Church long before there was any federation of dioceses. The General Convention in its canon recognizes it for certain common purposes, and in so doing it expressly provides that it shall be in the power of the diocese to make whatever provision it thinks best for the carrying out of the duties belonging to it. The Diocese of Maryland requires that the Standing Committee of the diocese shall keep a record of all its official acts, and shall report the same to every annual Convention. It proposes to take cognizance of the way in which its duties are discharged as well when it acts under the General Canons as under the canons of the diocese. Were it not so, we should have in every diocese of the land an *imperium in imperio*, holding no corporate relation to the diocese of which it is a part. The idea is monstrous, and yet it is not without some shadow of recognition in the history of the past. Secret, inquisitorial action will suggest disagreeable parallels. The attempt to compass by indirect means that which the slow progress of an appeal to the courts of law makes both tedious and expensive, brings back again to mind the summary process of the Star Chamber.

From the Church Times.

THE RIGHTS OF BISHOPS.—I.

A QUESTION which has continually been cropping up in the Church Universal since a very early age of Christianity, has just now been brought prominently forward in the Anglican Communion on both sides of the Atlantic ; namely, how far Bishops, beyond their admitted powers of confirmation, ordination, legislative voice in synods, and administrative government, are entitled to make their opinions binding on the second order of the ministry, and to act without reference to them.

The claim that this right is practically unbounded—a claim familiar to everyone, so far as France is concerned, in the too famous words of Cardinal De Bonnechose, “My clergy is a regiment ; when I say ‘March,’ it marches”—has just been made here in England by Archbishop Tait in his reply to Mr. Hingeston Randolph’s remonstrance on his Grace’s action in regard to the Burials Bill, wherein he sharply rebukes the priest for ventur-

ing to criticize the archiepiscopal action at all, alleging that it must be assumed to have been adopted with a greater knowledge of facts and sense of responsibility than an ordinary clergyman can possess or even understand.

If we go, then, to the very fountain-head whence all inherent rights in the Christian ministry are derived, the New Testament, we find no help at all in the Gospels, for the sufficient reason that the only ministerial commission of a permanent character conveyed therein is to the Apostolic College, in whom both the episcopal and the priestly powers are concentrated. The Seventy disciples appear to have been given only temporary mission for a special purpose, and there is no evidence of any responsibility on their part to the Apostles.

When we come to the Acts of the Apostles, and the contemporary Epistles, we are met by the difficulty of the indeterminateness of the words "Bishop" and "Elder," both of which are applied to those ministers of the Church who were next under Apostles, or under such Apostolic Legates as Timothy and Titus. No question at all can fairly arise as to the extent of Apostolic authority. It is clear from the very nature of the case, even had the Apostles no specially Divine commission, that their rights, as first founders and constitutors of the several local Churches which received the Gospel from them, must needs have given them a degree and kind of authority over all the ministers in such Churches which could not be either morally or, so to speak, legally within the competence of rulers appointed after the death of the Apostles themselves, and their immediate nominees. S. Timothy himself could not possibly be all that St. Paul was, and the Bishop appointed when St. Timothy died could not be an Apostolic Legate, whatever else he might be. But we have, in the first place, evidence that even the Apostles themselves acted as constitutional rulers from the first, and abstained from pressing their rights to the full extent, no doubt, we may reasonably conjecture, as a guide for times to come.

The first voluntary limitations which the Apostles put on their own powers are in confiding the choice and election of the two candidates for the vacant Apostleship of Judas (Acts i: 15, 23,) and afterwards those of the seven deacons, to the general body of disciples, instead of keeping the nomination in their own hands, retaining to themselves herein only the function of ordaining and commissioning the elected persons (Acts vi: 2, 6.) No such action on Our Lord's part is recorded, and therefore He either did not clothe His Apostles with His own powers in this respect, or He authorized them to divest themselves of those powers, and to intrust them to the assembly of the believers.

The fact of their being any such assembly at all, possessed of deliberative, and, to some extent at least, executive functions, is in itself a complete disproof of the claim of the Popes to a monarchy over the Church in virtue of heirship to St. Peter. For nothing is plainer than that the Apostles were in no sense a Senate or Cabinet of advisers attached to Christ's person. They were

simply His servants, with the one single right and duty of carrying out His orders unquestioningly, but with no title whatever to be so much as informed of His intentions except so far as they were to be the instruments for their execution.

Accordingly, if St. Peter had succeeded as Christ's peculiar Vicar, he would have dealt in the same way with the College of the Apostles, and, *a fortiori*, the general assembly would never have been called into being at all, any more than a Parliament has ever existed in pure despotisms like those of Russia, Persia, or China. But this fact disposes of hyper-episcopal demands, as well as of Papal ones, and the functions of nomination and election intrusted to the assembly disprove the Bishop of Long Island's thesis. The next step, however, goes much further in advance, for it proves even Apostolic responsibility. It is the case of the baptism of Cornelius and his friends. When the miraculous tokens were manifested in the new Gentile converts, St. Peter at once asked the remarkable question, "Can any man forbid water, that these should not be baptized?" (Acts x: 47.)

If we had no more on the subject, we should nevertheless be entitled to argue that St. Peter's words implied his own responsibility to some external authority, which might have disallowed his act, if not miraculously attested and sanctioned. But we are not left in doubt on the matter, as proof of this very responsibility follows at once. St. Peter has to defend his conduct before an assembly of the Apostles and *brethren*, showing thus that he was accountable not only to his fellow-Apostles, but to a larger body, some of whose members (presumably not Apostles, as no hint of such rank occurs, but only the same phrase as that used in the previous chapter to denote ordinary disciples,) challenge his action, and demand an explanation. (Acts xi: 1, 4.)

Next comes the Apostolic Council of Jerusalem, on the question of the Gentile relation to the Mosaic Law. Here we are expressly told that "the Apostles and elders came together for to consider of this matter." (Acts xv: 6,) and that the "multitude," that is the lay body, or some representative part of it, was present at the debate (xv: 12;) while the decree is enacted, not in St. Peter's or St. James' single name, nor even in that of the collective Apostolic College alone, but in that of "the Apostles, and brethren elders" (so the most ancient MSS., and not as in A.V. ;) a fact which settles the right of the priesthood to not merely a deliberative and consultative voice, but a decisive one, in Church Synods, contrary to the laboriously argued pleas of Roman canonists.

The next item of evidence producible is the Charge of St. Paul to the elders of Miletus, attributing to them the offices of superintendence, teaching, and ruling (Acts xx: 17, 28,) which cannot mean less than co-assessorship with their Bishop, even if they do not mean more. The language may imply any one of three things, either that these elders were a College of Bishops, with no local head or president, that they were presbyters over whom no Bishop had as yet been appointed, or that they had

vested rights on which the Bishop could not encroach. In any case, their joint authority and separate responsibility are clearly alleged, and there is nothing which implies that they might divest themselves of either.

The Pastoral Epistles are our next source of information, and they tell us first that the "presbytery," whatever corporate body may be denoted by that word, shared in the office of ordination, since St. Timothy's ordination is once ascribed to it (1 Tim. iv: 14,) a fact which may be usefully compared with the mission of SS. Paul and Barnabas in Acts xiii: 1, 3; while the same ordination of St. Timothy is attributed to St. Paul alone in 2 Tim. i: 6. This is a very important step in advance of the mere nomination and election of candidates for the ministry which meet us at first, and exhibits a further restriction on the full liberty of action in the highest officers. The Apostle further exhorts his disciple to refrain from rebuking elders, and not to receive accusations against them save on adequate testimony (1 Tim. v: 1, 19,) while St. Peter concludes all that we can more than inferentially learn from the New Testament, addressing the elders as their "fellow-elder," and warning them against arbitrary government as though they were "lords over God's heritage." (1 St. Peter v: 1, 3..

These notices are, no doubt, very scanty and meagre, but so far as they go, they show us that not only many of the claims set up by Bishops in our own day, but also many of the privileges accorded to them by Councils of ancient and mediæval times, have no ground of inherent right. Whatever plea may be set up for them, it is at any rate not this one, and in a discussion of the kind it is useful to go back to first principles. Much weight, unquestionably, must be allowed to early precedent and long prescription, but it falls indefinitely short of the sanction of Divine or even Apostolic authority, and such precedent and prescription are voidable, to say no more, if they appear to work injuriously.

One other principle may as well be laid down here in conclusion of this preliminary article, namely, that no miraculous change takes place in the personal characteristics of a clergyman in virtue of his consecration to the episcopal office. He is empowered thereby to discharge certain functions which were previously forbidden him, but he does not become more fit individually for such discharge. Yet nothing is commoner than to find Bishops act and clergymen talk as if this were so. A man who yesterday was of no repute whatever, known by everyone to possess neither brains, learning, nor diligence, to be devoid of organizing power, and to have no such exceptional sanctity as to dispose his critics to condone such defects, is nominated to a mitre by some political or personal job; and the moment he enters on his office he claims, and has that claim allowed by thousands of stupid clergymen, to be thenceforward exempted from criticism, and to be heard not only with silence, but with respect, when he talks on different subjects regarding which he is profoundly ignorant, nay, more, incapable of forming an intelligent opinion, even were his actual unfamiliarity with the facts removed by the aid of a judi-

cious crammer. There is no theory of Apostolical Succession which justifies so wild a notion, but it is actually prevalent to a wide and mischievous extent; and we may, therefore, say briefly that the "personal equation" of each Bishop must be taken into account, when judging any of his acts and utterances, so that in many cases the mere fact that a particular prelate has done a thing deprives it at once of any title to attention.

NO. II.

We have seen, so far, that it is not possible to deduce arguments from Holy Scripture in favour of episcopal autocracy, seeing that even the Apostles were careful to give a constitutional form to their own authority. The next subject of inquiry is the evidence as to the state of the question during the century after the Apostles. Not, be it understood, as to the fact of episcopacy itself, and its Apostolic origin, regarding which no reasonable doubt can now be raised, but as respects the kind and degree of its authority. The first remark necessary to make is that in a few quite exceptional cases we find Churches in the sub-apostolic age seemingly without any Bishop at all, but ruled by the presbyters in a college, as was, no doubt, the original practice in all those Churches of Apostolic foundation which the Apostles kept in their own hands, and did not commit to a special legate. The Apostle, whichever he might be, was in a sense the non-resident and puralist Bishop of these primitive dioceses, and only by degrees was replaced by a permanent and resident presiding officer, according as it was found feasible to complete each organism. The rare survivals of this condition of things which meet us subsequently prove this much: that it was possible to carry on the ordinary government of a diocese without a Bishop, though in view of one being appointed in due course, much as in modern times the Dean and Chapter become guardian of the spiritualities during the vacancy of a See. And this cannot mean less than the competency of the presbyterate to rule and teach, which in turn involves the power of a decisive voice in matters of doctrine and discipline. We have no reason whatever to suppose, contrariwise, that a society in which no higher officer than a deacon was found could have got on by itself, even temporarily, or have enjoyed the habitual ministration of the chief Christian rites. Such a community, if not exactly paralyzed, would at any rate remain only in an embryo condition; whereas that provided with a priesthood could go on in all essentials except the replacement of its priests as they died out, for which recourse to the ordaining powers of the episcopate was necessary. The facts as to Confirmation are obscure, but on the whole seem to point to the present Eastern usage, whereby a priest is the immediate and proximate minister of that rite, and the Bishop only the remoter one, as prevalent in subapostolic times. Having premised so much, it is now time to adduce and examine the testimony of the

earliest extant Christian writers, so far as it touches on the relations between Bishops and priests, omitting passages which mention only one or other:

First, then, let us take S. Ignatius of Antioch (A.D. 115.) His seven generally allowed Epistles have come down to us in two forms, a shorter and a longer one. The accepted view of critics is that the longer is the less authentic, and has been much interpolated in a later age. Accordingly, where any of the subjoined passages is to be found in it alone, attention is called to the fact. The letters are addressed not to any one person or group of ministers, but to the body of Christians in each place.

a. "It is therefore befitting that . . . being subject to the Bishop and the presbytery, ye may in all respects be sanctified."—*Ephesians*, ii.

b. "Wherefore it is fitting that ye should run together in accordance with the will of your Bishop, which thing also ye do. For your justly renowned presbytery, worthy of God, is fitted as exactly to the Bishop as the strings are to the harp."—*Ephesians*, iv.

c. "Do ye, beloved, be careful to be subject to the Bishop, and the presbyters, and the deacons. For he that is subject to these is obedient to Christ, Who has appointed them; but he that is disobedient to these is disobedient to Christ Jesus."—*Ephesians*, v. (Longer.)

d. "Obey the Bishop and the presbytery with an undivided mind, breaking one and the same bread, which is the medicine of immortality."—*Ephesians*, xx.

e. "The Deacon Sotio, whose friendship may I ever enjoy, inasmuch as he is subject to the Bishop as to the grace of God, and to the presbytery as to the law of Jesus Christ."—*Magnesians*, ii.

f. "Now it becomes you also not to treat your Bishop too familiarly on account of his youth, but to yield him all reverence, as I have known even holy presbyters to do, not judging rashly, from the manifest youthful condition [of their Bishop,] but as being themselves prudent in God, submitting to him, or rather not to him, but to the Father of Jesus Christ, the Bishop of us all."—*Magnesians*, iii.

g. "Your Bishop presides in the place of God, and your presbyters in the place of the assembly of the Apostles, along with your deacons, who are most dear to me, and are entrusted with the ministry of Jesus Christ."—*Magnesians*, vi.

h. "As therefore the Lord did nothing without the Father, being united to Him, whether by Himself or by the Apostles, so neither do ye anything without the Bishop and presbyters."—*Magnesians*, vii.

i. "As therefore the Lord does nothing without the Father, 'for,' saith He, 'I can of Myself do nothing,' so do ye, neither presbyter, nor deacon, nor layman, do anything without the Bishop."—*Magnesians*, vii. (Longer.)

j. "Be ye subject to the Bishop, and to one another, as Jesus Christ to the Father, . . . and the Apostles to Christ."—*Magnesians*, xiii.

k. "Without the Bishop ye should do nothing, but should also be subject to the presbytery, as to the Apostles of Jesus Christ."—*Trallians*, ii.

l. "And reverence them [the deacons] as a commandment of Christ Jesus, and the Bishop as Jesus Christ, Who is the Son of the Father, and the presbyters as the Sanhedrin of God and assembly of the Apostles. Apart from these, there is no Church."—*Trallians*, iii.

m. "Continue subject to the Bishop, as to the command, and in like manner to the presbytery."—*Trallians*, xiii.

n. "Give heed to the Bishop, and to the presbytery, and to the deacons."—*Philadelphians*, vii.

o. "See that ye all follow the Bishop, even as Jesus Christ does the Father, and the presbytery as ye would the Apostles, and reverence the deacons, as being the institution of God. Let no man do anything connected with the Church without the Bishop. Let that be deemed a proper Eucharist which is [administered] either by the Bishop or by one to whom he has entrusted it. . . . It is not lawful without the Bishop either to baptize or to celebrate a love-feast."—*Smyrneans*, vii.

p. "Let the laity be subject to the deacons, the deacons to the presbyters, the presbyters to the Bishop, the Bishop to Christ, even as He is to His Father."—*Smyrneans*, ix. (Longer.)

q. "My soul be for theirs, that are submissive to the Bishop, to the presbyters, and to the deacons."—*To Polycarp*, vi.

A comparison of all these passages (which are simply destructive of such theories as those of Presbyterianism, Congregationalism, and the singular crotchets ventilated by Mr. Hatch in his contributions to Smith's *Dictionary of Christian Antiquities*.) makes it clear that the Christian ministry in each fully organized community was regarded as a corporate whole. The Bishop was the unquestionable religious chief, and the source of local mission, but the notion of his acting apart from and independently of the body of presbyters does not appear even in germ. He is not a military commander-in-chief who simply issues his orders to his staff, but a civil president in an assembly, who is bound to act in and therewith, though holding wider powers and higher rank than any member of that assembly. And it is especially noticeable what is the full text of the well-worn quotation, "Do nothing without the Bishop" (*k.*) which does not by any means stop short with those words, though no more are usually cited.

The Apostolic Canons are our next source of information, for although their date is uncertain, yet they are either early in the second century, or fairly represent the tradition of that epoch.

What comes out most clearly in them is that the very same measure is meted out to Bishops and to priests who offend. In later times, and above all in England, the Bishops have generally taken care so to draft the Canons, and even such civil statutes as affect the clergy, as to exclude themselves from any penal purview, while showing quite sufficient strictness towards the clergy. The structure of the P. W. R. Act, and the remarkable contrast between the Bishops' and the Incumbents' Resignation Acts, are recent and salient examples of this objection to even-handed justice. Not so the Apostolic Canons. Thus Canon XIV. provides that any cleric who leaves his own diocese without his Bishop's consent, and who does not return thither when summoned, shall be forbidden to officiate, and be reduced to lay communion. But Canon XV. adds that if the Bishop of the diocese whither he has migrated should countenance him, and recognise his clerical rank, then that Bishop is to be excommunicated.

Canon XXIX. decrees that any Bishop who has obtained his see by paying court to secular dignitaries shall be deposed and excommunicated, along with all his accomplices.

Canon XXX. adjudges deposition as the penalty for a priest setting up a conventicle and altar independently of his Bishop, as also for all the clergy who join him, while the laity are to be excommunicated, only the Bishop must issue three formal monitions before taking the final step.

Canon XXXI. forbids the reinstatement of an excommunicated clerk by any Bishop, save his own who sentenced him, except in the event of that Bishop's death.

Canon XXXIII. subjects all Bishops to the Primate of their nation, in respect of any exeptional action, leaving them free to exercise ordinary jurisdiction within their own dioceses; and enjoining the Primate not to act for the Province without their joint assent.

Canon XXXIV. directs that a Bishop who undertakes to ordain outside his own diocese, without the assent of the local ordinaries, is to be deposed, together with all whom he has so ordained.

Canon XXXV. directs that the Bishops must meet in Provincial Synod twice a year, first to inquire into the behaviour of each diocesan, and secondly to decide any ecclesiastical suits.

Canon XXXVII. constitutes the Bishop steward of the temporal property of the Church in his diocese, but forbids him to apply any of it to his own uses, or to gratify his relations with it, even on the plea of their poverty.

Canon XXXVIII. directs the clergy to obtain the Bishop's consent for any scheme they may desire to carry out.

Canon XXXIX. directs that the Bishop must make a public schedule of his possessions, distinguishing between his private property and the Church goods, which he merely administers, to prevent his making away with any of the latter, by will or otherwise, in favour of his relations or friends.

Canon XL. constitutes the Bishop administrator of the charitable funds of the diocese.

Canon XLIV. decrees that a Bishop, priest, or deacon, joining in prayer with heretics, is to be excommunicated, and if he have committed any clerical function to them, is to be deposed. Canon XLV. extends this to the reception of heretical baptism or Communion.

Canon LIV. deposes a cleric who reviles his Bishop; but Canon LV. extends this penalty to reviling a priest or deacon.

Canon LVII. directs that a negligent Bishop or priest, failing in his duty towards the clergy or the laity, notably as regards teaching, is to be excommunicated, and if persisting in his sloth, to be deposed. The like penalty is enacted by Canon LVIII, for neglect of the wants of the necessitous clergy.

Canon LXXIII. rules that a Bishop accused of any crime by credible prosecutors, must be summoned to appear before the Bishops of his province, and if he either confess or be convicted, a suitable penalty is to be imposed. If he neglect the summons, it is to be repeated, and two Bishops are to be sent with it to him, and if then he still refuse attendance, the Synod is to try the case in his absence.

Canon LXXV. voids ordination of his own near kindred by a Bishop, and excommunicates him for conferring it.

There are, besides these, several of the Apostolic Canons which group Bishops, priests, and deacons together as equally subject to the same penalties for various civil and ecclesiastical offences; but these have regard more to the need of keeping up a high standard of clerical morals in practice than to any more directly hierarchical discipline, so that it is unnecessary to cite them. But enough has been here given to show that the Bishop of the second century of our era was not the "chartered libertine" which he is too often in the nineteenth.

Miscellany.

BISHOP HOLLY ON CONFESSION AND ABSOLUTION.

A SUBSCRIBER sends us the following letter addressed to him by the Bishop of Haiti, which is almost as great a theological curiosity, considering whence it emanates, as the famous letter addressed by the same to the *Guardian* on the "Athanasian Creed." Bishop Holly evidently believes in studying chiefly the Scriptures and the Prayer Book, but his use of the word "exorcisms" shows that he has looked into liturgical history as well. But we cannot tell how he should have got the idea that private absolution is only for the sick and the prisoners, when one remembers the close of the first exhortation in the Communion Office. It is not the sick and in prison alone that are tied and bound with the chain of their sins, or that need to be loosed from the snares and self-delusions of a tricked and misguided conscience, which is so often put in the place of God. The principal ethical argument for Confession as appears to us, is the intense subjective tendency of the modern mind, educated as it is in all ways to self-dependence and self-will. The windings in and out of human selfishness are innumerable, the subtle evasions, the obstinate unwillingness to acknowledge guilt if *any* subterfuge can save its necessity, the devil's advocate within the soul that is forever whispering "Thou shalt not surely die," "It is nothing after all," "You did not *mean* wrong;" all this shows the need of a third party in the Lord's Controversy, when a man is determined to substitute for "the Lord" his own enfeebled moral sense which he has so little difficulty in appeasing. The great point is to impress upon him the conviction that his acts are *seen and passed upon* by an infallible judge outside of himself, who beholds them *as they are*, unaffected by that vain self love which would make worse appear the better reason, and the sinner a hypocrite in dealing with himself. The sense and feeling of an outside—or as we call it, an objective standard of judgment, is what has almost disappeared from popular systems of religious teaching. The inward feeling and persuasion is everything; if the man only *feels* or *believes* he is all right, then he is so. And an ignorant exhorter drawing only on his feelings and persuasion, boldly declares that God thinks so and so, and God will do thus and so, till he perhaps really supposes that God is speaking through his mouth, when it is but a figment of his carnal imagination that has usurped the place and idea of God in his mind.

A few days since a business man asked us the question, "whether it was possible for a man to commit a positive sin, and then bring himself to believe afterwards that he never had committed it." The question seemed like an echo from a deeper deep than is usually sounded in the surface conversations between gen-

tlemen of the world. We could only answer at the time that we feared it was but too possible in days when people were left to deal with their own inclinations without spiritual help or suggestion even from any quarter whatever.

But not to detain our readers from Bishop Holly's letters :

PORT AU PRINCE, July 17, 1880.

REV. AND DEAR BROTHER:—I received about a week since six copies of the "Western Church," containing the published extract from my letter to you. I presume I owe this favour to you, and I beg to return you my sincere thanks.

God willing I will mail to your address the next double number (for July and August,) of the monthly organ of the Church in Haïti, containing the proceedings of our 14th Annual Convocation.

It will also contain two articles, one on "Cases of Conscience," and the other on "Absolution." These articles like others that appear from time to time, in this Journal, are for the instruction of the clergy here, most of whom have not had any regular theological training; and who have but scant means to reading up on the doctrines and practices of our church; for little or no church literature has been translated and published in the French language.

What I have set forth in the two articles referred to is the result of twenty-five years of study and experience in the Church's Ministry, and is an attempt to precise these knotty questions from the point of view of the Anglican Church, i.e. of the Holy Scriptures and the Prayer Book, as I do not believe that a clergyman of our communion can conscientiously appeal to other standards, practices or usages.

In this country, where the Roman confessional and Methodist class meeting have been erected before we entered the field, it has been important that the position of our Church should be defined in this delicate matter of directing consciences, so as to be notably distinguished from either. Hence I have approached it with much prayerful study, and have given the result in the articles referred to. Being written for the practical guidance of our clergy, there are details, illustrations and directions, that take from it the character of a smooth treatise on the subject. You may be interested in having the result of my practical experience and conscientious study of this question. Hence I send it to you. As it is in the French language, I will give you here a key to the train of thought, without confining myself to the order of its development in the articles.

(a.) The Priest is regarded as filling four functions in this matter: 1st, Counsellor; 2d, Physician; 3d, Judge; 4th, Ambassador.

(b.) As Counsellor he is to resolve doubts according to the recommendation in the exhortation preparatory to the Communion, read when previous notice thereof is given. His decisions are to be drawn from the word of God, not books of casuistry. I give examples in the first article referred to. The Sermon on the

Mount, (5, 6 and 7th of Matthew,) and S. Paul's Epistles to the Corinthians are a mine of instruction for the true solution of many cases of conscience. The 23d of Matthew contains the condemnation of the false casuistry of the Scribes and Pharisees, casuistry such as the papal Church has developed. The Bible well studied contains all that is necessary for the solution of every practical doubt. The Priest as Counsellor, must like a counsellor at law, go to the law and the testimony. The latter refers to statute laws and judicial decisions. The Priest must refer to the Bible and the Prayer Book.

(c.) Confession of sins is defined from the same standards. Confession is to be made to God and to the neighbor offended. Illustrations drawn from the Holy word are given.

(d.) Remission of sins is shown to include (1) pardon or forgiveness, and (2) absolution. A distinction is made between forgiveness and absolution.

(1.) If I sin against my own body, by what the Greek Church inelegantly calls the belly sins, viz; drunkenness, gluttony and licentiousness, the correction of these is by God's help with myself by a reform of personal habits.

(2.) If I offend my neighbor (violating the commandments of the second table,) the forgiveness of this offence is with him on my confession and demand for his pardon; and he is bound to forgive me if I offend, confess and ask it seventy times seven per day. If he will not then the Lord takes the matter in hand as in the case of the unmerciful servant, and puts him in *durance vile*, leaving me free.

(3.) If I offend directly against God, in violating the four commandments of the first table of the decalogue, I obtain forgiveness of God in confessing it to him, with the spirit to forgive all who have offended me, as I hope God to forgive me my offences against Him, as we pray in the Lord's Prayer. Hence the forgiveness of sins is obtainable by the individual himself, outside of all priestly action, for the three grand classifications of all sins, viz; against self, the neighbor, and God.

(e.) Of what utility then is priestly absolution? To answer this question I enter into the spiritual fact of demonology. All sin is committed under the inspiration of Satan. "We war not against flesh and blood, but against the powers of darkness," as seen by the serpent in Eden tempting Eve, or the Devil in the wilderness tempting the Son of Man. Priestly absolution is to ward off from the penitent sinner these invisible enemies who besiege him worse than ever after he has purged himself from his offences, seeking to make the last state of that man worse than the first, as the unclean spirit who took seven others worse than himself with him to enter into the man from whom he had been cast out. Our Saviour gave power to His ministry over these evil spirits. The twelve and seventy were sent with such a power. This is the diaconal commission. And deacons exert this power over them by preaching and baptism. The Saviour had just returned from His victory over the spirits of Hell when he breathed

upon the twelve and said, "Receive ye the Holy Ghost," &c. This was the priestly commission; and in virtue of this second commission Priests exert a power over Satan by absolution, who as a roaring lion, goes about the earth seeking to devour by enticement to actual sin those who have been cleansed by Baptism. The Bishops as Angels of the Churches head up the clergy and faithful in combatting the worst kind of evil spirits, those in the air, who will not be finally subdued until Michael and his angel companion cast down the accuser from the Heavenly places.

(f.) Hence the Priest, acting as Ambassador of the King of kings, wielding His wonderful power imparted to their ministry, should do so, in God's Audience Chamber, i.e. the Church, the public congregation, as a general thing, in pronouncing absolution, invested with the ensigns of his office. Private absolution should only be given to the sick or to prisoners, who cannot come to church. Hence when a penitent has made himself right with himself, his neighbour and God, he should come to Church to enjoy the benefit of deliverance from his invisible tormentors by priestly absolution.

(g.) I have stated in what cases the Priest is *Counsellor* and *Ambassador*. When he recommends certain spiritual exercises to penitents to cure them of certain evil propensities he is *physician*. When he suspends or repulses scandalous sinners from the Communion he is *judge*.

(h.) In absolving in private, I have recommended as a precaution that the Priest cause the penitent to respond again to his baptismal obligations as in the baptismal office, omitting the question which asks if he will be baptized; so as to have him renew his renunciation of Satan, from whose power he is to be delivered by absolution. And to this I urge that the Priest say himself, in invoking the power of the Holy Ghost, the four short prayers or exorcisms that follow the baptismal questions in our office for Baptism. Then he will pronounce the absolution in the form contained in our communion office, changing the second person plural "*you*" into "*thee*." Finally in the case of a sick person absolved, he ought to proceed as with that part of the office for the visitation of the sick, beginning with the 130th Psalm, and ending with the benediction, in the triple name of the Lord in the same office, the benediction taken from the Book of Numbers; or laying hands upon the sick person in pronouncing this benediction, that by this imposition of hands, if God so wills it, (as said in the short preface to that benediction in the Prayer Book,) the sick may recover his health and strength. This may well supply a more scriptural practice in our church than Extreme Unction in the Roman Church, or anointing for *death* instead of *health*; health being the only object designed by unction or laying on of hands in Scripture.

(i.) In the case of an excommunicated person absolved and reconciled to the Church, I recommend the same use of the Baptismal questions and the four short exorcisms before pronouncing absolution; and after the declaration of absolution in this case, I

also recommend the repetition of the formula of reception into the Church contained in the Baptismal Office; "We do receive this person in the congregation of Christ's flock and do sign him," &c.

Thus by sticking close to the Bible and Prayer Book, I find all that we really need to guide and comfort sinners grieved and heavily laden with the burden of their sins.

Taking this view of Absolution, its relation to demonology, or power over the invisible spirits of darkness, I conclude that none but a truly Apostolical ministry ought to presume to pronounce it. If self constituted ministers attempt to do so, they expose themselves to be treated by the evil spirits as were the Sons of Sceva to whom the demons said, "Jesus I know, and Paul I know, but who are you."

Indeed these seven sons, though priests of the Temple, had not received the apostolic commission of the Gospel dispensation. They were in a certain sense ministers of God. But they took too much on themselves when they went to cast out spirits without apostolical commission from Christ. As they fled away naked under the assault of the demons, so all the self-constituted ministries have fled away from the Church naked, i.e. without liturgies and without priestly vestments. See Presbyterianism, Methodism, Anabaptism, Congregationalism *et id omne genus*.

To show that absolution relates primarily to this power over evil spirits, I cite the passage of S. John's first Epistle, where he tells us Christ was manifested to *destroy* the works of the devil. The word destroy is to render the Greek word (*λῦσαι*) a word that gives us the root of the term absolution.

The false absolutions or indulgences of the Roman Church, abrogating the law of God, I also show are condemned by Christ in that passage in S. Matthew, where he denounces those violating one of the least of the Commandments, or who teach men to do so. The word *λῦσαι* occurs also in this passage pointing to these unwarrantable absolutions.

Now after this long harangue I know you will excuse me and thank me in breaking off short just here without another word from me!

J. T. HOLLY.

—
PORT AU PRINCE, July 17, 1880.

MY DEAR SIR:—At the risk of being troublesome to you and increasing your postage bill, I wish to add to the key of my articles given in my previous letter of this day, something on the power of the keys and the books opened in the judgment—things treated in the aforesaid articles.

I show that the keys of *heaven* only were delegated to the Church's Apostolic Ministry, not those of death and *hell*, which Christ rose from the dead and ascended into Heaven holding with his own hands as seen by the Revelator (Rev. II.) The key of Hell He will give to the angel at the end of our dispensation who is to seize Satan, and lock him up for a thousand years. Hence the pretended power of the pope to open purgatory and let out souls,

or to condemn souls to hell, is a power not belonging to the ministry of the Church militant. We may open or shut the gates of heaven, by admission to, or excommunication from the communion of the Church, if done according to the will of the Saviour.

But as man may err in the exercise of this ministry, Christ after giving into our hands the use of the key of heaven, holds in His own hand a master key, the key of David, (see Revelation III., letter to the Bishop of Philadelphia,) by which He opens and no man shuts and shuts and no man opens. That is, if the human ministry wrongly uses the keys to shut out a worthy soul, Christ's master key which He holds to correct our errors, will set wide open the gates of heaven for the entrance of the soul thus unjustly dealt with. Again if the human ministry admits an unworthy soul to the communion of the Church by an improper use of the keys, Christ shuts up the door with His master key against the entrance of such a polluted soul in His Eternal Kingdom.

It is the same with the books opened in the judgment, (see Rev. xx.) These books may represent the Registers of the Church, containing the names of those admitted to Baptism, Confirmation, Communion, the state of Matrimony, and interred with Christian burial. We shall be judged out of these books, because being admitted to such high and holy privileges as these registers testify we ought to be saints. But many that the Church will thus have on its registers not excommunicated, and regarded as "in good and regular standing," will be unworthy of the high vocation to which they were called. It is for this reason Christ is represented as keeping a Counter Registers, called the Book of Life, wherein only the names of such as have walked worthy of their calling will be entered. So in the last day it will not be enough that our names stand fair on the Registers of the Church militant, but they must also appear on the Register of the Church triumphant. If not on the pages of this latter book, we shall be sent away into the Lake of fire in spite of their inscription in the former books. Thus Christ holds in His hands the effectual means of correcting the errors of a fallible ministry in the use of the keys and the keeping of Church Registers.

I seize the opportunity to correct an error in the Greek word cited in my previous letter of this date from Matt. v: 19.) Instead of the infinitive aorist *λῶσαι* I ought to have written the subjunctive *λῶσῃ*, in speaking of the condemnation of false indulgences or presumptuous absolutions of the Roman Church, the word being the root of the term absolution. The same correction is to be made in the citation from (1 Jean iii: 8.) where this same word is shown as the root of the term absolution, to point to this sacerdotal rite as primarily established to destroy the works of the devil.

Yours in haste,

J. T. HOLLY.

THE CONCORD SCHOOL.

BISHOP Huntington has written for the *Sunday School Times* an article on "The Summer School at Concord," in which, referring to the recent assemblage of transcendental philosophers at Mr. Emerson's house during the first week in August, he gives an interesting sketch of Unitarianism and Transcendentalism in New England, that must have been edifying, if not something of a puzzle, to the usual readers of that very elementary publication. The revolt against puritan Calvinism, which drove into the opposite extreme such men as Ware and Channing and Ripley, has now passed into a stage that looks more like groping for some positive truth, since only the shadows of puritan Calvinism are left. These men see that they have *built up* nothing, have no institution or system to perpetuate, greater than individuals. The Bishop makes no doubt that Mr. Emerson is no longer a Pantheist but a believer in God, and Christian morality, and that even more may be said of Bronson Alcott, the founder of the Concord School, who "has allowed it to be stated to the world that he is a Trinitarian." And now come to this assembly for mutual discussion such men as Professor Harris, of Missouri; Prof. Jones, the Platonist, of Illinois; Dr. Kidney, of Minnesota; Dr. Mulford, a Hegelian like Prof. Harris, and take the grand position that philosophy and religion in their end are one; that as Hegel says, "Philosophy seeks to apprehend by thought the same truth which the religious mind has by faith," or as Dr. Mulford puts it "Philosophy and religion both have their fulfilment in the revelation of God in the Christ," a statement all Christians can receive without limiting it to the transcendental sense.

The Bishop closes his article with the following comments:

One striking sign in the monologues and conversations of this informal midsummer assembly is that they affirm rather than deny. The men are more concerned to discover and deliver truth than to hunt out error, and bark or snarl at its heels. This marks a new era of bettered manners and really deeper convictions. Years have their compensation. We part with portion after portion of our time, but we gain equipoise and composure. There is among these placid and full heads an edifying absence of fret, worry, strain, bigotry, impatience. Nobody is much surprised, let come what will. Nobody feels bound to vindicate his thesis "against all comers,"—still less to be angry if he is contradicted, or if the listeners listen badly. To the popular eagerness and disputatiousness outside, it is a great lesson. What is of more moment still, we see little of the ugly pride of negation. One man seems to have no fancy for taking away another's belief, if he is fortunate enough to have one. The reigning temper is not a temper of destructionism. On the contrary, there is a tone of reverence for things held sacred. All this is in refreshing contrast to the speech and writing of too many scientific upstarts

and skeptical specialists, who, when they get free from the restraints of the best society, take a vicious pleasure in all sorts of impertinent and rude profanity. These Concord students, like Agassiz, though making no professions of personal piety, or even of adhesion to historical Christianity, are willing to consecrate their studies with a prayer. We are very far from saying that this is enough,—that it is all they owe to the Maker of their bodies, and the Father of their spirits, the Lord of nature, the Infinite Mind. Nor are we sure that all the credit we are disposed to give can be claimed by all the twenty who teach, or the four or five hundred—some eighty at a time—who are taught. There must be exceptions. But we rejoice with great satisfaction that for the most part these strong and gifted souls in the republic of letters and of thought,—if not all of them in the Church of Christ, are more forward, as before the Christian world, to build up rather than to pull down, to enlarge the realm of faith in the unseen than to circumscribe and contract it.

For, as our final remark, we notice that the school is clearly and decidedly anti-materialistic. Whatever else it may fail to worship, it does not bow down in the least measure or degree to the god of this world. In our view this is a distinction of considerable glory; and we wish as much might be said of the Church herself. The philosophy is a spiritual philosophy. The laws of the mind, the facts of the universe, the rules of beauty, the lines of history are not traced or treated as if they were accidents, as if the universe made itself, as if agnosticism were man's supreme and consummate wisdom, as if we were the slaves of Fate, as if there were no God. If we are to borrow at all from the ancient and heathen schools, it is not the Academy that we are most afraid of. We are not sure it would do much harm if the Academy were reopened in St. Louis or Chicago, New York or Boston. The religion of Bethlehem and Calvary would be far more likely to get a hearing there than in the ten thousand temples of mammon. Alexandria, Syria, Athens, Italy, had worse enemies and more dangerous guides than Plato; and Platonism is, on the whole, the type of the Concord thought. It is said that the managers take a good deal of pains, in their mental catholicity, to get some exponent of the hard and narrow and bitter sort of science, some like-minded disciple of Haeckel, and Huxley and Spencer, to come and plead his frigid and creedless cause, but without effect. It is just as well. Knowing or unknowing disbelievers are not wanting, and not over-diffident or taciturn Newport would be none the worse if Berkeley should return there. We might well exchange Professor Denton and Dr. Holmes for Cudworth and More. What this nation needs more than all else to know and feel is that matter is not the whole or the chief part of substance; that we live already in a supernatural world, and are to live in the spirit when the flesh is done with; that the Head of this supernatural world is God in Christ, and that according to his own eternal will, expressed in the laws which govern us now and hereafter, as well as in his word, God will judge the quick

and the dead. A "barbaric splendor," a sensuous and faithless civilization, a decorated and hollow worldliness, a society which, with its mouth full of meat and wine, and jewels on its fingers, says only "Eat, drink, dress, dance, for to-morrow shall be as this day, or if we die, we die,"—this is the heresy, the horror, the damnation, that American Christians have to confront, to fight, and, please God, to overcome. They that are not against us are on our part.

Correspondence.

THE CATHEDRAL MOVEMENT IN WISCONSIN—ITS PAST HISTORY AND PRESENT STATUS.

MILWAUKEE, August 12, 1880.

Dear Dr. Gibson:—Will you print in the September number of the "ECLECTIC" the accompanying article on the Cathedral Question in Wisconsin.

EDWARD R. WELLES,
WM. BLISS ASHLEY,
ERASTUS W. SPAULDING.

THE Cathedral in Wisconsin has been, from time to time, introduced to the public, both in church and secular circles, and not always in a way to give a correct idea of its purpose and organization.

We think perhaps an article "written with the shears"—composed mainly of quotations from official documents, such as Diocesan journals, Episcopal addresses and Sermons, &c.,—may be of use in helping fair-minded persons, who are at all interested in knowing the facts in the case, to arrive at a just and righteous conclusion.

Our efforts will be principally directed to bringing forward testimony upon the following points:

1st. The Cathedral Movement in Wisconsin has been *Diocesan*, not individual or local. The Bishop and Diocese, and not a single congregation of the Diocese, have initiated it and directed its development.

2d. In its character and operation in Milwaukee, the see-city, it has been *not parochial*.

3d. The enterprise has been so conducted, in intention and in fact, as *not to interfere* with the rights of parishes.

4th. The principles which have entered into its organization have been *thoroughly Evangelical*, and *according to Diocesan utterances and expressions*.

5th. The Bishops have *deprecated Conciliar legislation* in regard to the detail of organization until such time as experience should

determine what would be best adapted to circumstances, and consequently most effective.

6th. The action of the last Diocesan Council *in every way recognized* and in *no way controverted* the foregoing principles.

1st. The Diocese of Wisconsin has been a *pioneer* in the direction of Cathedral enterprise. Previous to A. D. 1866, the subject was seriously discussed within her borders.

This fact was doubtless largely owing to Rev. Dr. Adams, one of her priests, who with wise far-sightedness, perceived the coming needs now so generally recognized in almost all Dioceses, and was a warm and effective advocate of the same.

In 1866, Bishop Kemper says in his address to the Diocesan Council, before the election of Bishop Armitage which took place at that session, (Journal, 1866, p. 59.) "I still venture (perhaps from long habit) to view the whole Diocese as missionary ground, and shall probably continue so to do while bodily and mental strength are bestowed upon me. This view of duty, *I must urge as an apology for not calling your attention to a Cathedral*, an Episcopal residence and a fund for the support of your Bishop."

"I confess I have neither time nor inclination to give much serious thought to these and kindred subjects, although I shall *cordially concur in any efforts in relation to them* which you may please to put forth."

The movement which drew forth this observation from the old Bishop is clearly indicated by the subsequent action of the Council, as we find on page 28 of the Journal of that year, as follows:

"Mr. James Kneeland offered the following resolution:

Resolved, That a committee of three Clergymen and three laymen be appointed to prepare a memorial to the General Convention at its next meeting, so to change the Constitution of the Protestant Episcopal Church as to remove the present restrictions upon the erection of new Sees within the limits of Dioceses already organized."

"Which, on motion, was adopted, and Rev. Drs. Adams, Ashley and Passmore, and Messrs. James Kneeland, Winfield Smith and John P. McGregor were appointed such Committee."

The significance of this resolution appears from the "Memorial" itself, prepared by those gentlemen, which was published in 1868, having been *unanimously* adopted, and approved by both Bishop Kemper and Bishop Armitage—quotations from which will shortly be given in their place.

In 1867, Bishop Armitage, having been elected and consecrated Assistant Bishop, in his first annual address, expresses himself as follows: (Journal 1867, p. 63.)

"It was not the least attraction to your Diocese to know that the *See principle in regard to Episcopal work*, was expected to be put into operation.

"By common consent, *Milwaukee was to be made the See of the Diocese of Wisconsin*, and my residence was virtually fixed in this city by the offers and resolutions which followed my election in your last convention.

"Accordingly in our earliest consultations, the *Bishop assigned to me the organization of Church work in this city, with reference to its Diocesan relations.* Much of my time has been given and must still be given, to the effort to strengthen the Church in this centre."

Again in 1868, Bishop Armitage says in his Annual address, (p. 57.) "I have delivered more than two hundred and fifty sermons and addresses, about one-third of them in All Saints Church, Milwaukee, on which, *as on other means of organizing and strengthening our proposed See,* I have not hesitated to spend time and labor."

The same year, with the unanimous approval of the two Bishops and the Diocesan Council, appeared (p. 123 Diocesan Journal 1868,) the *Memorial to the General Convention*, extracts of which we give. (Italics our own.) "The Church in the State of Wisconsin, assembled in Convention in the city of Milwaukee, *with the Bishops, Clergy and Laity,* do hereby respectfully represent, That the *Episcopate* is the Missionary order of the Church, and *has been so constitutionally from the beginning;* Bishops being not only successors of the Apostles, but *themselves Apostles*—the *one order* having the direct and immediate commission and command to go into all the world and preach the gospel to every creature Bishops, therefore, or Apostles, are and ought to be the *leaders* of the Church in *every onward step of advance and progress;* the *pioneers of all our work* in the conversion of the world to Christ; according to their name Apostles, the *first* sent forth into *every new sphere* of Christian Missionary enterprise."

Cathedral. "And furthermore that it is evident that from the earliest time, after the miraculous powers of the first band of the Apostles of Christ, those chosen by Himself, came to an end, the place for the Apostle or Bishop was *in the city,* as the centre of population, of wealth, of intelligence, and all progress of doctrine and propagation of ideas. And in the city was the *Bishop's Church or Cathedral,* the Mother Church of the whole Diocese, and the Bishop's residence *at the centre of his work, the very focus of all influences* whereby the propagation of the Gospel can be organized, pressed on, or facilitated.

"The Church in Wisconsin being *convinced that these facts are true,* and that *they make the only basis whereupon the Church can be organized so as to have her full power to do the work that God has placed before her in this great land;* and that the English Reformation, etc. With these convictions the Church in Wisconsin begs leave to call the attention of the Church in General Convention assembled to the Canonical Legislation of the Fifth Article of the Constitution, requests of the General Convention to repeal this Fifth Article, and in its stead to enact an article with these provisions:

"First. Recognizing the principle of the See, and providing that there should be ultimately a *Bishop of the Church, with his Bishop's church or Cathedral in every city of the land, etc.*

"These measures, she suggests, that the *Reformation begun in England*, may be *completed* by the universal spread of the church founded upon the same principle, but free from the domination of the State having in every city her Apostle or Bishop, the ambassador of the everlasting gospel, the *Bishop's Church his Cathedral*, the *centre of all his work*, religious, educational and benevolent, a blessed temple and heavenly home to which all eyes may turn, and in which all hearts may rejoice."

This shows beyond all contradiction that the Cathedral movement was now at least DIOCESAN, *not individual*, and is ample evidence upon this point. Further facts and quotations will show how *practical* was this conception in the mind of Bishop Armitage and of the Diocese, and subsequently of Bishop Welles, and will serve to bring down the chain of Episcopal and Diocesan action to the present time.

In his Annual address, (Diocesan Journal, p. 29,) in 1869, Bishop Armitage says: "I may be expected to speak of the progress of the work, *intrusted to me by the Bishop and virtually by the Convention*, on my first coming to the Diocese, viz: *the establishment of the See Principle, the gradual erection of Milwaukee into the See of Wisconsin*, with the *Bishop's approval in every important step, and with his kind confidence throughout* I have done what I could, under the very peculiar difficulties of the task, and can report at least an outline traced, though the filling in may be far in the future."

And again, in his Annual address, 1873, Bishop Armitage says, (Diocesan Journal, p. 59 and 61,) in announcing the acquisition of the present building in which for the first time the Diocesan Council was holding its session: "It has been a great happiness to me, my brethren, to welcome you to-day in a Cathedral of our own. And I ask you to thank God with me for the remarkable providence which has given it to us so unexpectedly."

And the action of the Council is shown (Diocesan Journal, p. 34.) "The Committee on so much of the Bishop's Address as relates to the Cathedral of the Diocese, presented the following report:

The Committee to whom that part of the Bishop's Address in regard to the Cathedral was referred, beg leave to report the following resolutions:

1. *Resolved* That this Council acknowledge with devout thankfulness the merciful goodness of Almighty God, in giving to the Church in this Diocese a Cathedral Church.

The above resolution was adopted by a rising vote.

2. *Resolved*, That we hereby express our gratitude to the Bishop of this Diocese and to all those who by their gifts, labors, counsel or prayers, have aided in this excellent work.

3. *Resolved*, That the members of the Church in this Diocese be earnestly requested to co-operate in any efforts which may be made for completing the purchase of the Cathedral.

4. *Resolved*, That a committee of six, three clergymen and three laymen, with power to add to their number if necessary, be appointed by the Bishop, to confer with him during the ensuing year as to the organization of the Cathedral, its proper work, its relation to the Parishes, to the Diocese and to the Council, and its due subordination to its Episcopal head; and to report to the next Council what action,

if any, may be necessary on the part of the Council, to make the Cathedral the Church of the Diocese; and that such committee have a special meeting or meetings, at which all clergymen and laymen shall be invited to be present and make suggestions or present views upon the subject of reference.

[Signed]

JAMES DE KOVEN,
D. WORTHINGTON,
JAMES H. HOES.

The above resolutions were adopted, and the following were appointed as the Committee provided for in the fourth resolution:

CLERGY.—Revs. William Adams, D. D., James De Koven, D. D., William B. Ashley, D. D.

LAITY.—Messrs. James H. Hoes, J. F. Richard, James Jenkins."

And from that time, it is noticeable, the Diocesan Journal records the meetings of the Diocesan Council in "the Cathedral," or "the Cathedral Hall."

Moreover the Committee provided for in No. four of the foregoing resolutions, and very shortly after appointed, concurred with Bishop Armitage in *framing a Canon*, a copy of which is still in existence in the Bishop's own handwriting, and which has been *put to the use one might naturally expect it would be*, as we shall shortly see.

After the death of Bishop Armitage, upon his own accession to the Episcopate of Wisconsin, in his first Annual Address to the Diocesan Council in 1875. Bishop Welles says, (Diocesan Journal, p. 33.) "Never, my brethren, during the past winter have I turned my face homeward, but that I thanked God that we had so much of this realized in *our Cathedral* and Clergy House—in this possession of lands and buildings, invaluable in all our future work; YOURS, my brethren, by clear and distinct orderings of Providence, to be held in trust by your Bishop and by him to be used, as all his other trusts."

And in 1878, Bishop Welles, after mature consideration, formally presented to the Council, the *Canon agreed upon by Bishop Armitage and the Committee of the Council* just referred to, and announced his intention to *organize tentatively under its provisions*.

In this connection he says, first speaking of Bishop Armitage: "I recall, as if it were yesterday, the last day I ever spent with him. It was a summer's day in the woods of western Wisconsin. I was then a missionary in the Diocese of Minnesota, extending my mission work to three points in Wisconsin. Accompanying the Bishop on a missionary visitation, our thoughts and words dwelt largely on the Church's ways and works. On the last day of our journeying he detailed to me his Cathedral plan. Little we thought that he was speaking to one who in the ordering of God's providence should present that plan to the Diocese of Wisconsin, for the plan then in his mind is substantially the one contained in the Canon agreed upon by the committee of the Council of this Diocese approved by the Bishop, and in accordance with the provisions of which I propose to organize, tentatively, the Cathedral of the Diocese of Wisconsin.

The Chapter thoroughly represents both orders, the Clergy and the laity, and every interest of the city and of the Diocese at large; and the Cathedral Church is so ordered that it can be the centre of the united worship of the See.

In the development of this plan I invoke the considerate, patient, loving help of the clergy and the laity- I feel as keenly and deeply as any one can feel, the differences which are to be reconciled; the difficulties which are to be adjusted; the manifold dangers which are to be avoided if the plan is to grow into a real living organization; and let me say, brethren, with perfect frankness, to you who were living and laboring in this Diocese before I came, that unless you are ready and willing to sink all personal considerations, and to test this plan by a hearty co-operation in accordance with my desires, you cannot give me the help I need. To put this plan in operation in the tentative way which I propose, the wisdom of which I think all will acknowledge, it is necessary that the Bishop should appoint the first Chapter. If I can gather around me in this Chapter Clergy and Laity in whose wisdom, experience and love for Christ and His Church, I have unwavering confidence, I look forward to the time when I can present to the Council for its acceptance and adoption a perfected plan of Cathedral organization."

On the 10th day of the December following, in accordance with this announcement to the Council, the Bishop *organized a Cathedral Chapter*, composed largely of those in whom confidence had been expressed by the Council, and who held prominent and representative positions in the Diocese.

We quote from the record given in the Bishop's column of his official organ, "The Wisconsin Calendar," for that month:

"Upon convening, the Bishop, after the use of appropriate collects, spoke as follows:

In accordance with the plan presented by me to the Council of the Diocese, I, Edward Randolph Welles, by Divine permission Bishop of Wisconsin, do hereby appoint to hold office until such time as the Bishop and the Diocesan Council shall put in operation a Cathedral Canon, the following officers of the Cathedral Chapter of the Diocese of Wisconsin: The Rev. E. W. Spalding, D.D., Dean; the Rev. C. L. Mallory, Resident Canon; the Rev. E. R. Ward, Resident Canon; the Rev. David Keene, D.D., Associate Canon; the Rev. W. H. Throop, Associate Canon; the Rev. A. D. Cole, D.D., President Nashotah House, Conciliar Canon; the Rev. James De Koven, D.D., Warden Racine College, Conciliar Canon; the Rev. Wm. Adams, D.D., Conciliar Canon; the Rev. John Wilkinson, Conciliar Canon; the Rev. W. B. Ashley, D.D., Dean Milwaukee Convocation, Missionary Canon; the Rev. F. Royce, Dean Madison Convocation, Missionary Canon; the Rev. A. M. Lewis, Dean La Cross Convocation, Missionary Canon; Mr. J. F. Birchard, Lay Associate; Mr. S. Bush, Lay Associate; Mr. J. H. Reigart, Lay Associate; Mr. Winfield Smith, Chancellor; Mr. L. H. Morehouse, Treasurer.

Of those named, the Rev. Drs. Spalding, Cole, De Koven, Adams and Ashley, the Rev. Messrs. Mallory, Ward, and Royce and Messrs. Birchard, Bush, Smith and Morehouse, were present. The Rev. Mr. Lewis was unable to come from his distant mission field. The Rev. Mr. Wilkinson telegraphed from Peoria his ina-

bility to be present. Mr. Reigart was kept from the meeting by pressing business engagements, and the Rev. Dr. Keene and the Rev. W. H. Throop declined to serve, in reference to which declinations the Chapter at a subsequent period of its session put upon record its expression of great regret at the declinations of the Reverend Rectors of St. John's and St. James churches, Milwaukee, asking them to reconsider their action and take part in the work of the Chapter.

In the appointment of officers the Bishop so far amended the Canon as to add three Missionary Canons, being the three Deans of Convocation."

In the course of further remarks the Bishop proceeds: "In considering the work of this Chapter it is proper to note, 1st, what a body so organized cannot undertake or do. Even if incorporated under the laws of Wisconsin, this body could not hold the Cathedral property, because the provisions of the trust under which the property is now held, require that the Chapter to which this property may be transferred must in its organization have the consent of the Bishop and Council. The Chapter as now organized cannot take charge of any work in this diocese for the validity of which the consent of the Council is necessary, or for which other provisions have been made by the Council or its organized Boards.

On the other hand, this Chapter can take charge of any work committed to it by the Bishop, which is not subject to the limitations above mentioned. I therefore commit to the Cathedral Chapter the charge of the Diocesan Church known as All Saints' Cathedral, as its governing and executive body, to do the work in accordance with the provisions of the Canon which I read to the Council assembled in the Cathedral on the 19th of November."

This Chapter is still in operation under the same Canon, the Bishop filling vacancies from time to time as they occur. Their last meeting was held on July 20 ult., when one Associate and two Minor Canons were added to the Body, and the services of the several Canons at the Cathedral were assigned for the ensuing year.

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2d. The Cathedral enterprise as engaged in work in Milwaukee is, in its character *not parochial*. The Chapter which has the care of it, we have seen, is Diocesan, not local.

The Cathedral building is not, nor has it ever been, in possession of a vestry or under its control. It was purchased for what it has since been used, a Cathedral.

The Quarter-block of the new purchase, as Bishop Welles declared, (Annual Address 1878, page 31,) "is now held by six joint-tenants, the Bishop being one, under a Declaration of Trust."

The adjoining Quarter-block is held by the vestry of "All Saints" parish until the Bishop and Council agree upon a corporation to receive it for Cathedral purposes. The said parish or vestry exercise no control whatever over it, except to see the property kept in repair.

In accordance with a stipulation with Bishop Armitage, the Bishop has control of it.

In his Annual address in 1873, (*Diocesan Journal*, p. 59, and 61,) in announcing the acquisition of the present Cathedral building, Bishop Armitage said: "You are aware that All Saints' congregation was originally gathered, without a parochial organization, *with the expectation* that it will be the nucleus of a Cathedral Church, for which the *Diocese had declared itself* in the Convention of 1866."

"To me a Cathedral means a free church open to all, in which the Bishop can be the pastor of the whole flock, caring for them through his staff of clergy and lay helpers, gradually gathering the institutions and appliances of all the Church's blessed charities, affording a training school for the workers of the Diocese of every kind, and finally realizing in one central point, for the good of all, the full ideal of the Church's Life, in worship and work. I shall never see it all worked out, but I know that some will by and by; and it is worth living for and dying for, to lay the foundations of it all." "I do not ask for any action concerning either at present, as I believe experience of another year, will teach us much about the final shape of both. I congratulate the *Diocese on the possession* of this fine property, as it is now held *for the Diocese* by both its sets of owners; and I beg the general interest and co-operation in building up here a strong Diocesan institution. This is *not All Saints' Church, nor is our work here in any sense congregational or limited*. I thank most of the Clergy and laity of our city congregations, for the kind appreciation of this, which has been growing among them. No parish can be interfered with, or anything but helped, by a genuine Cathedral work. And I ask only for the time necessary to show it, to secure the admission of that fact even from those who doubt "whereunto this will grow." And let it be understood that the daily service morning and evening, the frequent administrations of the Holy Communion, the special services and sermons, the variety of hours and kinds of service, the schools, the organizations for the care of the sick and poor, and whatever else is here undertaken, are *not for one congregation, but for all people*, of all orders and conditions—open and free, and ready with welcome for all who come, in the name of the Lord and on behalf of His Church."

And says Bishop Welles in his Address in 1877, (*Journal*, p. 31.) "But in the work of the Cathedral, which is the Bishop's Church—the *Diocesan Church*, in which *every congregation in the Diocese has an equal interest with the congregation worshipping there*, there should be a general sympathy and interest."

3d. The enterprise in Milwaukee has been and is, *intentionally and actually*, so conducted as *not to interfere with the rights of the parishes*.

In the passage last quoted Bishop Armitage says: "No parish *can be interfered with* or anything but helped by a genuine Cathe-

dral work. And I only ask for the time necessary to show it, to secure the admission of that fact even from those who doubt "whereunto this will grow."

And the committee of the Council, appointed immediately after, (Journal 1873, p. 34,) had among the duties assigned it, to confer with the Bishop as to the *relation of the Cathedral to the Parishes*; and in accordance with this instruction it consented to the Canon under which the present Chapter is tentatively operating, as we have before noted.

And Bishop Welles in "The Wisconsin Calendar," his official organ, April, 1879, in reply to a letter of some laymen, makes the following emphatic denial:

NO INTERFERENCE.

"Another statement of the letter to which attention must be called, and with which your Bishop wishes to connect a positive disclaimer, is that of "interference."

The Cathedral clergy have not during his episcopate, or previously, within his knowledge, given occasion to the charge of "interference with the older parishes of our city, in ways injurious to their strength and usefulness, and in *derogation of their rights*." It may be surprising to many, considering all that has been said, but no charge or specification of the kind has ever been brought to him."

And again in the same paper:

WORK NOT HINDERED.

"Upon another point, your Bishop must make a disclaimer, both as to the intention and the fact. The Cathedral does not place, nor has it ever placed the slightest obstacle in the way of any parish in the city desiring to engage in missionary work."

As a congregation the Cathedral has claimed no rights and exercised none, but such as are claimed and exercised by all the congregations of the city.

The fact that no instance of trespass has ever been given or formal complaint made to the authority whose business it is to receive such, is most creditable, and is also convincing testimony to the carefulness and integrity with which its work has been administered.

4th. In regard to the *underlying principles of the Cathedral* as conceived and partially developed in Wisconsin, a quotation from an article in the "Spirit of Missions" for March, 1876, will fairly express them. Alluding to Bishops Kemper and Armitage it says:

"There are three fundamental ideas underlying the Cathedral organization, as by these Bishops conceived, and as now existing; to wit:

1st. A church absolutely *free*, in which is no seat rented, sold, or assigned; a church free as the air is to the birds, and the sea to the fishes, as the FATHER'S House, or the FATHER'S Heart, is to all the children alike, without respect to station or occupation, to

wealth or poverty; a church in which the Bishop shall take his seat as the ambassador and representative of GOD, and receive all GOD'S children in CHRIST without discrimination, and in which all shall *feel* alike free and welcome, and that they are there of right and not of sufferance.

2d. That the Cathedral shall be a [centre of] *City Missions*. The Bishop shall be leader of the van in the work of seeking out the sick, the suffering and the lost. Such shall be taught to look to him. The interests of such shall be plainly the care of the Church through its highest officers. The Bishop is the LORD'S chief Missionary, and all shall alike have access to Him in the Bishop's church, and by other means provided by the Cathedral system.

3d. That the general city charities (and the Diocesan charities as far as is profitable and desirable) shall cluster about the Bishop's seat, shall feel his personal influence and the grace of the high Office in which the LORD has placed him, and shall, through him, directly and spontaneously command the sympathy and resources of the entire Diocese, and, moreover, be able to secure that *economy of administration* which results from association."

These ideas are in germ contained in the "Memorial" above alluded to, (p. 123 Diocesan Journal 1868,) and are more fully expressed in an article by Rev. Dr. Adams, of Nashotah, in "The Church Register" for November, 1869.

"What do we mean by the Cathedral? We mean a *great free* Church, open twice a day through the week for public service; open all the day, also, for the work of private devotion, of coming before God in His Holy Temple. We mean a Church that has the Communion weekly, on every Sunday and Holy Day, as the Prayer Book contemplates. We mean congregational singing—the organ on the floor of the church close by the chancel, and the choir before the chancel, as leaders of the people, and behind them two or three thousand people at once singing with one heart and one soul to God. We mean the Bishop's house close by the Church, and the houses for the various Church work of the city, ultimately clustering around. And when the Bishop's position as leader of all Church work comes fully to be understood, and his cathedral is given him, and his relation to the missionary work of the Church in the city and over the whole Diocese is fully seen, and thoroughly felt, and understood and acted upon; then, we say, that around him, in his See, and around his Church will be poured out in profusion all the elements and materials for that great work that has to be done in our cities, and has not yet been done, the work of preaching the Gospel to the *poor*, and bringing them well-trained and taught within the fold of Christ, and of keeping them there."

The same ideas are in brief in Bishop Armitage's address to the Diocesan Council in 1873, upon the occasion of first occupying the Cathedral Church, as quoted above.

And says Bishop Welles in his sermon before the clerical association, preached in Trinity Church, Cleveland, Ohio, April 25 1880:

(a.) "The Cathedral cannot be a convocation of dignitaries, with great titles, but must be held as valuable only in proportion to what it proves itself able to accomplish. As the Bishop's Church and hence the Diocesan Church, it must, as the recognized centre of Diocesan life, in its organization, regard the entire Diocese and not the particular congregation ordinarily worshipping there. It must, as the Bishop's Church, bring work to the front and crown it as the aim and purpose, and substance of its existence.

(b.) The Cathedral should be the Diocesan seat of government. It should be in the principal city where the population of the Diocese is largely centered. And this implies that around it should gather as far as practicable, the institutions of the Diocese; all by which the Diocese as the Bishop's Parish is represented and expressed. The scope of the Cathedral must accord with the dignity of the Diocese, for it is the Bishop's Church, and he belongs to the whole Diocese and not to a single congregation. And the property is that of the Diocese. There should be a chapter nominated by the Bishop as fairly representing the clerical and lay elements of the Diocese, which, under the Bishop, should be the governing and regulating power of the institution.

(c.) As to the work of the Cathedral: outside of the immediate care and furtherance of general institutions to which I have alluded, I think missionary effort in the city, in its vicinity, and in the Diocese, is its most natural field of labor. As regards the city: in smaller towns where there is but the one parish, as in the city of Fond du Lac, the formation and development of the Cathedral system will serve to unite the parishes and missions *to be formed*, in one compact body in all charitable and missionary work under the guidance and leadership of the Bishop. In cities where parishes already exist there can still be unity, with entire independence of individual congregations; the Cathedral supplementing the missionary effort of parishes, and occupying ground which has not been covered.

Patiently, perseveringly, and harmoniously conducted and developed, this system would in time, put Christian work of some sort in every ward of a city. There would be at least a Sunday School, a cottage lecture, or something that would bring in from the highways and hedges, &c. There is no estimating what might be done if there was *some one* in all our large cities *who was personally responsible for all unoccupied ground*. The individual parish may say, I am doing what I can, let others do as much. The Bishop, by means of his clergy, can take up work which is left undone, for it is all *his work*, and an organization which places him in his rightful position, and furnishes him with the means of doing that, in the Church's way, for which the Scripture holds him, as chief Pastor, responsible, should commend itself to every devout member of the Church."

5th. The Bishops have, from the beginning, *deprecated conciliar action* in regard to the organization of the Cathedral. They have wished to avoid crystallizing a system until it had been thoroughly tried.

Says Bishop Armitage in his annual address in 1867 (Journal page 65) "Designing to move cautiously, and feeling that the adaptation of the See principle to the circumstances of the American Church *must be at first experimental*, I think we may record at this Convention that the *experiment* is progressing hopefully among us."

And again, (Journal 1873, page 61,) as quoted before, "*I do not ask for any action at present, as I believe another year will teach us much about the final shape.*"

And Bishop Welles says in his address June, 1880: "By referring to my addresses in the Journals of 1875, 1876 and 1877, you will see that I *steadily advised against any legislation* on the subject of Cathedral organization.

In the council of 1877, however, a canon was introduced, not by myself, or at my suggestion. The introduction of this canon brought the subject before the Diocese as a matter for discussion and future legislation. This I greatly regretted, but my duty was plain, to appear to support this canon, or to submit propositions of my own to the next council.

I want this matter to be understood by the Diocese, that I not only did not ask for canonical action, but I deprecated it. I thought it wiser to continue the Cathedral, for a series of years, in the condition in which I found it. To make trial of your needs, before casting anything into a fixed and permanent shape by canonical action.

In 1875 I said, "I think it better, at this time, not to attempt any legislation in regard to the Cathedral." In 1876 I said, "Out of practical work, and actual necessities, may grow the plan and prospect of Cathedral organization." In 1877 I said, speaking of a joint commission of the Dioceses of Wisconsin and Fond du Lac, to confer on all subjects of interest to the two Dioceses, "The appointment of this commission, and reference to it of all these questions"—included generally under the phrase 'to prepare constitutions for both Dioceses'—"will obviate the need of their consideration at present." Among 'these questions' referred to, was understood to be the one of Cathedral organization, if the joint commission should deem it advisable to bring up that question, although there were members of the commission who thought it unadvisable to touch upon that subject.

My own views were the same as expressed to you in my first address. But, as I have said, a canon was proposed, and referred, not to the joint commission of the two Dioceses, but to the Committee on Canons of our own Council, thus initiating legislation on this subject. This, then, was the condition of affairs in 1877. I had personally assumed the care of the Cathedral property, engaging to provide for the necessary expenses of interest, taxes, repairs, etc., and asked that I might be permitted to carry on this work without canonical legislation, under the existing canons of the Diocese. When, however, the Council, in its wisdom, took action looking to legislation on the subject, and referred to its Committee on Canons, a proposed canon which I could not approve,

then, and not till then, I moved in the matter.—Impressed with the importance of testing a canon in a practical way, before adopting it in the council, I organized a provisional chapter, under a canon prepared by a committee of the council of 1873, that I might be advised and helped in preparing a canon to be submitted to the Council of 1879.”

6th. The action of the last Diocesan Council in regard to legislating about the Cathedral was really, in spirit, a *return to what Bishop Welles had all along desired*. The council had allowed a canon to be introduced in 1877, not by Bishop Welles or at his suggestion; this, as Bishop Welles shows in the last quotation, brought up discussion of the whole subject. The Council, in 1880 *retired from its previous action*.

The question before the Council was not at all about any mode or system of Cathedral organization, but about the *advisability of legislating at all*.

One of the Cathedral Chapter moved the postponement of the consideration of the canon, recommended by a committee appointed at the last Council.

The Bishop assented to the postponement and consideration was postponed indefinitely.

The action *had no effect whatever* upon the Cathedral system as tentatively in operation under “Bishop Armitage’s canon” agreed upon by the committee of the council of 1872. That as we have seen above is still existing and at work.

The view taken by Bishop Welles, is shown by his statement in his official organ, “The Wisconsin Calendar,” in the July issue, just following the council:

The Cathedral.—“The action taken by the Council at its last session, in regard to the Cathedral question, leaves the Cathedral free to work out for itself its own solution. This is what I urged in the Annual addresses of 1875, 1876 and 1877, have always preferred, and still believe to be the wise course. Any preliminary action of the council should only provide for the security of the title to its valuable Cathedral property, for its Bishop’s canonical rights and the responsibilities of the congregation worshipping in the Cathedral.

The Bishop, under the constitution and canons of the church, will, as heretofore, direct the affairs of the Cathedral, and hopes, with the help of God, to work out the great results for the Diocese which it has a right to expect through its possession of this church and home for its Bishop.”

This then appears to be the true history of the Cathedral movement in regard to the points stated, as manifested by the records.

It will be well to sum up the points proven that they may more easily be carried away in the memory.

(a.) The Diocese of Wisconsin *herself*, has initiated, and through her Bishop, her “leader in every onward step of advance and progress, the first sent forth into every new sphere

of *Christian Missionary enterprise*," (see memorial,) is developing her own Cathedral system.

(b.) The character of Cathedral work in Milwaukee is not *parochial*.

(c.) The effort has been made and *successfully* made, not to interfere with the rights of parishes.

(d.) The principles of organization accepted in the beginning, have been unchanged throughout and are such as may well be expected to influence every Bishop and priest, and are in the line of charitable and missionary enterprise and in accordance with the truest evangelical spirit.

(e.) The Bishops have *discouraged legislation* until it can be based upon experience.

(f.) The action of the last Diocesan Council *does not effect in any way* the Cathedral as thus far developed. The council simply, with the Bishop's consent, *postponed legislative action*.

Now, apart from an interest in abstract righteousness and fairness, we have desired to bring this *history* into notice that it might be made manifest, that the men whose names have been given above as accepting appointments upon the Cathedral Chapter, and all who, at the Bishop's call, have enlisted in the work, have not initiated a new theory in a congregational sort of way, for personal, local, or parochial ends; nor have they or any of them been engaged in a conspiracy to thwart the will of the Diocese or to unduly influence it.

They have been trying conscientiously, through good report and evil report, to carry out the *organically expressed will* of the Bishop and Diocese which to them has seemed the will of God. And as this work goes on it is with the understanding that the Bishop and Diocese so desire and so continue to construe the will of God. And if it ever ceases to go on it will be because the Bishop and Diocese have *changed their views* as expressed in "a memorial" to the General Convention of the Protestant Episcopal Church in the United States, as recorded above and in the Episcopal addresses of the past thirteen years, and doubt the expediency of what has been done and is now in progress.

GENERAL CONVENTION AND THE PROVINCIAL SYSTEM.

MR. EDITOR: The discussions in the newspapers concerning the Provincial System have interested me exceedingly. In some respects, it is pleasant to perceive a tendency—in such as I have seen—towards union in one of the two chief points which seem to me to be essential to the well-working of the system in this country. And this one point is, that, as a general rule, the *State and the Province* should be co-terminous. In my opinion, any plan which does not substantially recognize this, will fail to be adopted by the General Convention: and even if it should be adopted by the General Convention, it would fail lamentably when the attempt should be made to put it into practice. The only

exception that I would make would be in the case of such permanently small States as Delaware and Rhode Island: and also in the case of a State like Western Virginia, which was once a part of a State Diocese,—both State and Diocese being then fully organized. The larger part of Virginians feel that the organization of the new State during the war was hardly the sort of consent on the part of the old State which is required in the Constitution of the United States. And now if the Church should embrace the new State together with the old in one Province, it would be peculiarly grateful to a people, in whom a loving pride in the Old Dominion is so strong. To judge from the past history of our tentative legislation, as witnessed in the declaratory Canon about Federate Councils, the General Convention will go straight on *this* point of *State Provinces*, if not on any other.

But my main anxiety is now concerning the *other* point, which is clearly reached by hardly any writer on the subject that I have lately read. It is, indeed, seen clearly enough that we do not need *three* classes of legislation,—that *two* are sufficient. But it is taken for granted that all legislation subordinate to that of the General Convention shall be reserved to the *Dioceses*, and that the Province—whatever else it may do—shall not *legislate*. But this is clearly wrong.

The idea that the Diocese, *per se*, has any *legislative* power whatever, is a purely American novelty, without a particle of precedent or authority from the Primitive Church, or the Church of any other age or country. When even Apostles wished to legislate, beyond the points already settled by them in common before their scattering abroad from Jerusalem, they did it, *not* by legislating each in his own sphere, with his own elders and brethren about him; but the *Apostles*—in the *plural*, the essential germ of the Provincial idea, in which *more* than one Bishop, *more* than one Diocese, is included—the Apostles came together, with elders and brethren, and *legislated in common*. All legislation in every branch of the Catholic Church, in every age, down to our American organization, followed this Apostolic and Scriptural pattern, in at least so far as this: that no legislation has ever been even *attempted* except in a synod in which *more than one Bishop* was present.

Now, it is idle to dream that our American system, no matter how wrong it may be, can be upset *all at once*. But by realizing the probabilities of American growth we can so direct *that* as *gradually* to *recover* the Primitive system, by building on our existing American foundations.

To illustrate: Ephesus appears to have been the first See founded by the Apostles in the Province of Asia. There are indications that a See *may* have been founded also at Laodicea before the martyrdom of S. Paul. But before the end of the century, and evidently for some years previous, that *one* See had multiplied into *seven* within the one pro-consular Province of Asia (just as New York has multiplied into *five*.) These *seven* we find named in their order in the Apocalypse,—Ephesus, the original

See, being named first. In the next age we find Ephesus recognized as a Metropolitan See—the Mother See—from which all the others sprung. The only essential feature of a Metropolitan See is that its Bishop should be, as our Presiding Bishop is, a *Primus inter Pares*.

Now the true way to adapt our American system to the Primitive, is simply this: Let each State-Diocese continue as it is, until it is ready to subdivide (or rather multiply) itself into two or more Dioceses: and when that division (or multiplication) takes place, let all the Dioceses in that State form one Province. Let the Bishop of the chief city and original See be, as of old, the President or Metropolitan of the Province, as a matter of course. Let the old Diocesan Convention be continued over, unchanged, except that the two or more Bishops will vote as a separate order, when the vote “by orders” is called for. And let the entire legislation for the Church in that State (subordinate to that of the General Convention) be left to that Provincial Synod. This does not and will not extinguish our American system; but will promote each State-Diocese into a Province as soon as it is ready for it. The change will be effected gradually, naturally, without displacing a single stone of the present structure.

Something very much like this has already taken place. In New York, Pennsylvania, Maryland, Ohio, Wisconsin, Illinois,—in every case of a subdivided Diocese, the *bulk* of the legislation, by Constitution and Canons, is *continued over* from the old Diocese to the new, with *none* but *necessary* changes at the first, and with very little afterwards, so that there is a sort of *Provincial unity of legislation* already imperfectly realized, and pointing out the more perfect way, through a *Provincial Synod*, hereafter.

As to a Court of Appeals, I have said nothing, though to many persons, and not without reason, it seems to be one of our more pressing needs. Each State-Province would have a Provincial Court of Appeal as a matter of course. The rest, in the meantime, would be no *worse* off than they are now. If present evils be found intolerable, (and our judicial arrangements are the most imperfect portion of our present system,) some temporary clustering of Dioceses, for that one purpose, may be devised. But the true idea is, that the Province includes the Court of Appeal; and not that the Court necessitates the formation of a Province.

The *two* points, then, to be aimed *for*, are first, that each Province shall, as nearly as possible, be confined to one *State*. Second, that each State-Diocese, when it becomes a Province, shall *retain* the legislative power which it previously exercised as a Diocese, with only the additional safeguard of a separate vote to the Bishops as an Order.

The chief points to be *avoided*, are first, the idea that *every* Diocese within a State is to have the *full legislative power* of the *whole* Diocese when it covered the whole State. Second, that *any* Provincial System is to be applied to the whole American Church at one fell swoop. The *gradual* adoption is *practicable*, and is far better for many reasons. Third, the idea that the

Province is to rob the General Convention of any part of its present powers. Its *true* function is to take charge of our present *Diocesan* legislation, and do it more effectively than is now done, and with a distinct legislative vote of the Episcopate as an Order. In from twenty to fifty years, when there is a Province in every State, some portion of the legislation now resting on General Convention, may be, by its action, left to the Provincial Synod; but there is no hurry about *that*. Fourth: A fourth thing to be avoided, *strictly* is, the idea that the Provincial System involves a superceding of General Convention, or the rendering its sessions less frequent. *This is the most mischievous error connected with this whole discussion.* The diminishing of the delegations from the Dioceses, is very desirable, and I hope will be adopted. But it has *nothing to do* with the question of *Provinces*. Fifth: Another most mischievous idea is, that each *State Province* should be represented in General Convention, and *not* each separate Diocese. This would be *fatal* to true representation. As the separate Dioceses in a province would lose their power of separate legislation, it is essential that they should each retain a separate representation, in each Order, in General Convention. They may send only one clergyman and one layman, but each Diocese should send its own deputies, elected by itself.

These points, to be striven for, and guarded against, will secure the greatest growth in advance, in the line of least resistance from our existing system; and that, it seems to me, is the course to be followed by all men who would fain unite true growth, sound principle, and common sense.

J. H. HOPKINS.

Williamsport, Pa., August 20, 1880.

Church Work.

MR. EDITOR: It may be remembered by your readers that the April number of the *ECLECTIC* contained an article from the *Church Quarterly Review* entitled "The Spiritual Needs of Invalids." After giving some good advice on the subject of clerical visits, &c., the article goes on to speak of a Guild for Invalids which is doing valuable work by mutual sympathy and help. The idea seems such a good one that it is proposed to put it in practice, and a Guild is being organized, of which the Rev. Dr. Bolles, of Cleveland, Ohio, has consented to act as chaplain; some account of the objects and design of which may be of interest.

The object is that persons who are by ill health or some misfortune cut off from the ordinary active duties of life, may find the strength and leisure which is given them still of use to Christ and the Church.

The members of the Guild, except the Chaplain and Warden,

are to consist of invalids (usually of long standing or permanent troubles,) who, through correspondence of the Warden, may be made acquainted with each other, and may give much help and comfort by mutual sympathy and interchange of books, patterns for work, text-books for study, comforts and delicacies, &c. Some central object of Church work will be selected by the Warden, for which the members may perhaps contribute in various ways as suits the tastes and abilities of each. Some persons who are deprived almost entirely of physical means of usefulness have still the use of their mental faculties—and vice versa—so that some work may be apportioned to each.

But because each Invalid may not always be able to correspond with the Warden themselves, it has seemed best that the Guild should comprise also associates of able bodied people, who will visit the members and write for them to the Warden.

The bond of union, and in fact the most important duty which the members of the Guild can perform, is shown to be Intercessory Prayer; and that the prayers may be offered as one united petition, there is being arranged a small manual for the use of the Guild. The manual consists of short Intercessory Offices for the seven canonical hours, the subject for each hour being suggested by the proper Orison; nocturnes however being devoted entirely to ejaculations for wakeful nights. Then follow a few special prayers for several occasions. Of course the regular use of the manual is not obligatory and is not intended to supply the place of customary personal devotions, but may be found of comfort to some who have many weary, unoccupied hours, helping them to bear their pain by diverting their minds in some degree from themselves; and we are sure that whenever used, the Intercessions will, in some measure, hasten the coming of Christ's Kingdom.

The Guild will be supported by the free-will offerings of the members and friends. It is suggested that the offertory at celebrations of the communion of the sick might very properly be appropriated for this purpose.

This notice might be more extended, but the persons engaged in this work desire that the work shall grow quietly and without ostentation; so we are allowed to say only a few words, thinking that perhaps some may like to avail themselves of the work.

SUNDAY SCHOOLS.

MR. RAIKES AND THE CHURCH.

WE have been favoured by Mr. Henry Jeffs, of Sherborne Villa, the Spa, near Gloucester, with a *fac-simile* reprint of the *Gloucester Journal* of Monday, November 3, 1783, containing an account of the first good result of Mr. Raikes' labours in founding Sunday schools.

We direct especial attention to two points in it: the church-

going and the Catechism learning of the first English Sunday scholars.

There can be no doubt that Mr. Raikes not only taught distinctive dogma, but that he had not the remotest idea of that "unsectarian" Christianity which the Archbishop of Canterbury seemed to advocate when he lately spoke in strong language against the views of a speaker who, in his Grace's presence, had advocated the teaching of distinctive Church principles by Sunday school teachers—that is, that children should be taught why Church is better than Dissent.

We say that Church teachers ought to teach their pupils to be Churchmen, and no less. The publications of the Church of England Sunday school Institute are signally defective in Church teaching, and the Church Catechism and church attendance are not made the first and chief things, as Mr. Raikes made them.

These are of vastly more consequence than the unravelling of crotchety knots about the succession of the kings of Israel and Judah, and the interpretations of Scriptural conundrums and acrostics. To go to church every Sunday morning, to learn how to worship and behave there, and to know the Church Catechism so well that it never could be forgotten, were the principles of good Mr. Raikes' teaching.

We doubt whether the Primate ever once in his life catechized a congregation of children in one of our large towns after the second lesson on a Sunday afternoon. If he has not done this often, his Grace's opinion—Primate though he is—is of less value than that of a curate who has the priceless gift of catechizing well. For this the Sunday school is a good preparation; but for anything else its usefulness is doubtful.

The *Gloucester Journal* of November 3, 1783, has this: "Some of the clergy in different parts of this country, bent upon attempting a reform among the children of the lower class, are establishing Sunday schools, for rendering the Lord's Day subservient to the ends of instruction, which has hitherto been prostituted to bad purposes. Farmers and other inhabitants of the towns and villages complain that they receive more injury in their property on the Sabbath than all the week besides. This in a great measure proceeds from the lawless state of the younger class, who are allowed to run wild, on that day, free from every restraint. To remedy this evil, persons duly qualified are employed to instruct those that cannot read, and those that may have learnt to read are taught the Catechism and conducted to church. By thus keeping their minds engaged the day passes profitably, and not disagreeably. In those parishes where this plan has been adopted, we are assured that the behaviour of the children is greatly civilized. The barbarous ignorance in which they had before lived being in some degree dispelled, they begin to give proofs that those persons are mistaken who consider the lower orders of mankind as incapable of improvement, and therefore think an attempt to reclaim them impracticable, or at least not worth the trouble."

A MEMORIAL OFFERING.

AN elegant piece of work has recently been furnished for S. Ignatius' church in this city. It is a mortuary Altar Cloth, and is presented by a lady of the parish, as a memorial offering of her deceased husband. To Mr. J. White Kelly, of 1526 Broadway, the order was given for the execution of the work, and the faithful manner in which he has fulfilled the task is most creditable to him.

The Frontal and Super-frontal are chaste and beautiful in design and workmanship. The colours blend admirably, being shaded violet and white on a black ground, with the introduction here and there of a little red in very minute lines. The fringe on the borders of the frontal and super-frontal is black and violet with small spaces of white. The workmanship of the Altar Cloth is a mixture of embroidery and appliqué work. The centre-piece is of heavy white embroidery, an *Agnus Dei* being set in the middle of a figure, which is apparently a variety of the star, and around the border of which are, here and there, leaves, embroidered in shaded violet. The orphreys are of appliqué work, the principal or ground colour being violet. The leading emblems in them are the Cross and the quatrefoil. The two wide stripes between the centre-piece and the orphreys, are of heavy white embroidery. The emblem in these is the Cross joined with the Alpha and the Omega,—the Cross and Alpha being in one stripe and the Cross and Omega in the other. These crosses are very long, with very short arms, and have the trefoil at all the extremities. The prevailing colour in the ornamentation of the super-frontal is shaded violet. The symbols are the septfoil, the palm-branch, and other emblematic plants. The foliage is of embroidery, the septfoil of appliqué work. These emblems run along the entire length of the superfrontal.

This mortuary Altar vestment, is altogether, a valuable possession of the parish of S. Ignatius, being the affectionate carrying out of a pious and beautiful desire.—*Standard*.

The same paper adds :

We have received from Messrs. J. and R. Lamb, by whom the work was designed and executed, a photograph of the tomb-stone recently placed over the grave of the late Warden of Racine College.

The Monument is in the shape of a coped tomb, forming a head stone of fine proportions, in the shape of a Greek Cross, the face of which has the Chi Rho in relief in a panel, and on the reverse the sacred Monogram. The proportions of this part of the tomb are remarkably good, especially the broaching down of the members at the sides to receive the width of the stone resting on the grave. The portion covering the grave is in three massive pieces of granite, forming a plinth. The die in centre bears the inscription : " In memory of James De Koven, D.D.," on one side,

and on the other, "He being dead yet speaketh;" on the sloping roof of the tomb is imposed a Latin Cross with circle, and Calvary at the base. Some portions of the granite are polished, and some being hammered the effect of contrast is obtained in a durable and artistic manner.

HE WON'T OBEY HIS BISHOP.

IN various quarters, more or less High Church, a great deal of pious horror has been expressed at Mr. Mackonochie, not because he ignores Lord Penzance, but because—oh, worst of crimes!—he will not obey his bishop!

Now, we believe that this professed horror at the course Mr. Mackonochie has pursued is simply insincere—we repeat it, insincere—because it assumes as the ground of its reprobation what nobody grants.

No one, Catholic or Protestant, Anglican, Greek or Roman, believes a bishop to be an absolute ruler. Romans believe his authority to be under Papal check; Anglicans and Greeks that it is under canonical checks. Hence were a bishop to require a Roman priest to contravene a Papal decision the said priest would suffer anything sooner than obey. Hence, also, if a bishop should require a Greek or Anglican priest to violate a canonically-imposed law the said priest would, of course, be held innocent according to the fundamental principles of his Church were he to refuse to obey.

This is so obvious that we do not imagine anyone would care for a moment to dispute it; certainly no Anglican of any school would say otherwise. To put a case in point, were a bishop to command his clergy to forbear the recitation of the Athanasian or Nicene Creed, would even the most moderate of High Churchmen imagine himself bound to treat the monition with a scrap of respect? Would he not utterly disregard it? Yet in doing so he would resist "the direct demands of his bishop."

To Mr. Mackonochie the Ornaments Rubric as plainly and clearly requires him to wear the Edwardian vestments when celebrating, as the rubric before the Athanasian Creed requires him to recite that formula on certain specified days. And that he is no mere ignorant fanatic in believing this is proved by the fact that the majority of experts in ecclesiastical law and liturgical knowledge believe his interpretation to be the only colourable one. Hence when Mr. Mackonochie's Bishop endorses a judgment which requires him to surcease from wearing the vestments he is requiring him (to Mr. Mackonochie's belief,) to fly in the face of plain canonical regulation. This being the case, it is absurd to blame Mr. Mackonochie for doing what, if the facts be as he believes them to be, no one could blame him for doing. And the blame is not only absurd, it is insincere.

If Mr. Mackonochie be wrong he is wrong as to his facts, and not as to the practical inference he draws from them. All really

clever writers who look at our matters from an outsider's point of view see this clearly enough, and for those within to pretend not to be able to see it, is insincerity, or they have another alternative—it may be stupidity.

But Mr. Mackonochie is not only resisting his Bishop, who requires him to break a plain rubric, but he is resisting his Bishop acting as the agent of a person whose authority in ecclesiastical matters all High Churchmen, with one voice, repudiated and protested against *from the very first*. Had the Bishop of London *proprio motu* required Mr. Mackonochie to give up the vestments he would have had sufficient cause to refuse obedience. But when the Bishop appears not only to give an unlawful order, but to give it unlawfully, there is a double reason, each sufficient in itself, for refusing him obedience.

We quite understand why certain High Churchmen adopt this tall talk about disobeying the Bishop in the present and similar cases. First there is the temptation to take the (generally) popular side and to condemn Mr. Mackonochie, while the pretence that the speaker condemns his *insubordination to the Bishop* enables him to save his character as a High Churchman. "I am myself a High Churchman, a *very* High Churchman, but I cannot sympathize with Mackonochie; I cannot stand his disobedience to his Bishop." All hearers agree that this is a safe and sound man. We would like to see these obedient sons if their bishop, their *own* bishop, were to require them to hand over half their annual incomes to maintain the expenses of the Episcopal palace. They would soon discover that to disobey "the direct demands of your bishop" might sometimes be quite a matter of conscience.

Then, in the next place, bishops of the Church of England are very powerful persons, and have much patronage of a great many kinds to distribute, and most of them are at this moment more or less sore with the Ritualists because they have refused, like the renowned ducklings, to "come and be killed." We are all grateful to those who pour the appropriate balm on a wounded place, and nothing is so soothing to the Episcopal mind as to see priests, in the attitude of adoration, singing or saying, "We don't care for the law, or for Lord Penzance, or the Privy Council, but it is for you, for you only, we care. Command us to adopt or to give up anything and we will do it (only don't let it be too expensive.) and pray don't think we have one thing in common with those who dispute your dread behests." A very shrewd layman, and one who had ample means of knowing the ways in which the ecclesiastical machine is worked, thus advised a priest of his acquaintance: "My dear friend, I can put you in the way of obtaining certain preferment. Morning, noon, and night, in private, in public, in word and in writing, in sermons and speeches, never lose an opportunity of saying that you have no patience with those men who won't obey their bishops. Don't talk about disobeying *the law*, that won't help you much; but always harp on that one string, the wickedness of disobeying *bishops*. Why, if I were only in orders I would undertake to become (all in good

time,) a bishop myself simply by the judicious use of this one expedient." Read in the light of this it is plain to see why so many High Churchmen shudder at the very name of Mackonochie, who won't obey his Bishop.—*Ch. Review*.

THE LEICESTER CHURCH CONGRESS, 1880.

THE programme of subjects for discussion at this year's Church Congress, to be held at Leicester on September 28, 29, 30, and October 1, has just been issued. The preachers at the opening Services on the morning of Tuesday, September 28, are to be the Archbishop of York and the Dean of Llandaff (better known as the Master of the Temple.)

On the Tuesday afternoon, at two o'clock, the president, the Bishop of Peterborough, is to deliver his opening address in the large hall. Besides this hall, which is to be used three times daily after Tuesday for the more important meetings, the Temperance hall and the Museum Lecture-room are set aside for sectional meetings, to be held contemporaneously with those in the large hall. The subjects for discussion on Tuesday afternoon, after the President's address, are "Foreign Missions of the Church." (a) The condition of the Greek Church and other ancient and independent Churches of the East, in relation to the Church of England and its Foreign Missions. (b) "The Christians of Kurdistan and the confines of Persia," and "The Church and the Poor. Pauperism,—its treatment, curative, and preventive. (a) Remedial action of the Poor Laws, organization of charity, moral effect of the Poor Laws upon the people. (b) Encouragement of thrift, Allotments, Compulsory insurance." In the evening, in the Temperance hall, the subjects will be "The Religious Condition of the Nation. (a) The Upper Classes. (b) The Middle Classes. (c) The Industrial Classes," and "The Church in Relation to the Organization of Labour. (a) Trade and Labourers' Unions and Masters' Associations. (b) Sanitary Conditions of Labour."

On Wednesday morning, at ten, there are to be meetings in all three halls, the subject in each being respectively as follows: Upper and middle-class education. (a) Its present condition. (b) How to maintain and promote its religious character." The education of girls and young women is to be included. "The influence of the Church over Young Men and Women—how to maintain and increase it? (a) Young Men's and Girls' Friendly Societies, and kindred institutions. (b) Moral and Spiritual Training of Church Choirs," and "Penitentiary work of the Church." At 2:30 the subjects for discussion will be "Internal Unity of the Church. The influence of the great Schools of Thought in the Church of England upon each other and upon the Church," and "Efforts towards Reform in Foreign Churches, and the attitude of the Church of England towards them." In the evening the subjects will be—"The Church and Dissent.

The responsibility of the Church towards Dissent, with special regard to Home Reunion." The subject will be introduced by the Dean of Peterborough and Archdeacon Watkins in papers, and Earl Nelson, the Bishop of Liverpool and Professor Plumptre will speak upon it, and "The Temperance Question. (a) Local Option. (b) Sunday Closing."

On Thursday morning, again, there are three subjects for discussion, viz: "Existing forms of Unbelief, their social and moral tendencies. (a) Positivism. (b) Secularism. (c) Agnosticism." "The Cathedral System—How to Reform it, so as to strengthen the relations of the Cathedral to the Diocese, and to make each Cathedral a more efficient centre of religious activity;" is to be dealt with by the Bishop of Winchester, the Bishop of Truro, the Rev. Canon Trevor, the Rev. W. M. Campion, Mr. A. J. Beresford-Hope, M. P., and Mr. C. Magniac, M. P., and "Marriage and Divorce—the duty of the Church as regards Civil Laws relating to Marriage and Divorce." In the afternoon the selected subjects are: "Home Mission Work. How to reach those who are not in the habit of attending a place of worship; more particularly migratory and seafaring populations, and those who are compelled to work on Sunday." "The Clergy. (a) The Position and claims of Curates and other Unbeneficed Clergy. (b) Church Patronage and Preferment." In the evening, in the great hall, there will be the usual working men's meeting, and in the sectional meetings the following subjects will be discussed: "International Organization of the Church—Whether it is desirable that increased facilities or powers of legislation should be granted to Convocation, and if so, whether the granting of such powers or facilities should be accompanied by any, and what, Reforms of Convocation," and "The Moral Dangers of Factory and Workshop Life."

On Friday morning the only meeting will be a devotional one, subject, "The Communion of Saints—How may it be strengthened and manifested?" In the afternoon the following topics will be considered: "Recreations—Popular Recreations, how to improve them? (a) Light Literature; (b) The Stage." "Church Finance. (a) Retirement of and Provision for Aged Clergy; (b) Augmentation of poor Benefices; (c) Union of small Parishes, and Pluralities' Act Amendment."

A *conversazione* in the large hall on Friday evening is to bring the congress to a close. Communications are to be addressed to the secretaries, care of Mr. S. Clarke, 5 Gallowtree-gate, Leicester.

Following the example of last year, an Exhibition of Ecclesiastical Art will take place at Leicester during the forthcoming Church Congress, at the Skating Rink, in Rutland street, which will be specially fitted up and decorated for the occasion. The exhibition will open on the 27th of September and close on the 2d of October. Many of the leading ecclesiastical art manufacturers have already intimated their intention of being represented, and owing to the central situation of the town, the exhibition may be expected to rival, if not surpass, that held at Swansea in 1879. An important feature of the exhibition will be a loan col-

lection of ancient church-plate, mediæval silversmiths' work, embroidery, and similar objects, towards which some well-known collectors will contribute.

MISSION WORK.

THE Seventh Annual Report of the *Mission to Deaf Mutes* is full, as usual, of interesting details of much good work. The Seventh Anniversary was celebrated in S. Ann's Church, N. Y., on Sunday evening, November 16, 1879; the Bishop of the Diocese presiding, and Bishop Huntington preaching. Stated services are now held for Deaf Mutes weekly, monthly or semi-monthly in New York, Brooklyn, Harlem, Philadelphia, Baltimore, Boston, Salem and Beverly, Mass., Albany, Troy and Rochester, N. Y., and Newark, N. J. In January and February the General Manager, Dr. Gallaudet, spent two months in an extended tour on behalf of the Deaf Mutes in the South, going as far as New Orleans; all appointments having been previously arranged. Ten institutions for mutes were visited and about thirty services conducted in the interest of the work.

Dr. Gallaudet made another journey to the West in May, as far as Omaha and Topeka, visiting several institutions and conducting various Sunday and week-night services.

The Report announces the re-organization and incorporation of the New England Industrial School for Deaf Mutes, under ten trustees. It owns a farm of 57 acres near Beverly, Mass., and has begun well under its superintendent, Mr. W. B. Swett. It will soon have an educational department for children, under a principal. The Report of the General Manager to the Trustees of the Mission is crowded with minute and interesting details, too copious for insertion here; and showing his energy, zeal and laboriousness in the cause to which he has consecrated himself; while equally proving the interest he has stirred among the Children of Silence, and the benefits derived by them from the Church's system of worship.

His report is accompanied by those of his Clerical and Lay Helpers, a large proportion of the latter being themselves Deaf Mutes.

The Annual Report of the Treasurer, I. H. Holmes, on October 29, 1879, represents \$6,753 receipts for the year, with a balance of \$250.21 in hand. The Home for Aged and Infirm Deaf Mutes now has a Building Fund of \$6,000.

CHARITIES.

The House of the Holy Comforter is a Free "Church Home for Incurables," 241 West Twenty-third Street, N. Y. Its object is thus stated in its Report of Whitsuntide, 1880: "The business and object of such Society shall be for the establishment of a free home for incurables among Protestant women and female children of the better class who are without means or friends able to sup-

port and care for them, and who are upon examination of the house physician pronounced as suffering from an incurable disease, and cannot be received into hospitals and homes for the young and aged."

Among its Trustees are the Rev. Drs. Houghton, President, and Dix. It seems to be sustained wholly by voluntary gifts. The amount of cash receipts from September to May was \$2,179.77. A long list of other donations, in supplies of every sort, is appended to the report. It is a most worthy charity.

PAROCHIAL.

S. Luke's Parish, Buffalo, N. Y., Rev. W. North, Rector, is doing an effective work among the working classes and people of moderate means, and is working up to the Free and Open System. Most of its sittings are, unhappily, not only appropriated but *rented*; yet its support is largely derived from the offertory. There is a weekly celebration of the Eucharist; and Choral service on Sunday evenings, which is largely attended. The Church edifice, an unpretending structure of wood, in plain-pointed style, is correct, bright and well appointed. It has a good organ, well handled, and its chamber adjoining the chancel. The band of about thirty choristers, surplised, are well trained, and accompanied by the organ and a cornet, they sing well. In a city where "Churchmanship" is yet fast bound in "old-fashioned High" chains, it was indeed refreshing to breathe the wholesome, Catholic atmosphere of *S. Luke's*. A God-speed to the Rector and his earnest parish work, as well as to the sweet and reverent worship of his parish Church!

The Church Home in Buffalo no longer stands solitary, as our one Charity in a city of 160,000 souls. Our several congregations there are uniting in the establishment of a *Crèche*, from which much good may be hoped for.

"A Year's Record" of the parish work of the *Church of the Holy Spirit*, E. 57th street, New York, was issued at Easter last. It may be described as having a "Free-pew-rented and debt-burdened" church edifice. A property valued at \$60,000 carries a debt of \$33,000!—more than half its value. Two years ago the indebtedness amounted to \$42,500; and the Rector considers that he is doing well to have thrown off \$9,500 of it in that time. With the aid of a "sinking fund" started under the "auspices of the ladies," he "hopes" that before many years the Church of the Holy Spirit will be entirely rid of all incumbrance. The problem is, how to go on with this burden. And how can a church be called *free*, of whose *seventy-five* pews only *six* are *not rented*? Yet a great deal of work and no little liberality are indicated by the statistics. It is noteworthy, too, that while the "pew-rents" are but \$4,750, the parish subscription reaches \$3,039, while the entire offerings for all purposes, including the latter, sums up \$9,419, a triumphant vindication of the free system, even with the 'pew' adulteration. But the question recurs, why build a church without money to pay

for it? And another is equally pertinent, surely :—is it right to do so? Nay, we venture a third :—can there *ever* be any justification on moral or practical grounds, for such a thing? Better worship under the open sky or in groves during warm weather, and in barns or sheds in winter, than build a house for God which at any day may come under the auctioneer's hammer to meet a mortgage or pay for material and labour; and so bring scorn upon religion and the Church.

S. John's Church Record, York, Pa., continues to set forth every month in compact form the work, needs and appointments of the parish of its esteemed editor, the Rev. H. W. Spalding, Rector. *S. John's* is one of the ante-revolutionary parishes of Pennsylvania, dating from 1771. Its parish church was built in 1776-7. Its bell was given by Queen Caroline, consort of George III., in 1774. But old as the parish is, it seems alive and well-worked.

EDUCATIONAL.

The Calendar of *Trinity College School*, Port Hope, Canada, for 1880-1, comes to us. This school was opened first at Weston, near Toronto, on May 1st, 1865. In 1868 it was moved to Port Hope, whose inhabitants liberally provided it with buildings, rent free for three years. Since 1871 the school has owned the property, which has been improved by the erection of large, permanent buildings: and has been made by the Legislature of the Province of Ontario, a corporate body, of which the Bishop of Toronto is head. The *Curriculum* includes all the usual branches of a complete, classical, scientific or practical education. The management and discipline are based upon the English Public School System and are very thorough. A liberal provision of prizes is made and much pains taken to stimulate effort among the students. Much attention also is paid to their health and morals, both in the general regulations and in the arrangement of the buildings, in the matter of exercise and sports likewise, strange to say, however, the *Military Drill* forms a feature of the discipline. This must be the effect of our bad example, *e.g.* at De Veaux College and a few other places.

In the matter of economy, however, this school sets us a good example. The entire cost of board and tuition is \$225 per annum; only books, stationery, drawing materials and medical attendance receiving extra charge. †

Literary Notes.

The Aryan Household, its structure and its development. An Introduction to Comparative Jurisprudence: By William Edward Hearn, LL.D., Dean of the Faculty of Law in the University of Melbourne. Longmans, Green & Co., London, 1879. 8vo. pp. 495.

This is a book that but few of our subscribers can afford to buy or find time to read. It is not very radical or revolutionary in its character and teaching, but it clears up and straightens out, wonderfully well, what others have discussed and set forth in fragments.

The author, Dr. Hearn, appears to be a devout Christian; he is certainly a profound, careful and philosophic jurist—extensively read in all the branches of law. He has no sympathy with the evolutionists of the Spencer and Lubbock School. He does not go out of his way to attack them, but he shows that their theories are most unlike the facts of man's early history and condition. We do not know that he had ever read the following words of that venerable Egyptologist, Renouf—probably he has not, but he sympathized with them; and his whole book is an illustration and proof of their meaning:

"The habits of savages without a history are not in themselves evidence that can be depended upon. To take for granted that what savages now are, after perhaps a millenium of degradation, all other people must have been, and that modes of thought through which they are now passing, have been passed through by others, is a most unscientific assumption, and you will seldom meet it in any essay or book without also finding proof that the writer did not know how to deal with historic evidence." (The italics are ours.)

We should like if time and space would permit to give an outline of the discussion, or rather of the progress of man in civilization. But that is impossible. Little if anything less than the whole work could give any adequate idea of its contents. We must therefore content ourselves with a few notes.

Dr. Hearn shows four stages in the

political history of man—the Family, the Household, the Clan and the State.

The Family was of course first, consisted of the parents and the children, with possibly servants. Of this early state we know but little. Everything that we do know however indicates great moral purity, simplicity of habits, earnestness of religion, and devotion to the proveable habits of quiet industry.

Then came the Household: It included, not only parents and children, but also grandchildren and great grandchildren. But it was a religious organization. It included some, and may have included, as in fact in some cases it did include many who were not of the blood or lineage of the house-father, and some at least, in almost all cases, who had descended from his loins were no longer of his household. Hence a right of initiation or recognition, which was observed in all cases, before any one could partake in the household religion or enjoy the rights of its fellowship. "The infant," says Hearn, p. 72, "does not by the mere fact of birth become a member of the corporation. It must be duly admitted. Accordingly when a child was born it must be formally and duly recognized. And the rule that applied to children born in the house, applied to others as well, to slaves, and even to strangers who were not in a servile condition. This initiation of an infant usually took place on the fifth day after its birth in some cases, and in others at a later day.

Nor was this all. There was a common worship and a "common meal" of which all the members of the Household must partake, and which none but admitted members could partake. It was a religious feast eaten in honour of the God whom the Household worshipped. "Nor," adds Hearn, "did the worshippers doubt that at any such meal their Divine Head sat present, though unseen, among them," p. 35.

Then comes the Clan. Households could not be held together after their numbers had become very great. Then they would divide. Some son would

leave the house, and found one of his own, and so on until there would be many Households of the same name, as Smith, or Brown, Jones, &c. And more than this; there would be many *persons* who for one reason or another did not belong to any Household, living around among them. This class of persons, and other considerations made a necessity for some government above the Household. Those by the name of Smith would unite and form a Clan. The Browns and the Jones' would each of them make another, and so on. Hence on account of this union and on account of the *outside persons* some government or exercise of authority over the families in the Clan and over the relations of the families to the persons not included, who nevertheless lived within the same territory.

In some cases, when the population became dense enough to call for it, several Households, with their "village connections," would unite and form a city, as Athens, Rome, &c. In this stage we have the Clan and the City.

But in progress of time and of civilization, the clans and the cities became incorporated into, or subjected to the control of larger states. The old "customary law" of the Household and the Clan gave place to the common law and legislative enactments by the authorities of the State; and the communal property of the Household, gives place to private ownership and the doctrine of "every one for himself," as in our own day.

We know of no book that throws more light on the history of the past, the origin and progress of civilization, and few if any that is more full of the wisest suggestions for the future than this treatise of Dr. Hearn on the "Aryan Household."

And we have too in this line of investigation and argument, a new proof of the unity of man, as well as a new illustration of his primitive condition. But of this we cannot speak now.

We cannot resist the temptation however to give the following bit of, well we

don't know what to call it—"Sib in the sense of related, is still used in the Lowlands of Scotland. It is also found in the humble but deeply interesting word gossip—" [God—Sib]". This word degraded as it now is, takes us back with a two-fold interest, at once to the cradle of our race and the cradle of our faith. It was originally applied to persons who were *sib*, that is, related to each other in God; and especially meant those persons who, by taking part in the same baptismal rite, were regarded as forming between each other, a new relation of which God was the bond. As the Hindu belonged to a "*Sabha*" of which the bond was the offering to Agni, &c., so the Christian entered through Baptism into a spiritual kinship, of which the members were in a special sense brethren of Christ. How intimate this tie was once held to be we may gather from a curious passage of an old Irish annalist. When he desires to express the climax of misery and disorder in his unhappy country, he declares that there was no protection for Church or fortress, *gossipred* or mutual oath. Hence gossips came to mean intimate friends; next gossip meant the light, familiar talk of such friends; and finally, with a dyslogistic connotation, any frivolous conversation. To such base uses may the noblest words, like the noblest men, come at last," pp. 290, 291.

The Apostolic Church: By the Rev. Daniel M. Bates, Professor of "Christian Evidences" in St. John's Missionary College, Shanghai, China. New York: P. E. Tract Society, 1880.

Rarely has so valuable a tract appeared upon a subject whose familiarity can never equal its importance.

His brief preface the writer begins thus:—"The idea of this tract is very simple. Christ promised to build a Church, gave the Apostles commandment concerning it, and they, under the guidance of the Holy Spirit, constructed it." Pursuing this "idea," he lucidly traces the successive steps of the foundation of the Christian Church by our Lord upon the Apostles, and their extension and guidance of it according to His instructions. His argument is entirely Scriptural; he appeals to no authority outside of the New Testament. The express words of Christ relative to the character of His Church, as spoken on various occasions, with His Commission

to His Apostles; the construction put by them upon His words, their subsequent action, in council and as individuals; their additions to the Apostolic company; their measures taken for the perpetuation of their own Order, as also for that of the two subordinate ranks of "Elders" (or Priests,) and "Deacons;" their distinct recognition of their successors, the Bishops, as shown in the cases of Timothy, ruler of the Ephesian, and of Titus, ruler of the Cretan Church, and in the case of the "angels" of the Seven Churches; their equally clear recognition of the Laity (or brethren,) as a distinct, albeit a subordinate, rank, without authority to originate or govern a Church; and withal their continual insistence on the corporate *unity* or the *visible body* which the Lord Jesus had established upon them and the older Prophets, all these prime and important facts, with many minor details filling out the proposed "idea," he sets in most logical array, in terse style; admirably adapting himself to those who put the written Scripture wholly above the Church, and insist on testing every fact and question only by what is written, and, again, testing what is written by their own private judgment or by the tradition and standards of their own modern sect. He maintains the Catholic position equally against Protestantism and Romanism. He thus sums up his argument against the "congregational" theory which more or less underlies the great number of Protestant bodies:—"It is around the Apostles—that is the ministry, or clergy, that the nucleus is formed from which the Church in each place grows, (e.g. Acts xvii: 4.) There is no instance given of believers springing up apart from the ministry, and associating themselves together, and appointing a ministry of their own. It is the Apostles, again, who send authoritative Epistles to those Churches—"Paul, and Silvanus, and Timotheus unto the Church of the Thessalonians," &c., (1 and 2 Thess. i. i:)" And again, referring to the Council at Jerusalem, (Acts xv:) he says: "Yet while the

Brethren had a voice in the Council, it appears to have been of small weight with the inspired writer, for a little later he speaks of these "decrees" as laid down by the "apostles and elders." (Let "the Laity" take note of this.)

Of the *Privilegium Petri* he speaks thus:—"James is at the head of the Church in Jerusalem. When St. Peter is released from prison, he directs his friends to announce the fact to "James and to the brethren." Then, as we have just seen, it was James who presided in the Council of Jerusalem, and gave its decision. When St. Paul arrives at Jerusalem, just before he is taken prisoner, he goes to James, (Acts xxi: 18.) Again, in the first part of the Epistle to the Galatians, St. Paul, in speaking of his visits to Jerusalem, brings out fully the headship of James over the Church there. St Paul first goes "up for the purpose of a conference with St. Peter. The only other Apostle whom he saw was "James the Lord's brother," (Gal. i: 19.) The second time he was there his dealings were with James, Cephas, (Peter) and John, who seemed to be pillars; where James' name heads the list of the three. Again, when certain Judaizing Christians came down to Antioch from Jerusalem, they are said to come from James."

The third theory, that the Church was committed by the Apostles to the guidance of the Elders, or "Presbyters," who have perpetuated their own order, is easily and satisfactorily met by reference to the "Elders of Ephesus," who were placed by St. Paul under the authority of Timothy; while him alone he empowered to *ordain*, (Acts xx: 17, 1 Tim.) But we give only a bare outline of the ably presented argument of Mr. Bates, and commend the tract to the careful perusal, with Testament in hand, of thoughtful Christians everywhere; as one of the best contributions to the great questions of true unity and Catholicity that has appeared in a long time †

DR. TANNER'S FAST.

On the 7th of August, Dr. Tanner completed his feat of fasting forty days. The experiment has been made under

circumstances that leave no room to doubt its genuineness(?) It has been the subject of much and varied remark in the public prints as well as in private conversation. But no part of these remarks and criticisms have interested me so much as those that come from the *materialists*—the men who believe that there is no soul or mind, or that what we call mind is a mere product of nerve-activity.

But this fact like Professor Garver's experiments, is insuperable. Of course most of us do not need such facts and will not perhaps find our faith confirmed by them. But to the materialist they are insuperable, while the arguments and considerations on which we mostly rely will have no effect on them.

Let us consider the case a little. On the theory of the materialists all the motives to action come from the condition of the body or some one of its parts or members; and it is wholly physical. Thus after a certain period of activity there comes a condition of the tissues which is fatigue. We are tired and gladly sit down or lie down and rest. Or after a certain period of waking activity, the whole body is disposed to sleep, and we are sleepy, and if nothing hinders we go to sleep. But suppose that at this juncture something occurs to cause intense pain in some part of the body—the hand or the foot for instance. There is a “schism in the body” and “if one member suffers all the members suffer with it.” All the rest wants to go to sleep, but the one “member” will not go to sleep nor let the rest be quiet, and we are kept awake.

But in all this there is, as the materialists claim, nothing to imply or prove anything more than mere body and physical emotion. When the body is in harmony, and all parts and members act together, it goes to sleep, if it is sleepy. Or it keeps awake if any part or tissue is diseased, so as to prevent a counteracting tendency, or physical emotion.

In the case of Dr. Tanner, however, this explanation fails. The organ or

tissue which is the first in the normal condition to feel hunger is the stomach. Hunger depends upon and is produced by its condition. But soon, if no food is taken all the other organs and tissues begin to feel the want also, and then the whole body, all its members, organs and tissues, and fluids even are hungry and begin to feel the want, and to suffer if they are not supplied with the nutriment and stimulus which can come only from food taken into the body, by the stomach or otherwise.

Why then, if Dr. Tanner was only a piece of material organism, a body with nothing but body, with no soul or mind, why did he not take food? Why did he hold out his forty days? He appears to have been in good health and in a normal condition in all other respects. There was no part of the body, no organ, no member, or tissue that had been provoked into opposition to the general tendency of the bodily condition; none provoked, like the aching finger which keeps off sleep, to counteract or resist the want and tendency of the whole body, the universal sensation of hunger, and the weakness and irritability which was the consequence of the hunger. The abstinence is unaccountable on any purely physiological or physical hypothesis. There was nothing *in the body* that acted as a restraint upon the general tendency. There is no answer but the supposition of a will—a mind, a soul, a something that is distinct and different from the body, and all its parts or tissues, and is capable of resisting it, when acting as a whole, or any of its members or parts, when acting separately.

I clip the following from the *Sunday Tribune*, August 8th, written since the last paragraph above:

A well-known materialist said yesterday: “This fast has done more to shake my belief in materialism than anything I have ever known of. We materialists believe mind to be simply a function of the brain, and that at every thought certain brain cells are destroyed. If the brain be affected its function—thought—is impaired. But Dr. Tanner has undergone a terrible nervous strain,

as shown by the large waste of the phosphates. Still, despite this drain upon the brain, his mind has remained clear and active. I cannot reconcile this with my belief."

And thus does physical science itself furnish one after another facts which contradict the materialism and the atheism to which as its advocates have claimed, it inevitably leads and fully justifies.

W. D. WILSON.

—Pott, Young & Co., N. Y., send us from the Rivingtons, of London, Dean Goulbourn's two vols. on *The Collects of the Day*: an Exposition critical and devotional of the Collects for all the Sundays and Holy Days, with essays on their structure, sources and general character and appendices of the discarded collects of the first Prayer Book of 1549, and also Expositions of the Collects of Morning and Evening Prayer. They are beautiful volumes and have all the wonted fulness and unction of Dean Goulbourn's works, which are so widely popular. Price \$5.50 for both.

Also Dean Goulbourn's *Lectures on Everlasting Punishment* delivered at St. James' Piccadilly on the first six Sundays after Trinity, of the present year. We think this book will be exceedingly useful in all family libraries, to keep up the weakened sense of future retribution which has become so marked a feature of modern, religious life. The Preface is very able and suggestive, and the Lectures are a devout as well as a strongly logical handling of Scripture on this subject. New York: Pott, Young & Co. Price \$1.25.

Sermons preached in Manchester. By the Rev. W. J. Knox Little, Rector of St. Albans, Manchester. Pott, Young & Co., New York.

These are Sixteen Sermons on various subjects, parochial, preached *extempore*, and afterwards written out. Knox Little is a power in the pulpit that represents the real advance in the modern Church of England in bringing home Catholic doctrine and worship to the people. Price \$1.75.

—The late issues of the *Church League Series* include some very valuable publications, such as "Our Own Advantages," (No. 12) some of the Reasons against Rome, consisting of an able series of editorials from the *Church Times*, which we should otherwise have published ourselves. This tract alone makes 27 pages. Others (13 and 14) are on "The Scriptural Proof of Episcopacy" and "Baptism Scripturally and Historically considered."

From the Dartmouth.

VENI SANCTE SPIRITUS.

The following translation of the Latin Hymn in our last is by John Ordonaux, M. D., LL.D., of Columbia College.

I.

Come, Holy Spirit! Hear our cry!
And from thy Heav'nly seat on high,
Thy sunshine on us dart.
Come, father of the poor and low,
Come, spring whence all our blessings flow,
Come, star of every heart.

II.

Best comforter of all forlorn,
The soul's sweet guest at eve and morn,
Dear fountain of relief.
Our rest, when fail our weary feet,
Our shelter, from the noon-tide heat,
Our solace when in grief.

III.

Oh Light, beyond all others blest,
Come, fill each true believer's breast,
Who trusts alone in Thee.
Without Thy deep, transforming grace,
No good e'er prompts our fallen race,
No deed from sin is free.

IV.

Cleanse all whom sin hath led astray,
With grace, bedew life's desert way,
Heal every soul's distress.
Subdue and melt each stubborn heart,
New zeal, to languid faith impart,
And Error's steps redress.

V.

Bestow upon Thy faithful flock,
Who trust in Thee, the Church's rock,
Of sevenfold grace surcease.
Give virtue her deserved reward,
And give those dying in the Lord,
In heaven, perpetual peace.

Summaries.

FOREIGN.

—The following petition to Convocation is circulating among the laity:

"Whereas within the last fifty years 'the Roman sequence of colours' has been adopted for altar-cloths and vestments in many English churches to mark the different seasons of the Christian year, in accordance with the usage of the Church of Rome, thereby rendering the use of ecclesiastical colours in the Church of England more in accord with the use of Rome than it was even prior to the Reformation,

"And whereas this Roman use is opposed to the tradition of the Anglo-Saxon Church.

"And whereas also it is opposed in principle to the final settlement of 1662, and to the 'Ornaments Rubric' of the Book of Common Prayer.

"Therefore your petitioners humbly pray that a committee of Convocation may be appointed to enquire into the existing use of ecclesiastical colours in the Church of England."

—"The *Guardian* not long ago was valiant for "the law," and very grave about the iniquities of Mr. Mackonochie. This is, however, the way in which it speaks of the Bishop of London on July 7th: "The Mackonochie case, having been practically abandoned by Mr. Martin, has been taken up by the Bishop of London, who on Sunday took the first step towards carrying out the sentence of sequestration by having a notice of it affixed to the doors of St. Alban's Church. It was, of course, torn down by some boy in attendance."

—On Tuesday a memorial was presented to Mr. Gladstone in favour of the complete abolition of the clerical headships and fellowships at Oxford and Cambridge. It is signed by upwards of 800 persons, among whom are Mr. Darwin, Professor Huxley, Mr. Wm. Morris, Mr. A. R. Wallace, Dr. W. B. Carpenter, Dr. Alfred Carpenter, Dr. Abbott, the President of the Congregational and Baptist Unions and the Dissenting Deputies, the professors of most of the Nonconforming colleges, and large numbers of schismatists, heretics, and infidels of every sort. The audacious proposal of the memorialists is one instance more of the folly of supposing that there is any finality in opening the sluices of confiscation.

—Bishop Ryle has issued a Pastoral in which he says: "I ask you, in the last place, to assist me by cultivating and en-

couraging a spirit of brotherly love, charity, and forbearance among Churchmen. In a fallen world like ours, and in a free country like England, it is vain to expect all men to see all things alike, and to interpret the language of formularies precisely in the same way. Let us on no account be colourless Churchmen, destitute of any distinct opinions. But so long as my brother walks loyally within the limits of the Articles and Prayer Book, let us respect him and treat him courteously, even when we do not altogether agree with him. I do entreat every clergyman in my Diocese, for Christ's sake, to abhor and avoid all needless divisions on non-essential matters, and to follow after peace as well as truth."

—A Society has been formed for ousting the Bishops from the House of Lords. The *John Bull* says: "The embarrassment caused to hundreds of lay Churchmen by the Archbishop of Canterbury's advocacy of the Burials Bill found a vent in Lord Henry Scott's unanswerable complaint at the recent meeting of the Church Defence Society. Lord Beaconsfield alleged it as the main agent in passing the Bill, by paralysing the Conservative opposition in the Lords. Mr. Hingeston Randolph expressed the convictions of the parochial clergy in the letters we published last week. All evinced the painful embarrassment of devoted Churchmen in being obliged to remonstrate with the Primate of all England. And how does the Archbishop answer them? He thanks Lord Henry Scott for his advice, but he shall follow his own judgment. For Mr. Hingeston-Randolph his Grace has no thanks, but a rebuke on his want of humility in censuring his superiors. The two Primates "have larger opportunities of observation," and it is "the duty of Bishops to guide "rather than to follow those over whom they are placed!" So the Cardinal Archbishop of Rouen: "I say to my clergy, March, and they march!"

In claiming larger opportunities of observation the Archbishop provokes the reply that on this particular question his opportunities have been simply none. Whatever his acquaintance with Presbyterian and Nonconformist burying-grounds, he never had the charge of an English churchyard, nor therefore the duty of performing the Burial Office of the Church of England. Probably he has occasionally read it as an *amateur*, at Rugby or elsewhere; but his Grace, in point of fact, was not on the Church Establishment till he became Dean of Carlisle. No one could well have entered Convocation or Parliament with less acquaintance with the use and tradi-

tions of a village funeral. As a question of private judgment Dr. Tait's opinion is of infinitely less weight than Lord Beaconsfield's.

What *right* Bishops have to vote against the Church they represent in Parliament is a question that cannot be much longer left to their own consciences. Dissenters are not likely to press their objection while the Prelates are doing their work. But it is daily forcing itself on thoughtful Churchmen, that if they are to benefit by Episcopal guidance, the Bishops must either stick to the road of the Church, or be delivered from the temptation of conscientiously quitting it in the House of the Lords. At present the position is a false one. The Archbishop silences the temporal Lords by assuming to represent the Church, and snubs the clergy by telling them they have only to follow their guides.

—The Bishop of London's act in issuing the Writ of Sequestration against Mr. Mackonochie's living, was but the formal sequence of the proceedings of 1878, and has no reference to any ulterior measures.

—Canon Richard Seymour, for forty years rector of Kinwarton and Great Alne, Worcestershire, died in July, at the age of 74.

—Canon Miller, the eminent evangelical and political Liberal, died in July, at the age of 67. He was at Birmingham what Mr. Neile was at Liverpool. He and Bishop Ryle were the "moderates" among the evangelicals.

—Pope Leo XIII tries hard to fall in with modern Europe, but the Pío Nono Cardinals and the Jesuits constantly head him off. The withdrawal of the Belgian legation is a hard blow to him, being the fruit of his own vacillation, and strengthens his opponents in Italy. The strongest resistance to the infallible Pope comes from his own subordinates and the Jesuits. A correspondent of the *Pall Mall Gazette* says: "Not even in the Vatican itself has he been able to enact a real reform. Cardinal Franchi, his first Secretary of State, had pluck and energy for anything. He began by snubbing the Jesuits and turning out the Camarilla; but with his sudden and mysterious end all reforms ended also."

—Mr. Gladstone's "Compensation bill" was thrown out in the House of Lords by 282 to 51. The *Church Times* says his mistake has been to spend so much trouble upon the Radical wing of his party as to forget that it is only a wing after all. So in the election nothing was said of Church matters, it was "Jingo" or no jingo, but now the radi-

cals are trying to make laws against the Church, in which, however they could not succeed without the help of Dr. Tait and his bishops.

—The cost of Board Schools in England is £2. 2s. 3d. per head, (in London £2. 15s. 2d.) while voluntary schools cost but £1. 14s. 6d. The average cost of each scholar in a Board School to the taxpayer is 18s. 9¼d; in London £1. 11s.

—Dean Stanley in the Nineteenth Century" for August, writing on the "Creed of the early Christians," seems to have confounded it with the creed of the Sabellian heretics, the parents of Arianism. The *Church Times* says in this he only follows Bishop Hinds of Norwich, who wrote a treatise in this vein in 1830, and afterwards resigned his See, putting himself on Mr. Voysey's committee along with Mr. Darwin and others. Cardinal Manning gives a paper on Bradlaugh's admission to Parliament.

The *Contemporary* has two splendid articles, one by Dr. Hillebrand, showing from the examples of France and Germany the immense superiority of the old curriculum of classical and mathematical training in the universities to the modern scientific and encyclopedic courses so much in fashion. The pupils on the classical side are always better and more capable of taking up new subjects. The other is by Llewellyn Davies, on "International Morality." Prof. Wace antagonizes Herbert Spencer's Data of Ethics.

—The clergy and laity of S. Peter's Bournemouth, have formally protested to the Bishop of Winchester and the lay patron against the appointment of Bishop Ryan to the incumbency.

—Parish clergy have greatly diminished in France. Over 5,500 cures are vacant.

—Lord Penzance has postponed the cases of Rev. Messrs. Enraght, Dale and Green to October 28, commenting very severely on certain irregularities of the prosecution.

—A Rev. Mr. Lee, conditionally appointed to S. Paul's, Thetford, called a vestry meeting to remove a stone altar presented by a squire ten years before; but the vestry refused, whereupon he said he should appeal to the Church Association to help him.

—The Church of England's Working-men's Society held its fourth Anniversary July 31. The Dean of St. Paul's celebrated the Eucharist for them in the Crypt Chapel, on Sunday at 8 a. m. Mr. Enraght preached for them

Sunday afternoon at St. Peter's, London Docks, and there were sermons also at S. Alban's and S. Augustine, Kilbourn. The Public Meeting was held Saturday evening and addresses made by Mr. Inglis, the President, C. Powell, the Secretary, and others. Resolutions were adopted against the Burials Bill.

—Lord Ebury's bill against Confession is put off till next session.

—As finally adopted, the Ecclesiastical Laws Amendment Bill is a very different thing from the draft submitted by Prince Bismark. It relieves the spiritual wants of Catholic believers, but does not enable the Government to reward services rendered in Parliament by a more or less lenient application of the law. It does not permit the executive to exempt candidates for livings from the secular examinations prescribed, or the reinstatement of bishops deposed by the ecclesiastical court. It simply allows officiating clergymen to extend their clerical functions to parishes deprived of priests in consequence of the Falk Laws. It authorizes the Government to confirm deputy Bishops elected by orphaned chapters without exacting the oath enjoined by the same rigorous statutes. It enacts the important principle that recusant bishops shall not henceforth be deposed by the ecclesiastical court, but only declared incapable of exercising the functions of their holy office while refusing to obey the law of the land. Finally, it empowers the government to resume paying their former contributions to the maintenance of the Roman Church, and to license the re-employment in hospitals of persons of either sex under holy vows.

—Dean Stanley has received a severe check in his attempt to have the statue of the Prince Imperial in Westminster Abbey, which appears to be his *peculiarum* as a sort of national undertaker. He lectures Parliament almost as freely as he sometimes does the Convocation. The matter has been solved by the Queen consenting to have it in her private chapel at Windsor.

—The English correspondent of the "Western Church" intimates that Bishop Riley is seeking to head the Spanish Protestant Mission, and will not return to Mexico unless he is forced to. The *Church Review* says he cannot be got to say what Liturgy he uses in Mexico. It is high time the Church in this country were informed what his Communion Service is.

—The Archbishop of Canterbury has been holding his Diocesan Conference, and the Bishop of London is to have one at last.

HOME.

The next number will conclude the very valuable series of Dr. Dix's lectures on the Real Nature of Christianity and the Secular spirit which antagonizes it. We hope that Dr. Dix will include it in the next volume of sermons or papers which he may be called upon to publish. In reference to such articles in the newspaper press as gave occasion to these lectures, we have no doubt that for the most part they do not indicate so much a disbelief in historical Christianity, as a reaction and protest against the repulsive Calvinism and coarse realism of modern Protestant and Sectarian religion, which had acquired traditional power enough in two or three centuries to become identified, especially in the American mind, with Christianity itself. It is not difficult to see what such men as Ingersoll, and the Spiritualists, and Universalists generally understand by the "Orthodox" Christianity, moulded and expressed as it was by the Puritanism of the last century, without science, without ethics, delighting only in stunning and confounding all human reason and human instinct. It is thus that these Puritan Protestants themselves are making haste to the other extreme of liberalism, abandoning all dogma, and taking refuge only in sentiment, and emotionalism, and a few rules of morality, though really antinomianism is at the bottom of what theology they have.

—Our readers will consider that Professor Wilson's very able articles are written on the lines of the scientific men themselves and from their own point of view, from which he leads them convincingly to the great postulates of Christianity.

—Rev. Mr. Perceval's answer to Hutton on Anglican Orders concedes even more than is necessary, but will therefore be all the more effective. The Roman doctrine of *Intention*, which is the real basis of Hutton's argument, has been thoroughly demolished by Dr. Littledale. The whole divine authority of the Church is really sacrificed by that absurd pretence.

—Dr. Langdon's article contains its gist in the last two or three paragraphs. We are glad he favors the Cathedral system as likely to modify the evils of parochialism. We should add to it such a supervision of the parishes by the Bishop and chapter as was indicated in the Bishop of Lichfield's Visitation Questions, that recently made such a commotion in evangelical quarters in England. (See *Ch. Eclectic* for December, 1879.) But as for putting everything into a single Bishop's hands, property and all, nothing could in this country, be more preposterous. No Bishop of wisdom or humility would consent to be clothed with such power. *Nolo Episcopari* would be the word of any average Christian man, if he were not permitted to utilize the counsel of his presbyters, many perhaps his seniors in age, experience and abilities. Most bishops take this view; but party spirit in this country is *very* strong, and grows by what it feeds on, literally. Can we not see the possibility of an impulsive, crotchety *doctrinaire*, whose particular standpoint no man of intellect can ever find out, who perhaps may regard himself as the irresponsible head of a *ring* that has nothing to do but obey the strongest *will* power, or who may take upon himself the character of an *αλλοτριος επισκοπος*, in both the etymological and derived senses of the word, till whatever he touches is at least not much "adorned;" who can never let well enough alone, but must be forever upsetting things whether financial or ecclesiastical only because he has an innate distrust of all other men's judgment and unbounded confidence in his own; who thinks himself called upon to set the whole religious world to rights, whether Pan Anglican or Pan Papal: who (for some invisible cause) may suddenly conceive intense dislike for a long-time friend which results in an unexpected blow of enmity—who in short, and on the whole, only realizes Tacitus' description of Imperial order—*solitudinem facit et pacem appellat*—"makes a desolation and calls it peace."

We do not say, while all this and more

is possible, but while human nature is what it is, it is above all things necessary in this Republican country, that the government of the Episcopal Church should be a government of *Law* and not the autocracy of an irresponsible head of the family to which the peculiar temper of some ambitious mar-prelates would assimilate it.

—The articles on the "Rights of Bishops" are not untimely or superfluous: though we do not agree with the writer as to the "thesis of the Bishop of Long Island." That thesis as we understood it was only that the Episcopal office had powers and functions which no canons gave and no canons can take away, and claimed that the Bishop should be at least consulted on the filling up of vacant parishes in his diocese. There is nothing unreasonable much less supercilious in such a position. It differs *toto caelo* from the arrogance of an Archbishop of Canterbury who never had a parish in his life, and yet tells 15,800 parochial clergy who protest against the Burials Bill, that he is supposed to know better than they what its practical operation in the parishes will be, and what the interests of Church and State require.

—The article on the Wisconsin Cathedral movement, begun by Bishops K'emper and Armitage, and manfully persevered in by Bishop Welles, though making a heavy draft on our space, shows that the Diocesan Council has as yet in no way interfered with much less terminated the enterprise. The Diocese owes it to the memory of its Sainted Bishops, at least to make a "Bishop's Church" in Milwaukee a success, as it is in Albany without any ill-natured and sinister personal opposition. Its reputation before the Church forbids any "going back" upon the noble beginnings already made. *Nulla vestigia retrorsum.*

—It is hardly necessary to call attention to Dr. Hopkins' article, kindly furnished at our own solicitation.

—The revelations of the *Western Church* in regard to the Mexican Protestant Ch. (to which we have furnished a Bishop, through a "Commission" only) have

created much alarm both in this country and England. It is certain that our Ch. should not abet a schism in a foreign country, under any other pretence than their accepting full as much of the Catholic faith, polity and worship as our own Ch. possesses. A mere "Reformed" Episcopal sect, we should have nothing to do with. The Liturgy that appears to be in use in Mexico is hardly a decent caricature of the Prayer Book. We have said less of this matter, hoping that full explanations will be given at the General Convention, and some guarantees of orthodoxy which appear to be wanting now. It is hardly less than a scandal that Bishop Riley should have been consecrated in order that he might figure in England as a "Bishop" instead of going to his jurisdiction where of all places he was presumably most needed.

"REFORMED EPISCOPAL CHURCH."—This wretched heresy and schism seems to want even the short-lived union and vitality of an 'ordinary' sect. It seems that "Bishop Gregg" and his transatlantic brethren have fallen out, and accordingly the latter have printed a solemn document—with a copy of which we have been favoured—every sentence beginning with a dreadful "whereas" or "resolved." It closes in this magnificent fashion: "Be it known, therefore, that on this the (27th) twenty-seventh day of May, 1880, I have erased the name of Bishop T. Huband Gregg, D.D., and M.D., from the roll of the clergy of the Reformed Episcopal Church. And accordingly I have directed the secretary of the General Council of the Reformed Episcopal Church to erase the said name from the roll of the clergy in his possession.—WM. R. NICHOLSON, Presiding Bishop of the Reformed Episcopal Church, Philadelphia, May 27, 1880."—*Ch. Review*.

—We know of scarcely anything in the history of Epigrams more witty than the turn which Mortimer Collins gave the remark which Dean Stanley is said to have quoted from Prince Bismarck, that the conflict between Church and State dates as far back as the Sacrifice of Iphigenia.

"Archbishop Calchas made Agamemnon slay,
His pretty unoffending little daughter,
Just that the Greeks might safely cross the water."

It illustrates too the coarse, rude way

in which the men of state-craft always speak of religion,—the ludicrously elementary and unreal language in which they always deal with religious questions. After all when we want a palmary example of all that is meant by that word "cant," we must go to a politician when he begins to preach.

—The *New York Times* has a humorous article on the malign influence of *Capital letters* in philosophy and religion:

"*English positivists*, headed by Dr. Richard Congreve, have incurred the censure of their French brethren because of their ritualistic tendencies. They have devised a liturgy modeled remotely after that of the Anglican Church, and they use it with much satisfaction. The main characteristic of this liturgy is the substitution of the word "*Humanity*" for the word "*God*" wherever, in a liturgy intended for use in a Christian Church, the latter would naturally occur. Whether the *ritualistic positivists* retain the sign of the cross, explaining it, however, as the *algebraic plus sign*, or whether they substitute for it a more unmistakable mathematical sign, such, for example, as the one which indicates that a square root is to be extracted, the profane world is not informed. This, however, is a matter of no particular consequence. The point to be noticed at present in connection with the positivist liturgy is the use of the word *Humanity*. Were there no capital "*H*" in the language, *positivism* would disappear. The positivist, so-called, Church proposes to worship *Humanity* with a capital *H*. Dr. Congreve would refuse to worship any specified six, or six hundred thousand, or six million men. He knows that they are wholly unworthy of worship, and that no existing man deserves to be worshiped. He and his fellow-unbelievers, however, create an imaginary humanity, distinct and separate from any body of men or the entire aggregate of men, and this non-existent *Humanity* they proceed to worship."

There is no such entity, this writer says, as the True, the Beautiful and the Good, as Plato and Cousin believed. But all this shows how the human mind has craved for the objective realization of its conceptions. If these things could not be, they could not have been conceived. Why does he not acknowledge that Christianity fulfils the thought? The Incarnation gave us objectively the True, the Beautiful and the Good, the Way, the

Truth, the Life, also the *Humanity* which Positivism ignorantly worships, and which is an "Existing Man that deserves to be worshipped" and ever will be worshipped, however secularism fails to comprehend it.

—By the kindness of Dr. Harison we have received a copy of the Rev. Dr. Coit's discourse on "The Figures of the True," which is so good that the highest compliment we can pay it is to republish the most salient portion of it. It leads somewhat further, perhaps, than the Doctor would avow himself willing to go.

—In reference to all the talk upon the evils of our parochial system, our own impression is that they are for the most part incidental to the "voluntary" system, which nobody is bold enough to attack, but which of itself means that every one in religion is to do as he pleases, and that *discipline*, except by vote of a majority on the congregational plan, must be dispensed with. *A priori* reasoning, after all, is the best, as circumstantial evidence is the best; and plenty of old writers told us what would come of the voluntary system, as they told us what would come and will come of universal suffrage. The laity themselves must see that to secure the existence of a priesthood that shall have power to execute their Scriptural functions, every parish should be *endowed* not only with a church and rectory, but with an inalienable fund to an amount sufficient only for the *minimum* support of a clergyman: all over that to be voluntary.

—We are glad to see the following:

"At the recent session of the Diocesan Convention, held at Easton, a debate occurred on a series of resolutions directing that no altar shall be used but the communion table, as directed by the Book of Common Prayer, and that the diocese sympathize with the Bishop of the Diocese of Pennsylvania in his efforts to suppress the unscriptural teachings set forth at S. Clement's Church, Philadelphia. The first resolution was referred to the Committee on Canons and the second indefinitely postponed. The Committee on Canons reported that the convention had no jurisdiction in the matter."

PAMPHLETS RECEIVED.

—*Journal of the 6th Convocation of Missionary Jurisdiction of Northern California at Petaluma, May 8th-10th, 1880.*

—*Journal of 12th Annual Convention of Diocese of Easton, at Centreville, June 2d, 1880.*

Bishop Lay discusses the parochial system and adopts Bishop Clark's views on the Provincial system.

—The Authorship of the Fourth Gospel. External Evidences. By Ezra Abbott, D.D., LL.D. Boston: G. H. Ellis.

—Seventh Annual Convocation of Missionary District of Colorado and Wyoming, at Denver, June 9.

Bishop Spaulding's address shows a sagacious and efficient administration.

—Fourth *Triennial Charge* of the Bishop of Kansas: The Lord's Supper. Topeka.

—*Address of Hon. Horatio Seymour at Wells Female College, Aurora, June 16, 1880. Utica.*

—We are obliged to omit a large number of Home items for lack of space. Contributors are requested to *condense* as much as possible.

ST. MARGARET OF SCOTLAND.

On Scotland's hills the mists are laid,
In rolling clouds their slopes are dight;
Then breaks the sunlight through the shade,

Each peak irradiate lives in light:
E'en so, through mists of evil days,
On forms transfigured rest the rays.

When England felt the foeman's hand,
When sank her armour in the strife,
A galley grounded on the sand
Which lines the shores of windy Fife.
She bore the richest freight of all
To Scotland's realm, to Malcolm's hall.

He gave the ancient diadem,
The spousal sceptre to her hand;
That she might bear her part with them
He gave his power to her command:
She held them all as earthly things
For service of the King of Kings.

Sweet Queen! her jewels rich and rare
In gold about her brow are set—
Chaste love maternal, grace of prayer,
Such is the crown of Margaret:
It fails not with the failing breath,
It brightens in the shades of death.

With chant and holy festival
We come, O Christ our King, to Thee:
Kings, Queens, and peasants—all we hail
Whose brows are bright with purity.
In them Thy glory we adore,
For ever and for evermore. G. M.

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CHRISTIANITY AND MODERN THOUGHT.

LENT LECTURES FOR 1880.—NO. VI.

BY THE REV. DR. DIX.

GENERAL SUBJECT.—*The Proposed Readjustment of Christianity to the Social and Moral Conditions of our time.*

No. 6.—*The Mission and Perils of our own branch of the Church.*

“Be watchful and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast and repent.”—Revelation iii: 2, 3.

I COME this evening to the conclusion of this course of instructions. We have considered what Christianity is; what was the state of that world which Jesus Christ came to save; how these times resemble those of the past, and what ought to be done, if men are to be brought back to the old Religion. I have but one thing more to speak of: the place of our Church in the work of reparation and reconstruction.

It is a growing conviction, among thoughtful and devout men, that there must be sooner or later, a restoration of visible and organic unity among Christian people, and that this cannot be attained except on the historic and traditional basis. If it be so, this follows, that no religious body can take the lead in that god-like and blessed work, but one which is irrevocably committed to the principle of authority and to the standards of the past. This is, thank God, the case with us. That grand division of Christendom to which we belong has, for its Rule and Model, in faith and order, the Ancient Church. The first four General Councils, the Catholic Doctors and Fathers; to these she makes appeal; and, generally, to the customs, rules, and institutions of the centuries when our holy religion was young. No trace can be found of deference to inner lights or private judgment; no toleration of the idea of a flux and development whereby some new religion might be evolved from elder germs. Staunch and steady, Anglo Catholicism, as interpreted by its authorized documents, holds fast to “that which was from the beginning,” (1 S. John i; 1.) to “those things which they delivered unto us, which from the

beginning were eye witnesses and ministers of the word," (S. Luke i: 1, 2.) Nor is this mere profession, without substance. The Book of Common Prayer exhibits the system which we find prevailing in the ancient days; the Episcopal government, which, as "is evident unto all men diligently reading Holy Scripture and ancient authors, hath been from the Apostles' time;" the priestly office conferred by the Holy Ghost, and investing men with power to bind and loose; the altar, and the Oblation of the Body and Blood of Christ; the real feeding on His Flesh in Holy Communion; grace-conferring Sacraments, not bare signs or empty forms, but powers of the world to come, conveying what they signify; liturgical worship, after the manner of the earlier centuries, and in part, in the very forms they used; and finally and above all a dogmatic creed, required of every one who seeks entrance into the Church, or being in, desires to continue there. Thus, in principle and in practice, in theory and in fact, our Church is loyal to the old Religion; every important question is settled; and so be it, for evermore.

Now I know that exception will be taken to this view of our position; that the attempt is made to disprove what I have asserted, and to represent us, not as a witness for Catholic Faith and Practice, but as essentially one with the Protestant denominations about us. But from what quarters does that assault come? From two; and but two. The Romanist and the modern Evangelical join hand in hand to make us out as other than we are. The arguments used are the same; the authors quoted are the same; the passages cited correspond; each of these adversaries heartily seconds the other, each commends the other's work. What has been written against Episcopal exclusiveness by the Evangelical so-called, might have been written by the Roman assailant of Anglican Orders; while the Roman argument against Anglican Orders would, if conclusive, establish the correctness of the Evangelical who deems the ministries of all Protestant bodies equally valid. This is a remarkable fact; it comes not of chance. It shows a common dislike, a common dread. It implies, that if the Anglican position can be maintained, it must be fatal to Modern Romanism on the one side, to Modern Protestantism on the other. The Roman Catholic detests the old system, because through his developments, his papal autocracy, and his infallibility, he has drifted far away from it. The Evangelical Protestant detests it also, because by following his private judgment he has also put it utterly from him. Each has thrown off the old Catholic system; it is inevitable that each should dread, and, in that dread, attack the Body which represents it.

But do we really retain that system pure and undefiled? Shall we assert that we do truly present to the bewildered people about us the spectacle of a pure, perfect and complete Catholic Religion? I, for one, make no such arrogant claim. I dare say only this: we have the substance; but we hold it with lamentable defects, and under great difficulty. The very evils which are rife in the world, and lead to doubt, indifference, and alienation from

God's Truth, are felt among us also. We owe it to unhappy circumstances, with which the student of our history is familiar, and of which I spoke to you fully in my lectures last Lent. You know the story of the first English Prayer Book; or if not, you ought to know it, as you know your Creed and your Catechism, for it touches the vital point of the trouble in the Anglican Communion for the past three hundred years. That book, drawn up with care, and, as Convocation expressed it, under the direct guidance of the Holy Ghost, contained what was, what is, what must always be needed, to keep fully in harmony with the old system and the old ways. The questions agitated among us to-day, about auricular confession, prayers for the dead, the sacrifice of the altar, vestments, and the position of the celebrant, were all settled there, not only in accord with the traditions of Christendom, but also lovingly, wisely, and with sweet judgment and deep wisdom. But that First Prayer Book, (would to God it had remained intact!) was corrupted and depraved, under influences naturally hostile to the Catholic Faith. It was revised at the bidding of a curious, fidgetty, restless school, who then swept all before them for the hour; men whose test of truth is their own judgment, and who deem themselves little less than inspired with a wisdom rendering it unnecessary for them to listen to aught save their own voices. It is to the Continental Reformers, of whom Archbishop Bancroft said, in his despair, that it would have been well for England if none of our people had ever gone among them or come back from them, that we owe, not only the heavy troubles, the misery and wounds, the tears and blood of past centuries, but the dissensions and controversies of this very hour. They rushed into England, imbued with that spirit which is radically antagonistic to the principles of the English Reformation, and essentially one with the philosophy out of which modern agnosticism has grown. They loudly demanded the purification of the English Prayer Book; unfortunately they carried their point and secured a revision; since then we have had no end of trouble. While that spirit lives, our Church is neither perfectly pure, nor thoroughly strong. It has been the effort of her great theologians to repair the damage then done; in measure they have succeeded; much has been accomplished; much more shall follow. And thus it is that we admit our own defects and shortcomings, while at the same time we thank God for that mercy which has overruled our history. We also have our confession to make, our faults to deplore; we also need still further reconstruction, to make us better adapted to the glorious mission of this day, which some one must undertake in behalf of suffering and dying communities. But essentially, the Anglican Church is a true witness in this age to those things which the age needs to be told. If it were possible to remove some blemishes, supply some losses, and remedy some defects, our testimony would be the clearer and the stronger. But even as we are, and now, we have facilities enjoyed by no other religious body, and a hold on the ancient days which floats our ship in the midst of troubled

waters, and without which we might be lost with them that drown on the right hand and on the left.

What then is the mission of our Church at this particular time? We hold that it is, to stand firm, to bear our testimony constantly and fearlessly, to hold up the great light in the dark places of the earth. Teach, every way you can, the system and the faith once delivered to the Saints; teach it by word, teach it by act, teach it through rites and ceremonies apt to impress beholders with religious awe; above all, teach by a life in harmony with what you believe. It is in this connection that the subject of Ritual becomes of such tremendous importance. He who treats it as a trifling matter, knows little of human nature, little of his own necessities. Without the help of Ritual it is difficult, nay almost impossible, to teach dogma to the people in general; with its help lessons are easily and rapidly learnt. One solemn celebration of the Holy Communion, with devotion of manner, with fervour and reverence, and with those adjuncts which belong to it by very ancient prescription, has more effect than a dozen sermons, learned and forcible though they may be. And that is the reason why men, who do not believe in the Catholic substance of our Church, and find in Modern Protestantism and Evangelical views, so-styled, the essence and marrow of truth, make such fierce battle against Ritual, knowing full well its teaching power. But that is our course; the work is before us, and the reward sure; to maintain a Religion, supernatural in its origin, mysterious in every part, demanding the surrender of the whole man, and bringing to him, in veiled and wondrous ordinances, the Present Christ, the Powers of the world to come; to teach that system, without *reservé*, compromise, or fear; by word; by sermon, in school, in church, at home and abroad; and by act, by rite, by every agency that serves such purpose; and to do this in the love of God and out of the love of the souls of men.

And as this is our duty, so in this we see our danger. It comes from that quarter in which there is a weakening towards the temper and spirit of the age. The dangers of the Church vary constantly as times and circumstances change. They are not to-day what they were thirty years ago; thirty years hence they will not be what they are to-day. In our own time, they are perfectly plain; "he that runs may read." What are the special features of this era? Never have men been so restless under dogmatic teaching; never so jealous of authority; never so desirous to get rid of the miraculous and the supernatural; never so eager for change and progress in the rationalistic direction. Now the peril of the Church, her imminent peril, comes from that quarter. It is the danger not of teaching too much, but of teaching too little; not of believing too much, but of believing too little; not of becoming too reverent, too religious, too ritualistic, if you please, but of falling away into a vague, timorous, hesitating habit; of minimizing the miraculous and the supernatural in the Holy Scriptures, of denying the spiritual sense in the written word, of refusing to hear of sacraments, mysteries, oblations, of reducing

everything to the platform of Naturalism. That is the dangerous spirit of the hour; the spirit that tries to conciliate men who can only be conciliated by absolute surrender, which would put spiritual influences in the place of Divine and Living Persons, disband the anointed priesthood, and make the ordinances of God mere forms of earth. Watch that spirit with care; it calls itself broad, it styles itself liberal. Its liberality consists in throwing away with reckless hand the treasure of the Catholic Church; and its breadth is that of the broad way that leadeth to destruction. If we can clear those rocks in front, if God brings us safe through the perils thickly besetting our path and daily disclosed more evidently, all may yet be well.

To a man trained in the old ways and regarding life and its problems from the Catholic point of view, it seems as if he met at every turn some outrage, some affront. "Remember, Lord, the rebukes that Thy servant hath, and how I do bear in my bosom the rebukes of many people; wherewith Thine enemies blaspheme Thee, and slander the footsteps of Thine anointed." His reason is affronted by the impudent words of those who arrogate to the mind of man a practical omnipotence, and set up their opinions against the witness of God's Church. His moral sense is affronted by those who deny original sin, and make sport of the term; who mock at the Decalogue; who put their passions over God's law and make everything bow to their lust. His sense of reverence is affronted by the sensational preachers of the day and the bald rites which, replacing the solemn order of the Church, are extolled as models of appropriate worship. His intelligence is affronted by the arrogant men who declare positively that such a theory is now completely established, that such a scheme is the acme of human discovery and the most glorious triumph of mind, that the Gospel is a fable and that Christianity is at last on its death bed. Insulted and affronted thus, it is not strange if a man conclude within himself that the thing to be done now is to teach more positively than ever, to reaffirm old truth, and to throw one's self, with all his powers, into the work of building the old wastes and restoring the desolations of many generations.

I appeal to you, men who hear what I say, young men who have many years before you, is it not a noble cause that invites your efforts? Would it not, on the whole, be better for you to think less of money-making, of trade, business, professional labours, and more of the needs of the age and of what you might be doing for God, for Christ, and for the souls of men? What higher ambition than to take the side of the true reformers of the age and be up and doing in the cause which summons us to earnest action? Those who would overturn religion, society, and everything, cease not their labour day nor night. And shall not some of you lay hold on the sword of the Spirit, put on the armour of God, and take the field, with equal zeal in the defence and propagation of the everlasting Gospel? Look what you might do in helping us to persuade men to discard modern philosophy in its

application to religion as inadequate and absurd, and leading through doubt to nothing; to readjust the work of Private Judgment, making it a verifier of evidence only and repressing its forwardness to discuss and test doctrine. See what you might do in helping us to re-establish the lost idea of worship, through a beautiful and splendid ritual, such as should teach with power and be, to plain folk, a religion in dramatic action. Think what a work is before you to re-establish the high moral standard of God's law in its application to persons; to protect the home, to guard the purity of youth, to circumscribe the power of the heartless, rich and irresponsible corporations, to help and bless the poor; to defend the marriage bond from those who would make divorce easy; to stay the madness of men who spend their whole life in pleasure and waste thousands of dollars in a single evening of fashionable riot; to unite religion with education again; to purify politics, if that can be done; to dominate the socialist, the internationalist, the nihilist among us, by the power of that One Name which only can overthrow his plots, the name of the Almighty, Ever Living God. O for the quickening power of the Holy Ghost to move the heart, to smite the conscience, to bring from the higher walks of life men of ability, men of courage, men strong at all points, to do battle against the evils which darken all about the horizon of our perilous time!

But does not such language as I have been using savour of the spirit of the Pharisee? Is it not like setting up one's self above the brethren, as a model for their imitation, a rule for them to walk by? O, surely not! In God's name, who seeth our hearts, no. Such things are said indeed of us; we are taunted with being a small body, and making inordinate boasts; that is one way of hindering the work which we have to do. Again, the question is a historic one. Are certain things true? Are certain men representatives of those truths? If it be so, find no fault with them for simply fulfilling their part on the stage of events. To the few God gives it to bear testimony for His sake. It is not arrogance for them to do that work; nor are they Pharisees, in speaking boldly as they ought to speak. Elijah spake in no Pharisaic spirit, but reverently and properly, when he cried to his God and said: "The children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword, and I, even I only, am left." (1 Kings xix: 10.) He had been set to do a work; God had made him a special witness to his countrymen; he felt, knew, saw it all; why should he not express the sense of that sorrowful, that all but hopeless, vocation? The man, meanwhile, was humble, holy, austere, devoted to his God; no critic, no harsh judge of others, no self-sufficient person, no such detestable character; but one who knew certain facts, their connections and their consequences. And if, as a body, we be in an analogous position; if there be a venerable system, clear in its general features, which the men of our day as a whole reject; if we have received it by tradition and are bound to maintain it; if multitudes on every hand have forsaken the large cove-

nant made with the fathers, supplying its place by modern inventions; have thrown down the altar, symbol and shrine of a sacramental religion, and revile, pursue, and trample under foot the prophet who speaks to them of the old way; why should we be blamed for feeling as if we only were left with a dread responsibility on our souls, and a work of immense difficulty on our hands? We have need of deep humility; of intense zeal and devotion, of great purity of life; these repress the tendency to pride in the knowledge that one bears a special commission. In estimating the work to be done by us as a body, remember that it includes always an inner work in our own lives. Without the revival of a deep, personal religion among us, the other witness will fail. That way also there must be growth; we must stand fast in the faith, assert the truth, and aim at recovering the lost, and reforming current abuses; but we must begin by purifying our own hearts, by reforming our own lives, by drawing nearer to God in the path of faith. That is the way to avoid the charge of Pharisaism; to be "in all holy conversation and godliness" the children of God; to speak the truth indeed, but to speak it in love. The apostle draws the picture of the Lord's witnesses: "The servant of the Lord must be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth." (2 Tim. ii: 24, 25.) That is the way to do the work of the Church. It will be opposed, thwarted, hindered every way; we shall be called names, spoken against, misrepresented; we shall be in the minority; if we speak, many will refuse to listen; what we write they will not read, or will read only to criticize; it matters not, so long as we are gentle, patient, meek; so long as we quietly persist, knowing that the tide must turn and the day dawn at last. It is well for those who love the Old Paths to remind themselves, as often as it is necessary, that they are *not* popular, and, with their views, cannot be popular; it is well for them to see how immeasurably they are surpassed, in the general opinion, by men of vague speech and loose views, who draw the multitude after them because they say what the multitude likes to hear. That reflection will make us humble and patient; it will make us feel that what we say cannot be our own since the desire of fame and the delight in commendation would otherwise have led us to keep fair with the temper of the age; it will cast us on God, with that still confidence which foresees a triumph to be certain, because what brings it on is no human agency, but the Right Hand of the Most High; it will give us that single eye to His glory, that resignation to His will, which would accept defeat and destruction at the hands of our adversaries if such be His will. O! how sublime those words, uttered by three poor men who stood face to face with the might and glory of the world, knowing that God *could* help, uncertain whether He *would*, but sure of the line which they ought to take and keep, whatever might befall. "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God

whom we serve is able to deliver us from the burning, fiery furnace, and He will deliver us out of thine hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up." O, sublime faith! O, glorious resignation! True voice of the Children of God, to the end of time, when pressed hard by the Princes of this world, and the Rulers of the darkness thereof! Be that our utterance also, when they talk to us of a readjustment of Christ's Religion and propose a compromise with inventions of later days. It is ours to stand in our lot and to do what we have sworn to do. We know what is meant when we speak of the "One Catholic and Apostolic Church," of "the Faith once delivered to the Saints," of customs and traditions whose origin is lost in the mist of the past. We know what the world needs; we know how its wants could be supplied; we know our duty; we know God's power. If it be so, He is able to give us the victory and to cause our eyes to see His salvation. But if not, be it known to all men that we shall not serve the gods of rationalism, nor worship the image which philosophy sets up. One thing only do we fear: lest, by our great unworthiness, our sad defects, our miserable sins, we forfeit the blessings of our God, the name and the honour in His Church. Here, we cast ourselves down at His feet; at the foot of the cross do we prostrate ourselves in the dust, exclaiming, "Ah, Lord God, who are we, that Thy treasure is committed to us! Pity; have compassion; strengthen and save. Since Thou hast given us our work, give us also Thy strength; that all may be of Thee, and nothing of our own. We are not worthy of the least at Thy hands: Lord have mercy upon us, miserable sinners."

From the Church Quarterly Review.

HEROINES OF CHARITY.

1. *Terra Incognita*. By JOHN NICHOLAS MURPHY. (London, 1873.)
2. *Mary Aikenhead: Her Life, her Work, and her Friends*. By S. A. (Dublin, 1879.)
3. *Anna, Countess zu Stolberg Wernigerode*. From the German of ARNOLD WELLMER. (London, 1873.)
4. *Sister Dora*. By MARGARET LONSDALE. (London, 1880.)

THE last book on our list is so complete a proof of the benefit of opening the field of nursing to trained and dedicated ladies that the present generation is apt to forget the severe struggle which preceded the recognition of active sisterhoods.

Even in lands full of convents, there was great difficulty in the commencement of such orders. S. Francis de Sales had intended his Order of the Visitation to minister to the sick in their homes, but was obliged to give up the scheme, at the special desire of his Metropolitan, who was scandalized at the idea of uncloistered nuns. S. Vincent de Paul, living in the midst of crying needs,

succeeded by finding the women and setting them to work before he bound them together as a religious order and obtained sanction for its existence. Indeed, the Southern nature is slow to accept active service as a duty, and we have seen it stated that most of the Sisters of Charity employed in Spain are French, while those on missions (as the Chinese massacre showed) are chiefly French and Irish.

Northern women are far more ready to take Martha's part, or, as Dante puts it, to cull flowers with Leah for the Master's garden. Holland had begun her *Béguines* two centuries before S. Vincent lived, and Queen Philippa among ourselves made provision at S. Katherine's for something analogous to work among the river-side poor. But there had been nothing extensive or useful enough done to establish a public opinion in their favour before the Reformation; and long afterwards in England an active sister was regarded as only a less pitiable object than a contemplative one.

However, demand could not but create supply, and the Sisters of S. Vincent de Paul were a standing witness what that supply ought to be. There has been time for heroines of the cause of charity to "mould in calm completeness the statue of their lives," and to show us what they were in themselves, as well as what they did. We propose to set before our readers a few outlines of the lives of these devoted women in Ireland, Germany and England—Roman, Lutheran and Anglican.

First, in point of date, and with the hardest struggle before her, stands the Irish Honora Nagle; for though her efforts tended more to education than to the care of the sick, still she was the pioneer of the whole work of active sisterhoods in Ireland. She was born in 1728, at Ballygriffin near Mallow, of an old Jacobite and Roman Catholic family, who had nevertheless contrived to retain their estates. Mass was absolutely prohibited, and so was all school-teaching in public or private by any Romanist, except in the actual household, nor could parents send their children abroad without becoming liable to heavy penalties. Mr. Nagle, however, ventured to dare these by sending his daughter to be bred up in a convent at Paris, and before her return, a terrible accident, namely, the fall of the floor of a hayloft, where mass was being celebrated, had so shocked Lord Chesterfield, the Viceroy, that he had relaxed the penal laws, and permitted the chapels to be reopened. Education, however, was as absolutely forbidden as ever to the Roman Catholic, while the statute which had commanded that every parish of the Reformed Church should have its school had been from the first a dead letter, so that there was absolute savage ignorance of even the rudiments of Christianity, and to the Roman Catholic Church the poor clung with the vehemence of national feeling.

Nano Nagle, as she was usually called, spent a few years in the ordinary gaieties of a young lady. She was at Paris in 1750, and there, returning from a ball in the early daylight of a summer morning, she was struck by the sight of a crowd of poor people

assembled around the unopened door of a church, waiting to hear mass before going to their daily work. The girl, then twenty-two, began thinking over the contrast between these pious folks and her own neglected countrymen. It is likely that she ascribed far more devotion and enlightenment to these Parisian poor than was truly theirs; but still it is remarkable to see how the glow in the dying embers of religion in one country served to kindle a flame in another. She dwelt on the thought, and finally formed a resolution to attempt something. An invitation from a brother to live in Cork with him enabled her to take the first step, and we will transcribe her own account of her commencement in a letter written many years later, in 1769:

"When I arrived I kept my design a profound secret, as I knew if it were spoken of I should meet with opposition on every side, particularly from my own intermediate family, as to all appearance they would suffer from it. My confessor was the only person I told of it, and as I could not appear in the affair, I sent my maid to get a good mistress, and to take in thirty poor girls. When the little school was settled, I used to steal there in the morning. My brother thought I was at the chapel. This passed on very well until one day a poor man came to speak to me to take his child into my school, on which he came in to his wife and me, laughing at the conceit, of a man who was mad, and thought I was in the situation of a school-mistress. Then I owned that I had set up a school, on which he fell into a violent passion, and said a vast deal on the bad consequences that may follow. His wife is very zealous and so is he, but worldly interests blinded him at first. He was soon reconciled to it. He was not the person I most dreaded would be brought into trouble by it; it was my uncle Nagle, who is, I think, the most disliked by the Protestants of any Catholic in the kingdom. . . . When he heard of it he was not at all angry about it, and in a little time they were so good as largely to support it. At present I have two schools for boys and five for girls. . . . I prepare a set for first communion twice a year, and I may truly say it is the only thing that gives me any trouble. In the first place I think myself very incapable, and in the beginning, being obliged to speak for hours, and my chest not being so strong as it had been, I spat blood, which I took care to conceal for fear of being prevented from instructing the poor. It has not the least bad effect now. When I have done preparing them at each end of the town, I feel myself like an idler that has nothing to do. . . . I explain the catechism as well as I can, in one school or another every day."—*Terra Incognita*, p. 14,

Miss Nagle's powers, however, being surpassed by the work she had thus set on foot, and the hæmorrhage having returned, she determined to make provision for present and future needs; and four young ladies whom she had influenced went to Paris in 1796 to be trained by the educational Order of Ursulines, while Miss Nagle, who had inherited considerable means from her uncle, built a house for their reception in Douglas Street, Cork. There was nothing to distinguish it from an ordinary dwelling, for the undertaking was perilous in the existing state of the law. No French Ursuline would consent to accompany the four when they returned, as novices, and they were in difficulties respecting a Superior, till an already professed Irish nun from Dieppe, named Margaret Kelly, volunteered to come with them, knowing as they all did that they might at any time be arrested, imprisoned, sent out of the island, and the property forfeited. They durst not wear the dress of their order, but they began its essential duties, receiving twelve girls of the higher classes as boarders for education, and taking charge of an adjacent poor school of Miss Nagle's. Every magistrate conniving at the existence of such an estab-

lishment, or of a convent of any sort, was liable to a fine of 100*l.*, to be paid half to the Crown, half to the informer, and he was further disabled for life from holding the office of justice of the peace. The Town Council of Cork were, therefore, much exercised in mind when they became aware of what was going on in Douglas Street. At first all agreed that there was no choice but to put down the nuns. However, Alderman Carleton took up their defence, declaring (oh! convincing argument to a town councillor) that the trade of the town was benefitted by the daughters of wealthy families being boarded there instead of being sent to France, and ridiculing the idea that the Protestant Succession could be endangered by "a few ladies living together, to teach poor children, drink tea, and say their prayers." It was a case in which the severity of a law enacted in a panic (it bore the date of William III. 9) became a dead letter, and the nuns were unmolested, although it was eight years before they ventured to wear their habit, except with closed doors.

A few months' experience had, however, shown "Nano" that she had made a mistake. The primary work of Ursulines was the education of the rich, not the poor, and though the sisters gave her very efficient assistance, they could not, according to their rule, take up the kind of work for which she had imported them. With untiring energy, although fifty years old, and with declining health, she gathered a fresh band of ladies, whose work was to be looking after poor girls, inducing them to go to school, giving them religious instruction, visiting and relieving the sick poor at home and in the hospitals. She lived with them in another house in Douglas Street, and on Christmas day, 1777, they were sanctioned by their bishop as the Society of the Presentation of Our Blessed Lady in the Temple. Close beside their house, Miss Nagle further built an asylum for aged women, where forty were accommodated and tenderly nursed by the sisters. Worn out by incessant labours, Honora Nagle died, in her fifty-sixth year, on April 26, 1784; but her work has lived after her, and after a hundred years the Ursulines are still educating one class of girls, and the Sisters of the Presentation keeping many of the best schools for the poor, in Ireland, as well as tending their old women, in the same house which their foundress built.

On the 19th of January, 1787, three years after this foremost in the good work had passed away, was born Mary Frances Aikenhead, in the same city of Cork. She was the daughter of a physician, a Protestant of Scottish extraction. Though his wife was Roman Catholic, his family were all brought up in his own Church, or were supposed by him so to be; for, in fact, the little Mary was carried privately to an Irish priest by her nurse and baptized by him; according to a very frequent practice of attached Irish servants, whose motives of piety overpowered all sense of trustworthiness. This nurse and her husband had the sole charge of the child, who was bred up in their cottage outside the town for the first six years of her life, joined them when they said the rosary at night, and went to mass with them on Sunday. They

were good and honest people, and when little Mary was at length taken home, both her foster parents accompanied her "to help to rear the children."

Mary went to school, and to church with her father, and she must have learnt some of the controversial points, for she said to her nurse, "Don't say any more prayers for me on the small beads; say them only on the large ones," thus showing that she perceived the difference between the Pater and the Ave. There was, however, nothing to cultivate these perceptions; the Irish Church was at the lowest ebb of doctrine and practice, and to many the form of religious profession was a question of earnestness or of worldly policy. The Evangelical revival had scarcely begun even in England, and there was nothing to contend against the *prestige* of a national persecuted Church, which had been able to produce such women as Nano Nagle and her coadjutors. The generosity and high spirit of Mary Aikenhead alike inclined her to the side where lay her oldest and fondest associations. The severities used in putting down the Irish Rebellion enhanced her national feeling; although in Cork all was comparatively quiet, the Roman Catholic Bishop, Dr. Moylan, having exerted himself to preserve the loyalty of his flock so effectually that in acknowledgement the Corporation presented him with the freedom of the city in a silver box.

Dr. Aikenhead, in spite of his Scotch descent, had become thoroughly Irish, and on his death-bed in 1801 was received into the Roman Church, with how much conviction or desire on his own part must be as doubtful as in all similar cases. Of the genuine conversion of his daughter in the course of the ensuing summer there could be no doubt; and it must be laid to the charge of the torpor of the one Church in contrast with the vigour of the other. Mary Aikenhead was then sixteen, handsome (though, judging by the two portraits, not half so beautiful as in her later years,) and with brilliant wit and high abilities, which made her a delightful and popular member of the best society in her native city. She was a first-rate dancer, and no assembly was complete without her, though her figure was considered as too full for the contemporary ideas of beauty, which expected a young lady to have a "sylph-like form." The gaieties were simple and merry, not protracted so late as to murder sleep, and while the chaperons were carried home in their sedans, the young girls, pinning up their tight muslin dresses, trudged home in their pattens, with man or maid carrying their lantern.

Mary's mornings, in company with her friend, Cecilia Lynch, were spent in charitable rounds among the destitute. A sermon on the parable of Dives and Lazarus had powerfully affected her, and suggested the great thought of her life, drawing her more and more as she grew up to the desire to devote herself wholly to the service of God through the sick and suffering poor.

The Ursulines and the Society of the Presentation were the only religious orders in Cork, and she had many friends and relations among them. But her mind was specially bent on the aid

of the sick, and she paused. Her friend Cecilia Lynch thought of entering the Order of Poor Clares, who had a romantic history. They had made their first entrance into Ireland as early as 1625. and had begun with a house at Dublin. This was broken up by the Lord Deputy, and the nuns had to return to their homes, but came together again on an island in Lough Rea, on the Shannon. There they were harried in 1641 by the Roundheads, and had to flee in boats by the light of their burning convent. The corporation of Galway gave them another island, whence they were again driven by Cromwell, but they came back and kept a school in Galway, gradually striking root there and sending out branches in every direction. In 1736, two of the sisters accomplished Jeanie Deans' feat, travelling to London to see Queen Caroline in order to obtain a grant of land on their island, which belonged to the Crown. They succeeded, through one of the Ladies of the Bed-chamber who was cousin to one of them. Miss Cailly, one of their number, was a friend of Mrs. Delany, who exchanged visits with her, but cautiously, as "people were offended if nuns were taken notice of."

They had a house at Harold's Cross, and Cecilia was very anxious that her friend should see it before making any final decision. Mrs. O'Brien, a Dublin lady, who had come to witness the profession of her sister as an Ursuline, invited Miss Aikenhead to visit her at home, and this was the beginning of a lifelong friendship between the two women, both young, beautiful, and attractive, but both with hearts fixed on higher things. Here Mary became acquainted with Dr. Daniel Murray, then curate of a chapel in Liffey Street. On his appointment to be coadjutor to the Archbishop of Dublin, he began to consider the scheme of bringing Sisters of Charity into Ireland, and the hope of becoming one of them instantly decided her to wait till his plans were matured, and also, as her mother was now dead, till her younger sisters could spare her.

Dr. Murray soon made up his mind that no one was so fitted to lead the undertaking as Miss Aikenhead, and on his mentioning it to her she begged that she might first have some training in the life and discipline of a religious community. A convent at Micklegate, York, was fixed upon for the purpose, because the nuns were not cloistered, and could visit the sick. Here Mary Aikenhead and a friend fourteen years older were admitted in 1812, Mary being then in her twenty-fifth year. The journey, on which Dr. Murray escorted them, was their sole experience beyond their native island. They spent two years at York, where the Superior gave them every facility in her power both of practical and theoretical study.

Meantime Dr. Murray had gone to Rome in company with Dr. Milner, Bishop of Melipotamus and historian of Winchester, to congratulate the Pope on his restoration in 1814, to consult on various matters, and to obtain sanction for his new foundation. There were several difficulties in the way. Pius VII. was under deep obligations to the British Government, which had offered

him an asylum in the time of danger, and kept a man-of-war ready to carry him to it; and which, so far from profiting by his poverty to purchase the Roman art-treasures placed in the Louvre, had advanced a sum to enable them to be carried home. It was feared that he might hesitate to favour the Irish Roman Catholics out of deference to the Prince Regent: and when the fear proved groundless, the authorities wished the Irish Sisters to belong to the Order of S. Vincent de Paul, to be subject to their Superior-general, and to be trained by French Sisters, three of whom were to be always in Ireland for the purpose.

Sister Mary Augustine, as she was called in her convent life, viewed this plan as unsuited to the objects of the order, and finally the Irish Sisters were permitted to be independent and to model their own rule, which follows that of S. Ignatius, not that of S. Vincent, and thus makes the vows perpetual.

On September 1, 1815, the new foundation commenced in a house in William Street, Dublin, which had been enlarged and prepared by a friend of Mrs. O'Brien. Mary and her companion were the two first professed sisters, becoming henceforth Sisters Augustine and Catherine, while the title Mistress was added to the surname for the outer world. One postulant, Catherine Clynn, joined them at once, and four or five more soon followed. They began by receiving fourteen orphans, and teaching in the schools, as well as going to nurse the sick in their homes. The first few years fell the most severely on them. The work grew on them faster than their means or their numbers, and the sisters, all delicately nurtured ladies, found their strength heavily taxed. In the first two years, three young and most valuable sisters died, one from fever and two from consumption, and this was not encouraging to the families of other women who might wish to devote themselves. The strain, therefore, on the old members became extremely severe. For her own part the reverend mother met the emergency by doing the duty of several offices. She was Superior and she was Novice Mistress in the place of Mother Catherine, who had to be relieved. She went on the sick mission, and when she returned after the round of the lanes she would take up the duty of an ailing or absent sister. Oftentimes she went to the kitchen and dressed the dinner for the whole community. This last avocation unfortunately did not always greatly tax her skill, for even under the most careful management commons sometimes ran short, and there was a period when the dinner in the William Street Convent consisted, on two days in the week, of nothing better than the oatmeal porridge,

“commonly called stirabout. One day when all the sisters were out, the Rev. Mother thought the opportunity a good one for scouring the stairs. She was in the midst of the work with her sleeves turned up, her long skirt pinned back, and a capacious checked apron covering her habit, when a ring at the door summoned her from her pail. Descending forthwith to answer the call, she found that a Right Rev. Prelate wished to know was the Superioress of the Sisters of Charity at home. She at once ushered in the visitor and retired, saying that the Rev. Mother would be with him presently. In two or three minutes the apron was removed, the train let down, and everything set right, and Mrs. Aikenhead made her appearance to hold high converse with his lordship, who seemed not to have the

least suspicion of the sudden transformation that had taken place from the hard-worked serving sister to the dignified and elegant Mother Superior."—*M. Aikenhead*, p. 167.

The varied toils, anxieties, and losses did not break her spirits, but they told upon her health, and her strength soon was found to be unequal to such physical labours; yet she could always direct her sisters, whose numbers and cares alike increased, as they were invited to attend to schools and hospitals in Dublin, and even to visit women in the condemned cell. Mrs. Aikenhead and Mrs. Walsh in 1821 had this last painful office. They remained in the cells of two poor women condemned for murder until the moment of the summons to execution, and then waited praying two hours longer. A Refuge was added to the establishment, and laundry and needlework had to be taught and superintended by the sisters. A second and much larger house in Stanhope Street was obtained, whither the Mother removed; and she had the pleasure of establishing another branch in her native city of Cork, and filling her old nurse with ecstasy by a visit to her cabin.

There awaited the sisters newly fixed in Cork one of those fearful ordeals which from time to time convince the world of the value of such institutions. Typhus, amounting to a pestilence, was raging in the town when the walking nuns, as the poor called them, five in number, came among them. Two were quickly seized by the malady, and though they recovered, one, a younger sister of Mary Aikenhead's own, immediately fell into a decline, and died six months later. Several others likewise broke down, and in 1831 the Mother herself became a confirmed invalid. Her case was misunderstood by her physician, who took spinal irritation for cancer, and treated her with mercury, hemlock, turpentine and iodine, till at last the apothecary, who was wont to say that Mrs. Aikenhead had "a heart as big as the Rotunda, and a head to match," made a characteristic remonstrance: "Ladies, you may get any one you choose to make up these medicines: I will have nothing to do with them. Reverend Mother is being poisoned!" By his advice Dr. Joseph O'Ferrall was called in, and for twenty-seven years more this physician was the Mother's constant attendant and valued friend. Under his care, after years of lying prostrate in bed, she recovered a certain degree of health and power of locomotion, but she never again had strength for active labour.

Her doctor's history is too curious to be entirely passed over. His mother was a young lady, bred up by a Protestant uncle, but secretly converted by a Romish priest. On the discovery, her relations actually turned her out of the house and refused to have anything more to do with her. She went at once to the priest, and he, knowing of no other means of providing for her, asked whether she would consent to be married to a humble old barber, poor but good, kindly and respectable. She consented, saying that it was what the Blessed Virgin had done, and she was not unhappy during the few years that her husband lived. After his death her uncle, meeting her and her boy by accident, renewed his intercourse with her, and provided for the education of her

son, who embraced the medical profession, and was just becoming well known when he was called in to Mrs. Aikenhead.

It was in the height of her illness that Ireland was visited by the cholera of 1832. A penitentiary in Grange Gorman Lane was converted into a hospital, and placed under charge of the sisters, and Archbishop Murray issued an address intended to persuade the sufferers readily to yield themselves to treatment there. The virulence of the disease at first was frightful, and death ensued so rapidly that the sisters counted eight successive occupants of a single bed within twenty-four hours. From fifty to eighty patients died each day, and there were times when all that the chaplain could do was to read the Office for Extreme Unction in the middle of a ward, after which the sisters showed him the patients at the last gasp, and he went from bed to bed to anoint them. The paid nurses, mostly of the lower class of women, took the night work, but were often carried out corpses in the morning. The sisters, going at eight, hurrying home for dinner, and then returning at nightfall, and being careful to change their clothes and steep them in chloride of lime, entirely escaped the malady, all but one. This one had heard in the morning of her mother's death from cholera; but she would not desist from her work, and was herself stricken down in the course of the day, though she ultimately recovered.

There was the same scene at Cork, but there the people turned against the doctors, and would accept nothing from them, though they would do anything for the "walking nuns." Sometimes so fierce a throng surrounded the hospital that the curious sight was seen of the physicians passing out, dodging behind the sisters and clinging to their cloaks for protection. The howls and lamentations of the relations, and their bitter distrust of, and violence against, the medical men were terrible elements in this visitation, and much increased the labours of the clergy and the sisters. Care had also to be taken of the convalescent, and provision to be made for the widows and orphans, and though large collections were made, the executive part for the most part fell on the sisters.

In everything the directing head was the Mother in her bed at the small convent lately given to the sisterhood at Sandymount, Dublin. There she lay, often in much pain, and unable to stand or sit up without severe suffering, often spending many hours alone, as she would not suffer the sisters' time to be spent in waiting on her, but managing everything, writing long letters full of minute directions and lively amusing remarks, keeping the accounts, and beguiling times of pain with books. She had all Scott's novels at her fingers' ends, and kept up full acquaintance with current literature. She was a thoroughly large-minded woman, and had both good sense and a strong sense of the humorous, and her room was often a place of merriment, when the sisters came in with their quaint experiences, as well as of tender but bracing sympathy with all their difficulties.

Her great scheme was the foundation of a hospital, to be under

the special care of the sisterhood. 3,000*l.* contributed by one of their number formed a nest-egg, and purchased a house in Stephen's Green, and three sisters went to Paris to study hospital-nursing. Legacies, donations, and collections were gathered, and the Mother, on her bed at Sandymount, stitched away at the sheets and other linen in preparation. She moved into the new house as soon as three rooms were habitable! One was fitted up for an oratory, another was the Mother's room, a third was divided for the sisters by hanging horse-rugs upon rods, and was, besides, general store-room, kitchen, scullery, refectory, and community room. The friends of the sisters were always sending them presents, and sometimes there would be seen a brace of wild fowl or a pine-apple suspended from the iron rods of the bedsteads, together with artificial flowers, intended, according to questionable taste, for the oratory.

S. Vincent's Hospital, as it was called, was opened in April 1835, with twelve beds, although only 20*l.* a year was certain for their support. But contributions came in, fresh wards were opened, and by the end of the first year forty women and children at a time were provided for. The next year, by fitting up a stable and hayloft, room was made for twenty men, and with these sixty patients, the sisters went on for five years, until an opportunity offered of buying the adjoining premises, where, in the days before the Union, the Lords of Westmeath had held high revel in a splendid ball-room and banqueting hall. Just as it had been purchased, all the building fell down except these two chambers, and Mrs. Aikenhead rejoiced that it had come down. "It was really the right thing," she said, "but I should have been considered deranged if I had done it."

The work cost 8,000*l.*, which was raised by contributions, sermons, bazaars, and every possible engine for collecting money, in which Mrs. Aikenhead toiled indefatigably on her couch, attending to everything in turn, from the architect's plans to the dress of a little doll for a bazaar, and all with her strong deep common-sense and dutifulness. One of her sisters writes:

"Even while speaking to you, she would be busy folding papers, or turning envelopes, or making little fancy boxes for the country houses as presents for the poor. When I was applying for admission to the congregation, I went to visit her at S. Vincent's Hospital, which was then only in the beginning, and was shown into her private room, where I found the Superior-General seated, with a quantity of spoons on the table before her. They were all of Britannia metal, and she was employed in engraving a cross upon them with a pin, which was intended to mark them as belonging to the Congregation. I was wonderstruck at finding her at this humble work. She at once saw by my countenance that I was astonished, and handing me one of the spoons to look at, she said, "My child, it is very little matter what we are doing for God, provided we are doing it in the best possible way we can. And what would you say if I sent you to pick straws for the Congregation?" These few words gave me a high view of the value of purity of intention in the smallest and most indifferent actions, and a feeling that I cared not what I was employed in if it were for God. And as she paid great attention to small things herself, she likewise required the same exactness in those under her. A lay sister, who had charge of the halls and parlours, had erroneous ideas of recollection, and thought it necessary to keep her eyes down. Rev. Mother met her one day in the hall, when, as usual, her eyes were on the floor. "Biddy, I don't like people who always look down," said she. "Look up, child," she added, pointing with her finger to a large cobweb which was hanging from the ceiling. Biddy

looked up in utter amazement. "And now, my child," continued the Rev. Mother, "if you looked up more to the heavens, you would do your work in a more perfect way for God." No doubt Biddy looked better after the cobwebs thenceforth. Mrs. Aikenhead was never tired inculcating the duty of always being employed, and the necessity of doing everything well, whether great or small. She had a natural tendency to the ridiculous, and could give a most appropriate and humorous answer after her own fashion. For instance, when a sister would begin to lament the perversity of the young flock entrusted to her charge, and the difficulty of making them go the right way, she would look at her a long while, and then say, archly, "Thank God, my child, in all the bad things we ever did, we didn't marry." —*Aikenhead*, p. 246.

This reminds us of S. Francis de Sales's rebuke to his brother and coadjutor, who was fretful at having been kept waiting for dinner, and blamed the good bishop for letting himself be at the beck and call of every old woman in the diocese. "My brother, there is at least one woman who is very much obliged to you—" and while Jean de Sales waited for some charming trait of gratitude—"I mean the woman who would have been your wife."

Good sense was a quality she specially cultivated. She had a great dislike to *fuss*, and would set down a sister who fretted every one by discussions about her own peculiar patient, with "My child, you want to keep a priest in one pocket and a doctor in the other. We don't want children here," she said, "we want young women who have sense and know how to use it." A visitor observed that the sisters' countenances gave her the idea of having a man's breadth of mind, not the narrowness of a convent, impressed on them. "Yes," was the reply, "the great old Mother sets her stamp on them all." She would not let them fall into what she termed creep-about-ways, or walk about in the town with heads bent and eyes on the pavement, and even at church she wished them only to bow at special moments, but at others to kneel upright; and would take no pious contemplation as an excuse for neglected duty. The sisters of Bethany, she said, were to be united in one, but not so as to interfere with each other. "Perfection consists in doing ordinary actions in a perfect manner," she said, "doing each with the full bent of the powers of the soul." To those who did stupid or foolish things while they thought themselves cultivating piety she gave the name of "holy pokers," and would speak sharply about negligence. The sister in charge of the store-room came in to say, "The wind blew high last night, and I found the two Cork crockery pans on the floor; I left them in the window and the wind blew them in." "My heart!" said the Mother, "come here. Where is the humility of a Sister of Charity? You put, as it were, the fault on God Almighty, when you ought to have placed such valuable articles on the floor."

She did sometimes speak sharply, especially at self-neglect or inattention to their own health on the part of the sisters. But tears distressed her much, and if she thought she had been too severe, she would say she had been combing her child's head with a three-legged stool. Her old friend, Alicia Lynch, coming in after thirty years' separation from the Poor Clares' convent to be attended for a severe and eventually fatal malady, was amazed at

her decision and command, and was heard to say, "Can this be gentle Mary Aikenhead?" The sisters, however, all felt that the sweet forgiveness made up for the rebuke, even when, owing to the mother's physical state, there was uncontrollable irritability of nerves and temper. The slamming of a door, or even the sense that something was going amiss, would often cause her intolerable pain: but she was always the first to see when she had shown the least hastiness or injustice, and would make amends in the most touching way, so that the sisters could hardly bear to hear the Mother humbling herself. Indeed, she took great pains to practise self-restraint, and as time went on conquered back again her old gentleness.

She was in constant suffering, but never mentioned it, unless perhaps the sister in attendance would inquire if she were in pain. She would answer, "Oh yes, child, in the greatest, but the good doctor will mend us up, and God will get another turn out of us." Or: "Ah! how could I be, my dear child, but like a crock that you may have seen in the country tied with cords, and kept together by careful handling. Only for the charity and attentive care of the sisters I should have long since have come asunder. So now, that's what your old Mother is—a cracked vessel."

The submission was perfect. Once, when in extreme distress about some disaster to the community, the sister who was attending on her never heard a murmur nor a word of censure of the person who had done the injury. Only now and then a breathing forth of "Not my will, but Thine," or "*Fiat, fiat, fiat.*" If she saw others anxious about ways and means, she would gently say, "Why distrust the sweet Providence of God?"

She did not, however, neglect the due precautions for the supply of her great network of institutions. She always insisted on the sisters bringing their dower, as stipulated, although she returned it to the families if they were necessitous; and she was a capital woman of business, expecting her young Superiors to be the same, and making them so. She likewise would have none but ladies as professed sisters, being practically aware how seldom, in the British Isles at least, the peculiar junction of qualities needed for the work of sisterhoods is to be found without gentle blood and breeding.

Strange to say, in spite of all exertions of the sisters, through the years of famine, fever and cholera, as well as their daily work, there was not a single death among them after the first three in their earlier years, till 1851, when one of the original band, Mrs. Clynch, died in her eightieth year, having seen the institution spread from four sisters to hundreds, and the foundation reach from Dublin to America and Australia. The next year took away the friend or Mrs. Aikenhead's whole life, Archbishop Murray, and then soon followed her companion in training, Mother Catherine Walsh. The Mother felt these losses deeply, and shed many tears over them. "Nature would have its way," as the warm-hearted Irishwoman said of herself, and her buoyant spirit did not sink. Her bedroom, hung round with choice engravings, was

still a centre of cheerfulness to the house, and she thoroughly enjoyed both reading and conversation. She knew where every book was, and was specially fond of Vertot's *Knights of Malta*. She tried to make her attendant lay sister, Monica, read Miss Strickland's *Queens of England*, but the good woman was so much scandalized by some of them that she brought the book back. "Queens indeed!" said she, "I'd call them blackguards! I'll have nothing to do with them." This same Monica often diverted the sisters by her simplicity. In she ran one day with the tidings, "Sure, Peel is out!" "Out of what?" asked a sister. "Faith! I don't know. Out of prison, I suppose."

The last great pleasure that the Mother had was the gift of Benada Abbey, in County Sligo, an old foundation of the Friars Eremites, which had been granted away to a family named Jones. The last of the family all went into religious orders, the eldest son becoming a Jesuit, and three sisters joining the Sisterhood of Mercy. The Abbey, with 900 acres, was made over to the Congregation in 1858, to serve as a great orphanage and convalescent home, with the single proviso that the widowed mother of the donors might continue to occupy her own rooms there for life.

It was with a great effort that Mrs. Aikenhead used what she called "her poor lame pen" to sign the needful paper of acceptance. She was fast sinking. Dropsy set in, and when this abated, paralysis came on: she could not raise her head, and when she was fed, a sister had to stand behind her and hold it back. Her intellect was clear, but she suffered from that mysterious dispensation which we are allowed to trace in that great cry of "Eloi! Eloi!" on the Cross. She prayed constantly; often the whole night, often reciting the verse, "For with the Lord there is mercy, and with Him is plenteous redemption:" but her cry was, "Oh that I should have presumed to offend the majesty of the great God!" Her terror at communicating was extreme, and it was only in obedience to the desire of her confessor that she did so twice a week. He could not fathom her state of mind enough to aid her through this fearful loneliness, and once as he was going away, she was heard sighing, "No comfort, no support!" Her nurse reminded her of S. Francis Xavier's absolutely solitary death, and she replied, "True, child, true," never speaking of it again. However, the clouds cleared away, and a time of peace and blessing set in. Two old friends, Dr. Russell and Archbishop Cullen, who understood her better, were able to come and see her, and with her fears and repentance allayed and hushed into rest the great Mother died on July 22, 1858. A farmer in the south of the island wrote to a relation, a lay sister, "So your Rev. Mother is dead, that matchless woman? In her Ireland's poor have lost their best friend. No other woman ever did so much for them." The Appendix enumerates no less than twenty flourishing foundations, the children of the little house first begun in 1818.

[*To be continued.*]

VALIDITY OF ANGLICAN ORDERS.

SOME OBSERVATIONS ON THE VALIDITY OF ANGLICAN ORDERS,
WITH SPECIAL REFERENCE TO THE REV. ARTHUR W. HUT-
TON'S BOOK ENTITLED "THE ANGLICAN MINISTRY."

BY THE REV. H. R. PERCIVAL.

[*Concluded.*]

WE come now to the consideration of the question of Barlow's consecration. Mr. Hutton tells us in a note to page 397, that he considers this the most "effective" line of argument, but evidently he is afraid to place too much reliance on it, for he acknowledges that at any time the record of Barlow's consecration might possibly be found, which would overthrow any arguments that might have been made to prove the contrary. Now, in the first place be it noted that it is only possible that even if Barlow were no Bishop, there would be no Bishops in the Church of England, and this for two reasons: First, that it is by no means certain that if the consecrator were no Bishop, the Holy Ghost would not choose one of the co-operating Bishops for the channel of his operation, and Second, that it is by no means certain that Barlow was in any sense consecrator more than any one of the other three, and as each said the words and no one of them was metropolitan, it would seem most probable that they all acted independently and on an equality. Thus at the outset Mr. H is met by two great obstacles either of which might be sufficient to overthrow his last argument even if Barlow was no Bishop. But what are the reasons for supposing that he never was consecrated Bishop? These, that he held possibly imperfect views of the need of consecration. I say he "held possibly imperfect views" for of the words quoted by Mr. Hutton and otherwise so well known there is another interpretation possible. I do not know in what connection they occur and therefore speak with the greatest modesty ready to be corrected. The words are, "If the King's Highness, being Supreme Head of the Church of England, did choose, denominate and elect any layman, being learned, to be Bishop, that he so chosen, without mention made of any Orders, should be as good a Bishop as he (Barlow) was, or the best in England." (Hutton's Book, page 309.) In the first place it is quite possible that they never were spoken at all, as (so far as I know,) they rest only on the authority of Strype; but suppose they are accurate, what is their meaning? It may well be this: You make a great talk with respect to the necessity of free election by the Chapter and confirmation by the metropolitan, but I care nothing for these things; in times past here in England, the Chapters had no such power, but the right of investiture lay with the crown, and there is no reason why "the Kings' Highness, be-

ing Supreme Head of the Church of England" should not of his own motion and without any consent of the Chapter asked or given, "choose, denominate and elect any" priest; not only so he might even choose a "layman to be Bishop" as did the Eastern Emperors in times past, and "that he so chosen, without mention made of any orders," *i.e.* not mentioning the subject of Orders to Priesthood and Episcopate, which of course he must receive, "should be as good a Bishop as myself" though chosen by the free election of the Chapter "or the best in England." And this interpretation is made all the more probable by the very sentence which has been hitherto considered so conclusive on the other side. "Without mention made of any orders" clearly may mean "without mention made of orders because if they were introduced into the question the matter would be difficult, there being no Bishop without orders, but merely considering the point of choice, denomination and election, it is quite competent to the King alone to make a Bishop." That his consecration is not recorded in Cranmer's Register, that the books in which it might have been recorded are lost, that "the restitution of the temporalities" is in an unusual form, and that it is difficult to assign a date for his consecration, there being reasons for supposing that each of the three dates ordinarily assigned are mistaken—these are the reasons for thinking his consecration never to have taken place. Against these are to be set the following: Barlow was Bishop for twenty-two years and no one ever disputed the fact of his being a Bishop. He had high disputes with his Chapter who opposed all reforms and yet they had nothing to "say against him but that never Bishop claimed such things before."¹ He was summoned to Parliament and took his seat there as a spiritual peer being introduced by two other Bishops as such. He acted with the other Bishops of the Church of England during the time of his episcopate. He resigned his See in Queen Mary's time and the resignation being accepted a successor was appointed. Parker was Chaplain at Court during the time Barlow would have been consecrated and must have known of the omission if such there were,² and yet allowed Barlow to act as consecrator when any one of the others would have acted as well and would have been free from cavil. He boldly claims in the very year in which he should have been consecrated that he was as good a Bishop as the best in England. No one ever disputed his orders till seventy-eight years after his consecration, and then they were called in question by a Roman Catholic with the express purpose of destroying the validity of the Priesthood of the Church of England. On which side then lies the weight of probability I leave the reader to decide, only remarking that sometimes probability may amount to moral certainty.

So much then for the line of argument which may be taken in answer to Mr. Hutton's Book; and I do not think that the care-

¹Letter of Mr. Barlow, brother of Bishop, to Thos. Cromwell, p. 308.

²Hutton Ang. Min. p. 316.

ful reader will be apt to consider Mr. Hutton's arguments as unanswerable or that he has done anything to weaken the position of the Church of England when she claims a Valid Priesthood in a Reformed Church.

I pass now to the consideration of several side issues which I cannot but think will be of general interest to the reader, the more so as in several instances they refer to the American Church.

1. Mr. Hutton considers the differences of opinion in the Church of England a *prima facie* evidence against her Catholicity and says (page 47,) "Liberalism of a certain kind is a primary characteristic of Anglicanism. . . . So soon as its internal dissensions shall have enabled the Nonconformists to sever it from the State and to sequester its endowments, we shall see little of this conservative temper left." Now no doubt if we were to look at England alone and find there persons entertaining such wide differences of thought as Dean Stanley, Canon Liddon and Bishop Ryle, it would seem probable that such an anomaly was the result of outside pressure, viz: the State, acting through the establishment; but once look to the Church in America where there is no such outside pressure, where there is no establishment, where there might at any session of the General Convention be adopted measures by one school which would render the Church no longer a home for members of other schools, and the falseness of this view becomes apparent, for here we find the same conservative temper, the same "liberalism" as Mr. Hutton calls it, or the same Catholicity as I should prefer denominating it. In fact this temper of Anglicanism may rather be considered a proof that she is inspired by the Holy Ghost and largely endowed with that greatest of the theological virtues, which "beareth all things, believeth all things, suffereth long and is kind."

2. Mr. Hutton is striving to prove that the Reformers denied that the celebration of the divine mysteries was a sacrifice, and that this heresy continued in the Church even to the time of the Savoy conference in 1662. He says, on page 59: "Nothing was done indicating any belief in the Eucharistic Sacrifice. Indeed, in one point, a change was made for the worse; for a notice was inserted permitting consecration in one kind should there be occasion,—a permission incompatible with belief in the Sacrifice. Such an attempted consecration is, on Catholic principles, certainly sacrilegious and probably null." We fortunately are not called upon to defend this rubric of the English Prayer Book which certainly is a very unfortunate one. Happily it was changed at our American Revision so that if either species with us fails we must consecrate more of both, though it be but one fragment of the Bread or but a few drops of wine. However, though we readily admit the rubric is very undesirable, the question is does it show any lack of belief in the Sacrifice of the Altar? Let me first premise that all expressions like "sacrificing priest," "immolating the spotless victim," "a material sacrifice," &c., &c., are to be interpreted in a mystical sense: the priest does not "sacrifice" or "immolate" a victim in the Holy Communion in any literal

sense of the word, but he offers to God a victim once for all sacrificed and immolated on the Cross. Nor indeed is it in fact the priest that offers Christ but it is Christ who offers Himself, "Christ the Victim, Christ the Priest." The eucharistic sacrifice, then, so far as it is an immolation, a sacrificing, (the active participial substantive) a material sacrifice offered by the priest, is only a commemorative sacrifice with bread and wine; but the real Euchaistic Sacrifice, the sacrifice which is propitiatory for the sins of the whole world, is substantial indeed but not material, for its essence lies in the Presence of the Person of Jesus Christ, and that Presence must needs plead, and so the real work of the priest in the Holy Action is to produce by means of his priesthood that Presence; and when that Presence is induced there is a full and perfect offering of the Holy Sacrifice, without any other form or words whatever; for the sacrifice consists in the presence of the Victim. And so Gury (Comp. Theol. Moral., 349, Q 1.) "In what consists the essence of the Sacrifice of the Mass? The answer is controverted. More probably it consists in the consecration alone, because in the consecration alone are found all things requisite for constituting a sacrifice, viz: The oblation, mystical destruction or immolation of the victim. Not a few nevertheless, hold that the essence of sacrifice consists in the consecration and partly in the reception, because in consecration the victim is placed (on the altar) and in reception is consumed." Hence by either opinion there is a full and perfect offering of the sacrifice by the English Communion office although it lacks the verbal offering which our American Book so providentially contains. Now let us see how the consecrating of more wine can do away with all idea of sacrifice. I fail to understand it. The assertion was made indeed by Canon Estcourt and was copied by Mr. Hutton from him, but they both seem to have forgotten one of the Rubrics of the Roman Missal, a book which, not having been accustomed to from childhood, they probably do not know, as well as the Book of Common Prayer which they used from years before the time that they could read. Among the Rubrics of the Missal is the following: "But if it happen by accident that all the Blood after consecration is poured out, if in truth nothing at all remains, let him place wine and water anew (in the chalice) and consecrate from that place 'likewise after supper,' having first made the oblation of the chalice as before." It is difficult to show how the mere fact that the emptiness of the chalice arose from accident and not from the contents having been received should make an act which was "sacrilegious and probably null," right and Catholic. No doubt it will be urged that much more is done by Roman Rubric than bare consecration, but mark; the express object of the consecration by the English rubric is for communion, so there must certainly be the Valid Sacrifice, so recognized on all hands, there being both Consecration and Reception, the only "essentials of a true Sacrifice of the Mass."

3. On page 271 Mr. Hutton devotes an entire foot note to the alternate form for the ordination of Priests in the American

Prayer Book, and his conclusion is sufficiently alarming, viz : that even if the Orders of the Church of England are good, those in America are utterly worthless. Mr. Hutton arrives at this conclusion thus : Tourneley states that "the words with which sacraments are celebrated, must be truly and properly words of consecration, not of promise or exhortation." He then proceeds to discuss the form "Receive the Holy Spirit," &c. and acknowledges that they may come under Tourneley's definition if used with a proper intention, or, as he expresses it, "if the words were used as conveying a true consecration," and then adds a foot note as follows : "This has an important application to the validity of the existing Orders in the Anglo-American Church. The Prayer Book provides an alternative form to be used at discretion in place of the words "Receive the Holy Ghost," &c. The form thus allowed for priestly ordination is as follows:—"Take thou authority," &c. That for Episcopal Consecration is the same, *mutatis mutandis*." This the reader will notice is a mistake ; there is no alternative form for the Consecration of Bishops. "Now, no one who regards Holy Orders as a Sacrament can admit the sufficiency of these forms. In no sense do they constitute a prayer, but they are a mere grant, not of spiritual power, but of external authority. And if it be true, as is asserted, that these wholly unsacramental forms were in former years more commonly used than the alternative, 'Receive the Holy Ghost,' it would follow that the American succession cannot possibly be depended on by consistent High Churchmen." Now, this is a point of great interest, for there is no doubt that in at least one point the author is correct, viz : that the alternative form was at first extensively used. Let us look then at the form of ordination to Priesthood in the Greek Church, and compare it with our form. The Bishop lays his right hand on the head of the ordinand and says, "The Divine grace, which always healeth that which is sick, and filleth up that which lacketh advances (N.) the most pious deacon to be Priest. Let us therefore pray for him, that the grace of the All-Holy Spirit may come upon him." Then is sung three times "Lord have mercy," and after this the Bishop says a prayer asking for the grace of the Spirit in good life and strong faith. It would seem that the singing of the *Veni Creator* and the saying of the Prayer which follows, together with the words "Take thou authority," &c., quite as well fulfilled the requirements of Tourneley's Canon as does the Greek form which Mr. Hutton acknowledges to be valid. But what is the astonishment of the unlearned when looking at the Catechism of the Council of Trent to see what is the Roman Doctrine on the subject—he finds that Order is properly a Sacrament because it is a sign of a sacred thing. "Hence the Bishop handing to him who is being ordained Priest a chalice containing wine and water and a Paten with bread, says 'Take thou authority to offer sacrifice, &c., &c. ; by which words the Church hath always taught that, whilst the matter is presented, the power of consecrating the Eucharist is conferred, a character being impressed upon the soul,' &c. &c. So, then, ac-

cording to this Catechism which is indeed not *de fide* but as near to it as well can be, the sacramental words are "Take thou authority to offer sacrifice," and between these and "Take thou authority to execute the office of a Priest," there can be no difference, if the office of a Priest is "to offer sacrifice," which Mr. Hutton certainly will not deny. 'But,' Mr. Hutton will answer, 'the doctrine of the Catechism in this particular is probably wrong, and whatever may be the form, which is not very clear, the matter seems to be the laying on of the Bishop's hands, 'so this lack of prayer in the supposed form will not help you since in fact it is not the form at all.' It would puzzle Mr. Hutton to tell us what from the Roman Pontifical was the form, just as it would puzzle any Roman to explain the Ordinary of the Mass, or any Greek to explain his Divine Liturgy on their respective views of the Holy Communion. Mr. Hutton is not always so particular about the form containing a prayer and being consecratory as when criticizing our formulas, for he supposes a case in which "the Celebrant at Mass" might "have placed the sacred host and the consecrated chalice in the hands of the Ordinand, using meanwhile some such form as, *Hoc facito in commemorationem Dni nostri Jesu Christi*. And had such a rite been handed down by tradition from Apostolic times in any part of the Church, it would doubtless have been allowed as valid when it was in use; for power to discharge the main priestly function, the offering of sacrifice, would thus have been distinctly "*granted*," and yet are we to be expected to believe this form "granting" one priestly function to be valid, and assume a form granting "authority to execute the office and work of a Priest" to be invalid? For it will be noted there is no prayer here for the coming of the Holy Ghost, nor for the imposing of the priestly character, but the mere granting of authority to "do this for the commemoration of the Lord Jesus Christ." The form then considered by itself is on our author's principles valid and sufficient, but we may go a step further. Mr. Hutton argues against the English Ordinal because it was a change from the old use, and the fact of change is proof that there was a desire for change which could only have sprung from heretical belief. Now if we can find any good reason to believe that the change in the American Prayer Book was not made from such a cause but that the alternative form was meant to mean the same as the older form, then the validity of the new form will be proved past a peradventure, for Mr. Hutton says "where an orthodox tradition has preserved a right intention a very meagre form may suffice," (p. 165,) and again, "if the same sense be expressly retained verbal alterations do not invalidate the act," (p. 158.) Now the alteration was made by the Convention of 1789, when the House of Bishops, although nominally consisting of three, really only had two members, Bishops White and Seabury, and fortunately we have in their works their intention on this very point expressed. Bishop White tells us in his memoirs that there was a "material difference of opinion" on the point as to allowing the alternative form between the two Bishops, and that Bishop Seabury "con-

sented at last with great reluctance," (p. 164.) The Bishop then proceeds to tell us the objection he had to the older form. "As to the part 'Receive ye the Holy Ghost,' it is supposed to express the *conveyance* of the ministerial *character* which St. Paul recognizes as the gift of the Spirit. And as to the expression 'Whose sins,' &c. he supposes it to relate, according to the intention of the service, principally under due regulation, to the power of passing ecclesiastical censures and of releasing from them, and partly, to the declaring of the forgiveness of sins, repented of and forsaken; such forgiveness not to apply independently on the sincerity of the receiver. But although each of the expressions will thus admit of a good interpretation . . . yet the words are not necessarily to be used in preference to every other form, in the very act of conveying the ministerial commission. If they are not necessary they cannot be so proper in the place in which they stand as some other words of more obvious signification," (p. 164.) Bishop White's object then was to substitute words which would more obviously signify "the conveyance of the ministerial character." It is most providential that this passage occurs, for it answers completely Mr. Hutton's statement in note to page 272 that "it is clear that neither he [i.e. Bishop Seabury,] nor his brother Bishops had any belief in sacramental Orders; for in their view the form 'Take thou authority' was as effective as the other 'Receive the Holy Ghost.' Hence it would follow that they did not profess to use the latter in its Catholic and Sacramental sense; and herein they were at one with perhaps every Anglican Bishop consecrated before 1840." The accuracy of the last part of this statement may be appreciated by reading the following quotation from Bishop Seabury's Discourse on "The Apostolic Commission," (vol. I, p. 64.)

"A Commission or appointment to an office and ability to execute it effectually, and credentials to prove its authority are different things. When Christ breathed on his Apostles they received that anointing of the Holy Ghost which was necessary to constitute them witnesses of Christ to the world, preachers of his Gospel, Priests, and governors of his Church. Now unless the influence of the Holy Ghost at this time [i.e. Pentecost,] was on the women as well as the men, I see not how the prophecy of Joel was fulfilled. But surely it did not make them all Apostles. The establishing of this point, that the gift of the Holy Ghost when Christ breathed on his Apostles and said 'Receive ye the Holy Ghost' was a gift of office or appointment only, and not of miraculous power also, will freely justify the Church in retaining the words of Christ, in the ordination of priests. They hold a very considerable part of the apostolical office, at least as far as the priesthood and subordination of government in the Church are concerned. The words are official, and used in the *sense in which Christ used them*, as denoting appointment to the office of ministering in his Church as stewards of the mysteries of God, by preaching in the public worship, instructing the people, and interceding for them, offering the Christian Sac-

rifice, and assisting the Bishop in the government of the Church."

I should like to go on and point out other mistakes in Mr. Hutton's Book. For example, he tells us on p. 241 that "until recent years" "the Communion table" or simply "the table" was the *universally* recognized designation for what High Churchmen now describe as "the altar," and moderate men as "the altar-table," whereas we know that the word altar occurs over and over again in the Institution Office which was adopted in 1804.

Again on page 343, note, he tells us that, "the expression to celebrate," is sacrificial in character, and does not occur in the Prayer Book: nor does the phrase "Blessed Sacrament." Both are commonly used by modern High Churchmen, but they are out of harmony with the Anglicanism of the Sixteenth century." This with respect to the word "celebrate" is quite incorrect. The second exhortation to Holy Communion reads "I intend by God's grace to celebrate the Lord's Supper." The rubric at the close of the Communion Office in the English Book is as follows: "there shall be no celebration of the Lord's Supper," &c., and this rubric in these very words has been in every Prayer Book since the Reformation. And the rubric before the Communion of the sick says that "the minister shall celebrate the Holy Communion." So far as I know the expression, "Blessed Sacrament," does not occur in the English Prayer Book, although, the difference between it and "Holy Sacrament" seems rather imaginary than real; it does however occur in the American Prayer Book in the form for the consecration of a Church. "Grant, O Lord, that whosoever shall receive in this place the Blessed Sacrament of the Body and Blood of Christ," &c; and this service was introduced long before Tractarianism, being adopted in 1799.

But space fails the writer and patience the reader to trace further the mistakes into which Mr. Hutton falls and the contradictions which he utters in the attempt to overthrow that which the Lord hath builded. As long as the "Nag's head fable" was unexploded there was a strong argument, although a very improbable one, against Anglican Orders, but since that is now seriously defended by no man, it were better to leave the matter alone until some new light can be shed upon it through the discovery of some lost record or some more accurate knowledge of the essentials of Holy Orders shall be learned from the more careful study of the Ancient Ordinals. And in the meanwhile the prayer of every loyal Churchman must be that God will bless the Priesthood of the Anglican Succession in the years to come as he has in the years gone by.

THE STUDY OF ECCLESIASTICAL PHILOSOPHY.

BY THE REV. WM. CHAUNCY LANGDON, D. D.

THERE is probably but a small proportion of the educated and business classes, of whatever political party, who are not beginning to feel profoundly the necessity of a thorough reform, certainly in our civil service, and indeed, if within the range of possibility to accomplish it, in the general methods of our whole civil polity. There are very many whose knowledge of the teachings of history and whose statesmanlike foresight assure them that such a reform can alone save the nation from an utter political corruption which must, by the inexorable laws of cause and effect, bring revolution in its wake.

That which is true of the nation must also be measurably true of a Church, whose government is essentially popular, whose members are individually trained under such a condition of civil and political society, and the methods of whose ecclesiastical polity are largely the expression of habits of thought which are engendered by such training.

In the Church as in the State, the community generally, accustomed alike to existent methods and to their attendant evils, take both as matters of course; and will continue to do so, until those evils become intolerable, or except so far as they are individually and personally the sufferers. The *status quo* ever seems normal to most of those involved in it. But philosophic thinkers and the prescient statesmanship of the Church will both foresee the coming of spiritual corruption and will strive in time to rouse the Church to the necessity of a reform in our ecclesiastical polity and in many of our present methods and agencies. They will realize that some part of that polity and perhaps many of our practical instrumentalities and modes of work, which may have been unavoidable or even relatively wise, in the days of our ecclesiastical nonage, may have now come to be thoroughly unsuited or even fatal to our Churchly growth or to our spiritual efficiency.

The *political* gangrene of our times, in a word, is this: that public affairs are no longer ordered with reference to the best interests of the community, either severally or collectively: but rather with primary reference to the private interests and ambitions of certain individuals and rings, corporations and parties: and, that they are directed, *not* by those who are *sought for* and *put in trust* by the community, because they are thought to be sincerely devoted to those public interests and to understand best how they are to be promoted; but rather by those who care comparatively little and perhaps know as little about such interests, who themselves seek place and power for their own personal purposes, and who obtain it, for the most part, either by political intrigue or by courting the favor of the populace.

A Church whose ecclesiastical polity exposes, nay even subjects her so greatly to all social and secular influences, may, in this state of the body politic, as in a concave mirror, see the enlarged, but not wholly unrecognizable reflexion of her own spiritual dangers. It is not possible to ignore the fact that there is danger, though not perhaps of the same, yet of a very parallel condition of things in our ecclesiastical service. For our parish clergy are, in a certain sense, the immediate and our very Episcopate the mediate and indirect representative, not of the conscientious judgment of "the faithful" alone, but rather of the ecclesiastical wishes and preferences prevailing in the great body of the pew renting and money giving classes, wholly irrespective of either Church education or religious principles. Our parish clergy are not always, nor perhaps even generally *sought for* by Vestries and Bishops, or put by due authority in places of spiritual trust and responsibility *because* they are believed to be devoted to the highest spiritual interests of the Church and of their people, and *because* they are supposed to understand how those interests are best to be promoted. In a large proportion of instances the clergy are sorely tempted, nay, almost *forced* by the defects of our present methods of giving mission, to seek, directly or indirectly, for place and position as a provision for themselves and for their families; and, however faithfully most of them may try and do try, in such positions, to discharge their sacred duties "as unto the Lord and not as unto men;" yet, nevertheless, *unless they are men of private means*, they are sorely tempted, in order to obtain and for the sake of securing their hold upon this source of support, to cultivate the arts which win popularity, rather than the qualities which the Church most needs. The ultimate result of such a state of things in the Church, if it is not arrested, will of course be the humiliation and the degradation of the clergy; the subordination of the spiritual interests of the Church and of the people, to the personal wishes, interests or purposes of individuals, cliques, corporations or parties in the Church; and the entrusting its most important religious and ecclesiastical affairs to those who represent such cliques and parties, rather than to those who best understand those affairs and who, with consecrated singleness of purpose, strive to order them only "for the glory of God and for the edification of the flock of Christ."

In view of such and other cognate dangers clearly foreseen and appreciated by the few; vaguely feared and felt in their approach by very many more—a new class of ecclesiastical questions, amounting in the aggregate, to a general reform in our ecclesiastical polity—questions for instance, such as those cited in the September number of the ECLECTIC, are now forcing themselves upon the attention of the Church, to the exclusion or subordination of most of the theological and ecclesiastical issues of the past. The clergy and Church laity whose attention is not wholly absorbed and whose interest is not wholly circumscribed in their own parish life, are well aware that the Church questions which,

at present, most imperiously demand solution are those which refer to modes and instrumentalities for accomplishing Church work, to methods of providing for the support of the Church, to the relations between the parish clergy and their Bishops on the one hand and their Vestries on the other; to the relations between the Cathedral system as a centre of diocesan missionary work and the more immediately pastoral purpose of the parish; to the question whether Provinces should grow naturally from community of interests or be formed by an arbitrary division of the one Province of which the whole Church now consists; and, finally, to the precise extent to which we ought and may wisely and rightly give effect to our recognition of duties growing out of our relations to other and especially to foreign Churches.

The financial principles of the Church are very far from settled yet. The legitimate place of the Sunday School in the Church system is by no means yet determined. The *status* of deaconesses and sisterhoods is an open question still. The subject of shortened services is yet pending in General Convention.

The Provincial System has already been largely discussed alike in Committees and in the Church press; is the Church much nearer an intelligent adoption of it than she was years ago? The Parish Question has occupied many columns in all our Church papers for a year and a half; but the inquiry is yet made, "Who will show us the remedy for evils only too palpable?" The Church at large feels itself very much in the dark as to the principles which have governed the action of the Mexican Commission—principles which must have an important bearing on the Church future of all the border-land of California, Arizona, New Mexico and Texas: and we are more or less uncertain yet, whether we have or have not, as a Church, any Catholic concern with what may be going on within the churches of the Old World.

How are all these and other cognate issues of practical Churchmanship—questions of ecclesiastical polity—to be finally decided?

Are they to be decided by the preponderance of the unreasoning prejudices and impulses of the day, or by the balance of personal influence? Are they to be decided by the arbitrary dictum or by the factious interest of an ecclesiastical party?

Shall they be decided by mere precedents sought for in the Church's past—primitive, mediæval or post-reformation—wholly irrespective of the question how far change of circumstances may have deprived these precedents of all applicability?

Or are they to be decided, now and hereafter, according to the principles of ecclesiastical philosophy, drawn from the Divine Law and Apostolic Practice, interpreted indeed as respects *significance* by the witness of those who lived nearest the giving of that law and nearest that practice; but applied to the conditions of the present time and of our actual work by a devout and a Catholic statesmanship?

This is the great question precedent that must first of all be

answered, either explicitly or virtually, before any of the pending problems of ecclesiastical politics can be considered and settled on a permanent basis.

From the state of secular politics above referred to, has sprung the wide spreading sense of our need of schools of civil and political philosophy. To Columbia College belongs the honour of the first attempt to provide for this great necessity. Harvard, Yale and Princeton cannot long delay to follow so excellent an example; and we may, therefore, hope ere long to see a class of young men coming forth into public life with a clearer apprehension and a nobler estimate than is often met with, of its opportunities, its solemn trust and its responsibilities: and trained in the principles and in the philosophy of political reasoning.

So, if the Church is not to be given up to the dangers which are now threatening her; nor in the midst of such issues as have been named, to abandon the helm to a crude and self-confident empiricism, in a day when she needs all the consecrated sagacity and wisdom and the highest statesmanship of her sons, both clerical and lay, she must be ready to train them in something more than dogmatic theology and ecclesiastical history. She must create an *American ecclesiastical philosophy*, and she must thoroughly train her young clergy to be both able to apply its principles correctly and to educate her laity to understand the grounds upon which its conclusions are reached. Thus only will either clergy or laity, whether in the Vestry meeting, the Diocesan synod or the General Convention, be able to reason soundly upon the class of questions which are now presenting themselves most prominently before the Church. Thus only will the Church be able so to reorganize herself, readjust her ecclesiastical polity, fix her relations to the outside religious world, establish her financial principles, and reform the conditions of her parish life, as to resist the secular and corrupting influences which are invading her; thus only can she economize and consolidate her spiritual forces for the warfare against "the world, the flesh and the devil," to which she is called.

The materials for such an Ecclesiastical Philosophy are abundant. The great Bishops and Parish Clergy of the Church, the great Laymen of our Diocesan and General Councils, dealing with practical questions and practical issues peculiar to the new conditions under which a distinctive American Churchmanship is being, step by step, developed, have left in their charges, and sermons, and Pastoral Letters and published papers of other kinds, the materials for such a philosophy. Seabury and White, Hobart and Ravenscroft, Doane and Whittingham, of our Episcopate; Jarvis and Hawks, Muhlenburg and DeKoven, of our Presbyterate; Hugh Davey Evans, and Murray Hoffman, of our laity—have each in turn, and in his proportion, wrought out some of the principles upon which such a philosophy must be established; and Bishop Coxe, (if I may name at least one of the living,) has in the "Churchman's Calender" for 1863, laid down, in the most masterly manner, the foundations for that part of such a philosophy which deals with questions of Ecclesiography.

Bishop Stevens has, at great cost of time, labor and money, gathered what is probably a unique series of Episcopal charges, pastorals and official papers: and Bishop Coxe in his repeated attempts to procure the appointment of a Constitutional Commission, is forcing the Church seriously to consider whether there is not need of much revision of her polity, even in important and constitutional matters, to fit her fully for the new era upon which she has entered. What is now necessary is that all this material shall be patiently studied and thoroughly and wisely digested; and provision made that our future clergy shall be faithfully trained in the results thus to be obtained.

Let, then, the Dean and Trustees of the General Theological Seminary imitate the example of Columbia College, and set an example, in this matter, to the other theological institutions of the Church. Let some liberal and far sighted Churchman come forward, or let Trinity Church endow a "Chair of Ecclesiastical Philosophy," and thus effectually provide that the Church shall be prepared for and guarded against the perils which now beset her from the social and political influences under which she lives, as well as fitted for the most earnest and efficient discharge of all her sacred work.

THE SACRIFICIAL ASPECT OF THE HOLY EUCHARIST.

BY THE REV. E. F. WILLIS, M.A., VICE-PRINCIPAL OF CUDDESDON THEOLOGICAL COLLEGE.

"THAT Jesus died, the Just for the unjust, to redeem mankind from the bondage of corruption, and restore the broken communion between earth and heaven;" that "His one oblation of Himself once offered," is "a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world," which can never be repeated, and to which nothing can be added, is a fundamental verity of the Christian faith, and one which it is important to keep closely before our minds in the present enquiry.

The question which I propose to consider is this: whether what is known as the doctrine of the Eucharistic Sacrifice is consistent or not with the great fundamental principle of our faith, which has just been laid down.

The main question subdivides itself into these two:—

I. First, Are there *primâ facie* grounds for regarding the Holy Eucharist as a sacrifice in any true sense at all?

II. Secondly, If so, does this in any way militate against the oneness and completeness of the Sacrifice upon the Cross?

IS THE HOLY EUCHARIST A SACRIFICE?

It is a well-known fact that Sacrifice has been a prominent feature in every form of religious worship that the world has seen.¹ If Christian worship, then, should know nothing of what, inductively, appears to be an essential ingredient in the very idea of worship, it would be, to say the least of it, a very strange anomaly.

This presumption is strengthened by what we read in our Bibles about the pre-Mosaic worship of the patriarchal Church. Here, again, worship offered to and accepted by God, invariably centres in the act of sacrifice. It is sufficient to allude to the histories of Abel, of Noah, of Abraham, and of Job. When we come to the Mosaic Law, we find a most elaborate system of sacrificial worship, *divinely* appointed, and arranged after a *heavenly* pattern. Is there not a strong presumption here that a sacrificial worship is *the one* kind of worship that it befits either man to offer, or God to accept? And what is especially to be noted is this, that the Bible itself seems to imply that this sacrificial worship, though temporary in some of its details, is, in the main, to stretch on continuously into the succeeding dispensation. In 1 Chron. xxiii. 13 we read, "Aaron was separated, that he should sanctify the most holy things, he and his sons *for ever*." Here it is promised emphatically, that the ministrations of the Aaronic priesthood are to continue *forever*. Is not the most obvious interpretation of such a passage to regard it as fulfilled in the ministrations of the Christian Priesthood? And with this would agree those numerous other passages of the Old Testament, which speak of the priests, Levites, and sacrifices continuing on under the future dispensation; such as Mal. i. 11, than which few texts of the Old Testament were more frequently on the lips of the early Christians, who regarded them as applying directly to the Eucharist, "From the rising of the sun even to the going down of the same, My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and a pure offering." To this is to be added the passage in Mal. iii. 3, 4, "He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." These verses would be

¹ "Certain it is that, so long as we can trace back the religious history of the Indian Aryans, so long do we find the institution of sacrifice among them, and it is equally certain that they ever regarded it as of *divine origin*; this idea was with them an assumed and settled principle. Manu, expressing the universal conviction, says, 'By the Self-existent Himself were animals created for sacrifice, which was ordained for the welfare of all this universe.'—Vaughan's "The Trident, the Crescent, and the Cross," p. 67.) This is the more remarkable, when the Hindu aversion to the taking of life is considered. As the same writer says, "the difficulty reaches a climax, when we bear in mind the strong repugnance of the Hindu race to the *taking of life*: for decades of centuries this has been regarded as a mortal sin; yet, side by side with this impression, has sacrificial blood been flowing."—(Ib., p. 66.)

difficult to explain, if the worship to be established by the Messiah, here spoken of, were not a sacrificial worship. As would be also these words of Isaiah, lvi. 6, 7, "The sons of the stranger that join themselves to the Lord, . . . them will I bring to my holy mountain, and make them joyful in My house of prayer; their burnt-offerings and their sacrifices shall be accepted upon Mine altar; for My house shall be called an house of prayer for all people." And these again, Isaiah lxvi. 20, 21, where speaking of the Gentiles it is said, "They shall bring all your brethren for an offering unto the Lord out of all nations, . . . to My holy mountain Jerusalem, . . . and I will take of them for priests and for Levites, saith the Lord." And these words again of Jeremiah, xxxiii. 17, 18, "Thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests, the Levites want a man before me to offer burnt offerings, and to kindle meat-offerings, and to do sacrifice continually." Commenting upon which passage, Bishop Wordsworth says, "The ministry of Christ's Church is the complete spiritual realization of all that was done in the offices of the High Priest, the Priests, and the Levites in the Tabernacle and Temple."

These passages which I have quoted, and their number might be increased, appear to raise a kind of presumption that the worship of the Christian Church, to which they refer, shall be in some sort or other a sacrificial worship, having something in it corresponding so closely to the sacrifices, priests,² and Levites of the earlier dispensation, as to be spoken of, in prophecy, by the same name.

This presumption is further strengthened by what is told us in the New Testament of the relation existing between the Law and the Gospel. The writer of the Epistle to the Hebrews calls the Law *the shadow*, and the Gospel *the image* of the good things to come, Heb. x. 1. And this sets forth the relation of the one to the other with remarkable clearness and precision. The Law, according to this writer, is like an outline or sketch of a picture; the Gospel is like the filled-up and completed picture, both the one and the other having reference to a future reality. In order that this may be seen a little more clearly, I transcribe a portion of Bishop Wordsworth's commentary upon the passage. He says: "According to the mind of ancient expositors, the word *σκιὰ* would best be rendered here by *sketch*, or *outline*, (and not *shadow*;) and the word *εἰκὼν* by *picture* (not *image*.)

"There are three things considered here:—

"1. The reality of the future good things, in *Heaven and Eternity*.

"2. The *εἰκὼν*, or clear picture of them, in the Gospel.

²Here let me protest against the idea, fostered unhappily by the language of some who should know better, that the Jewish priests were a kind of butchers. It requires a very moderate acquaintance with the Old Testament to be aware of the fact, that the functions of the priesthood began only after the victim had been killed by the person who brought the Sacrifice. See Leviticus, *passim*. Compare also Ezekiel xlv. 10-14; where the being made to slay the sacrifices is a mark of being degraded from the priestly office.

“The *σκιὰ*, or dim outline of them, *in the Law*.

“‘Umbra in Lege; Imago in Evangelio; Veritas in Cœlo.’—S. Ambrose on Ps. xxxviii.

“‘S. Paul designates here the *future life* as the *things themselves*; and he calls the Gospel the *εἰκόνα*, or picture, of these things; and he terms the old dispensation the *σκιάν*, or sketch of the *picture*. For the *εἰκὼν*, or *picture*, exhibits the objects more clearly, but the shaded outline (*σκιαραγία*) delineates them more obscurely than the *εἰκὼν* does.’—*Theodore*.

“‘The Law is the mere *σκιὰ* of the future, and is not the picture. Until the painter lays on the colours in the painting, it is only a sketch (*σκιὰ*), but when he adds the hues it becomes a picture. Such the Law was; for he calls it a sketch of future good things.’—*Chrysostom*.

“‘As the picture (*εἰκὼν*) falls short of the original, so do our present mysteries fall short of the future good things, which are perfect. And as the sketch (*σκιαραγία*) falls short of the picture (*εἰκὼν*), so does the Law fall short of the Gospel.’—*Theophyl*.

“‘The picture (*εἰκὼν*), although it does not exhibit the *reality itself*, yet it is a vivid resemblance of it; but the sketch (*σκιὰ*) is a faint outline of the *picture*.’—*Ecumen*.”

Such, then, is the relation of the Law to the Gospel dispensation, according to the Epistle of the Hebrews. The law was not something which merely pointed forward to the Gospel, and then passed altogether away, but itself passed *into* the Gospel, as a sketch in outline passes into the picture under the hand of the artist. Here, again, there is a strong presumption of Christian worship being a sacrificial worship; since it would be strange if the completed picture contained no trace of what formed so very prominent a feature of the original sketch.

So far, on *à priori* grounds, did we know nothing of Christianity from actual experience, we should be led to expect that its worship would be a sacrificial worship.

And when we come to look at the actual facts of the case, we find that this expectation is by no means disappointed. It does not admit of the slightest doubt that the Holy Eucharist was regarded as a sacrifice by the early Christian Church. It is surely a matter of very serious consideration for Christians of these latter days to reject a mode of thinking and speaking of this great mystery, which was employed by Christians of the earliest and purest times, by those nearest to the fountain-head, e.g. by S. Clement of Rome, and S. Ignatius of Antioch, men who had seen and conversed with Apostles; or by S. Justin Martyr, the great Apologist of Christianity in the second century. It is a matter of the plainest historical fact, that the Holy Eucharist has been universally regarded as a sacrifice in the Catholic Church from the beginning. Space forbids my attempt to prove here a fact obvious to any one who has the slightest acquaintance with the historical records of Christianity. But an allusion must be made to the evidence afforded on this subject by the early Christian Liturgies. The antiquity of some form of Liturgy is shown

by the fact, which admits of evidence little short of demonstration, that S. Paul in one of his Epistles quotes the words of a Liturgy. It is more than probable that he does so in other cases, besides the one to which I refer. In 1 Cor. ii. 9 we read, "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Where does S. Paul take this quotation from? *Not* certainly from Isaiah lxiv. 4, as has been too often carelessly supposed. A comparison of the two passages in the Greek settles this once and for all: the fact being, that there is hardly any resemblance between one passage and the other. The passage, however, which S. Paul quotes, is found almost word for word in two of the earliest Liturgies. In the Liturgy of S. Mark this prayer is found: "And to the spirits of all these give rest, our Master, Lord and God, in the tabernacles of Thy Saints, vouchsafing to them in Thy kingdom the good things of Thy promise, *which eye hath not seen, and ear hath not heard, and it hath not entered into the heart of man, the things which Thou hast prepared, O God, for them that love Thy holy Name.*" And in the Liturgy of S. James we find the following: "We offer to Thee, O Lord this tremendous and unbloody sacrifice, beseeching Thee that Thou wouldst not deal with us after our sins, nor reward us according to our iniquities: but according to Thy gentleness and ineffable love, passing by and blotting out the handwriting that is against us, Thy suppliants, wouldst grant us Thy heavenly and eternal gifts, *which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the things which Thou O God, hast prepared for them that love Thee.*"⁴ What is especially to be noticed here is, that those words, as they occur in the Liturgies, naturally fit into the context; but, as quoted by S. Paul they are quite apart from their context, so much so, that he actually begins his quotation "with a relative to which there is no antecedent. To find the antecedent we must turn to the Liturgy. This, according to ordinary rules of textual criticism, is in itself sufficient to decide that S. Paul quotes from the Liturgy, and not *vice versa*.

The antiquity of the early Liturgies, however, does not depend upon whether S. Paul quoted from them or not. Comparative criticism proves that in their main form and substance they can be traced back to Apostolic times. And if there is one thing more than another which characterizes these Liturgies as a whole, and so interpenetrates their whole construction as to be inseparable from their existence, it is this, the idea which pervades them of the Holy Eucharist being the sacrifice of the Christian Church. The very name Liturgy (*λειτουργία*) in itself involves this: for it implies an act of service done towards another person: to say nothing of the use of the verb *λειτουργεῖν* in the LXX., where it is the term constantly applied to the ministrations of the Jewish priests. A service that had regard principally to the sub-

³Neale's Translations of the Primitive Liturgies, p. 18.

⁴Neale, p. 51.

jective faith of the worshippers, or to the stirring up of their own minds *by way of remembrance*, could never be called a Liturgy.

We have then this fact, that the Primitive Liturgies, and the entire consent of Christian Antiquity, unanimously regard the Holy Eucharist as a sacrifice. How is this fact to be accounted for? I believe that the language of our Lord Himself at the institution, and the language of the New Testament generally upon the subject, is more than enough to account for it. This language, far more than is generally supposed, is of a sacrificial import. With a view to elucidating this point, I propose to examine the language used in the New Testament of the Eucharist somewhat closely.

In the first place will come, of course, the words of institution. And here let us divest ourselves, as far as possible, of the associations connected with our own English translation, which is in some respects, I cannot but think, both inadequate and misleading. Let us try and put ourselves in the position of those who first heard them, well-instructed Jews, familiar with the old Testament, and with all the language and ritual of sacrifice.

*Take, eat, this is My Body.*⁵ What thoughts would these words have suggested to the Apostles? What *bodies* were they accustomed to think of eating? There was the *body* of the Paschal Lamb; and perhaps their thoughts would have run back to those words of the Baptist, spoken in the hearing of some of them, "Behold the Lamb of God." But this was a *sacrificial* eating. Then there were the *bodies* of peace offerings, which Jewish priests and Jewish laymen were accustomed to join in eating. This, again, was a *sacrificial* eating. And then there was the *body* of sin-offerings eaten by the priests alone. This would have come to the mind of S. John especially, if, as some have thought, he was himself a priest;⁶ and this, too, was a *sacrificial* eating. I believe that, as a matter of fact, the Jews of old seldom ate flesh-meat that had not been offered in sacrifice. And so these first words of institution, "Take, eat, this is My Body," to a Jewish ear would at once have struck, as it were, a sacrificial key.⁷

"*This is My Blood of the New Testament*"⁸

"*This Cup is the New Testament in My Blood.*"⁹

There can be no reasonable doubt that the word *διαθήκη* in these passages ought to be translated 'Covenant,' and not 'Testament.' It represents the Hebrew *berith*, in the Greek of the LXX., and occurs there 269 times, being always translated in the authorized

⁵S. Matt. xxvi. 26.

⁶"It seems highly improbable that a book so full of liturgical allusions as the Book of Revelation—and these, many of them, not to great or important points, but to *minutiae*—could have been written by any other but a priest, and one who had at one time been in actual service in the temple itself, and thus become so intimately conversant with its details, that they came to him naturally, as part of the imagery he employed."—Edersheim, "The Temple, its Ministry and Services," p. 113, which see for further evidences.

⁷Compare Ezek. xxxix. 17—20, where "eating flesh and drinking blood" is spoken of; but it is a *sacrificial* eating and drinking.

⁸S. Matt. xxvi. 28.

⁹1 Cor. xi. 25.

English Version of the Old Testament by 'Covenant,' never by 'Testament.'¹⁰

The *in* (ἐν) of S. Paul represents in Hebrew the preposition of instrumentality; and the meaning is, "this cup is the new covenant made *by* My Blood, as the instrument of it."¹¹ What thoughts would these words have brought into the minds of those who heard them? Would they not perforce have been reminded of that most solemn and important event in the life of their nation when, at the foot of Sinai, "Moses came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Lord. And Moses took half of the blood and put it into basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do and be obedient. And Moses took the blood, and sprinkled it on the people and said, *Behold the blood of the Covenant*, which the Lord hath made with you concerning all these words?"¹²

What a remarkable parallel to the scene in the upper chamber! *There*, had been the inauguration of a covenant: *here*, was the inauguration of a *new* covenant. The force of this word *new* can only be understood by a reference to this former covenant. *There*, sacrificial blood the instrument of the covenant; *here*, sacrificial blood the instrument of the new covenant. *There*, the words were, "Behold the blood of the covenant:" *here*, they re-echoed, "This is My blood of the new covenant." *There*, was the recital of divine commands: *here*, was the recital of the new commandment, S. John xiii. 34. *There*, "they saw God and did eat and drink," Exod. xxiv. 11: *here*, they ate and drank in the presence of God incarnate. *There*, were the twelve pillars according to the twelve tribes of Israel: *here*, were the twelve Apostles, the pillars of the rising Church, the true Israel of God.

When we compare these two scenes one with the other, is it

¹⁰See Article "Covenant" in Smith's "Dictionary of the Bible." "The LXX. having rendered *berith* (which never means *will* or *testament*, but always *covenant* or by *agreement*) διαθήκη consistently throughout the Old Testament, the New Testament writers, in adopting that word, may naturally be supposed to intend to convey to their readers, most of them familiar with the Greek Old Testament, the same idea. Moreover, in the majority of cases, the same thing which has been called a covenant in the Old Testament, is referred to in the New Testament, (e.g., 2 Cor. iii. 14; Heb. vii. 9; Rev. xi. 19.)"

¹¹Covenant itself may be regarded as implying sacrifice as the instrument of it. Compare the Hebrew expression "to cut a covenant;" the covenant between God and Abraham made by sacrifice, Gen. xv.; the covenant between Laban and Jacob, Gen. xxxi. 54; the covenant between Israel and God, Ex. xxiv.; and the words of Psalm 50: 5, "Gather My saints together unto me; those that have made a covenant with Me by sacrifice."

¹²Exod. xxiv: 3-8.

going too far to say that the words, "this is My blood of the new covenant," are decidedly of a sacrificial character?

This do in remembrance of Me, or offer this (sacrifice) for the memorial of Me, (τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.) It will be necessary first of all to shew that ποιεῖτε may mean 'offer sacrifice,' as well as 'do.' It will then be for the context to determine which of the two significations, equally possible in themselves, best befits the present occasion. If it should appear that the entire context, before and after the ambiguous word, is sacrificial in character, it will be following a sound method of interpretation to assign a sacrificial meaning to the doubtful word ποιεῖν 'do' also.

No one acquainted with the Greek of the Septuagint Version of the Old Testament, can doubt for a moment that ποιεῖν may mean 'to offer sacrifice.' It is so used in the LXX., not only in passages where θυσίαν or some such word follows it, and where the sense might be 'to make or do a sacrifice;' but where words such as ἄμνον (Ex. xxix. 39,) or μόσχον (Lev. iv. 20,) or τὸ αἷμα (Lev. xvi. 15,) are the object of the verb, and where, "to make or do" a calf, "to make or do" the blood, would hardly be considered a satisfactory translation. The word ποιεῖν is also used absolutely in cases where the idea of offering or sacrifice is necessarily involved in the word itself, as in 1 Kings xi. 33, where some manuscripts read ἐποίησε τῇ Ἀστάρτῃ, "he sacrificed to" or "worshipped Astarte." Perhaps the most striking instance of all is Lev. xvii. 4, where the Hebrew "to offer an offering to Jehovah," is rendered in some MSS. of the LXX. by ὥστε προσενέγκαι δῶρον τῷ κυρίῳ, and in others by ὥστε ποιῆσαι αὐτὸ εἰς ὀλοκαύτωμα ἢ σωτήριον κυρίῳ, shewing how in the view of the Greek writers ποιεῖν was synonymous with προσφέρειν.

[To be Continued.]

From the Church Times.

THE RIGHTS OF BISHOPS.—NO. III.

VERY little information regarding the status of Bishops, and practically nothing which helps to define their relations to the rest or the clergy, is discoverable after the Apostolic Canons till we reach St. Cyprian in the middle of the third century, for the one of two facts which may be gleaned from Tertullian merely corroborate the witness of St. Ignatius.

Even St. Cyprian himself has very few direct references to the question as an abstract one. It is rather by seeing what he himself, a man of considerable business faculty and organizing power, did in virtue of his episcopate (which was, in fact, a Metropolitanate, though earlier than the formal creation of such an ecclesiastical grade) than in virtue of express statements in his writings,

that we arrive at distinct notions of the position of a Bishop in his time.

The simplest way to pursue the inquiry is to set down the scattered notices as they occur, and then to show what their joint evidence attests.

a. First, then, in a letter addressed to his clergy (Ep. iv :) during his enforced concealment under persecution, he urges them to discharge both their own office and his, that nothing might be wanting to either discipline or diligence.

b. A second letter (v.) repeats the same injunction, and directs that the laity shall show proper respect and obedience to the clergy, adding at the close these important words, "From the first beginning of my episcopate, I resolved to do nothing of my own private judgment, without your advice and the assent of the laity."

c. He complains to the clergy (Ep. ix :) of the conduct of certain presbyters who, assuming full authority, and without the knowledge or co-operation of the Bishops, had taken on themselves to admit to full communion, before penance, some who had fallen away in the persecution. He suspends them from the power of offering the Sacrifice, and declares that they must appear for trial before himself, the Confessors, and the whole people, so soon as an assembly should be feasible.

d. He rules provisionally a point of discipline (Ep. xviii :) as to the credit to be allowed to certificates from the martyrs to the lapsed, saying that no final decision could be arrived at till a synod of Bishops could be convened.

e. He tells the clergy that he has been holding an ordination, and testing the candidates beforehand, with the help of his examining chaplains, as we should now call them; "teaching-presbyters," as he himself says (Ep. xxiii.) Other letters are of a similar purport, but one instance suffices.

f. He writes to some of the lapsed that, seeing the Church is founded on the Bishops in virtue of Christ's grant to St. Peter, and that all the acts of the Church are controlled by the Bishops, there can be no justification for persons who have no official title to represent the Church undertaking to write in its name. (Ep. xxvi.)

g. He approves the action of his clergy in having, with the advice of some neighbouring Bishops, excommunicated a priest and deacon who had communicated with the lapsed; and directs that some doubtful cases shall stand over till each can be investigated on its merits, in a synod of Bishops acting with the whole body of the laity, as he cannot undertake to decide singly on matters which may form precedents for the discipline of the clergy. (Ep. xxvii.)

h. He gives directions as to the immediate excommunication and future trial of Felicissimus, a priest who was raising a factious schism. (Ep. xxxvii and xxxix.)

i. He writes to one of the Bishops of the province, desiring him to compel, under pain of excommunication or deposition, an

apology and full satisfaction from his deacon, who had been insolent to him, adding that the Bishop might have done this at once on his own authority, without referring it to the Primatial see (Ep. lxiv :) as all his colleagues would have approved his action.

j. He sends a synodical letter to the clergy and laity of Leon, Astorga, and Merida in Spain, approving the deposition of two lapsed Bishops, and the election of others in their stead, adding that it is the positive duty of both clergy and laity to withdraw from the communion of a sinful Bishop or priest; and that no ordinations should take place other than publicly, that objections may be tendered, and thus the admission of unworthy persons to the ministry be avoided. (Ep. lxvii.)

k. "The Episcopate is one and undivided and this one Episcopate is of such a kind that each Bishop has a part-share in the whole."—*Unity of the Church*. V.)

These passages contain practically all that regards the relations of Bishops to the clergy. Their relations to one another are also defined to some extent, chiefly by laying down that each Bishop is independent within his own diocese, and not responsible to any one superior Bishop for his actions, but only to a synod, but that point does not immediately concern the present inquiry. The great stress which St. Cyprian undoubtedly laid upon his office, and the care he took to magnify it on all suitable occasions, make it certain that he nowhere understates its privileges, and to so great an extent is this visible that two theories have been invented by the favourers of Presbyterianism to account for his language. One is that he was a revolutionary innovator, and the chief agent in destroying the Presbyterian polity of primitive Christendom; a view disposed of by the single fact of the isolation and relative unimportance of the African Church as compared with the great Christian communities of Asia Minor and Italy. The other is even bolder, and alleges the Cyprianic writings to be forgeries of a later age, when episcopacy had been developed; but no dispassionate scholar accepts it. However, the mere fact that such objections have been advanced suffices to establish the general character of St. Cyprian as a witness for a very highly organized and powerful form of episcopacy. Yet his platform differs widely from the claims of modern Bishops, and attests an altogether more constitutional polity.

Let us see what are the restrictions on episcopal autocracy which he specifies. The question as to whether these restrictions were voluntarily submitted to, or were the customary tradition of Christians, cannot now be answered for lack of direct evidence, but the fact of their existence is the essential one for the present inquiry.

First, then, St. Cyprian declares that two preliminaries should precede any episcopal action; first, consultation with the clergy, and then the sanction of the lay body. How this latter was obtained, whether by the vote of a mass meeting, by that of a small representative assembly, or simply by the absence of any objections after opportunity had been afforded for lodging them, does

not appear. But it is important to note that the Saint's words give no colour to a theory which has been broached by hyper-episcopalians, that while a Bishop is bound to consult his clergy as a matter of form, he is not in the least bound to take any notice of their advice when they have given it, but may act with entire independence.

Next, the presbyters and deacons appear as exercising all jurisdiction in the Bishop's absence, after consultation, indeed, with neighbouring prelates, but nevertheless acting on their own responsibility in weighty matters of discipline.

Thirdly, in the exercise of his own coercive authority in the case of clerical offenders, he takes care to explain that his action is merely provisional, and requires the assent of a synod, after full examination of each case on its merits, for its permanent ratification. That is to say, he does not claim, as modern Bishops do, the right of revoking licences at his will. He claims the power of doing so, as prompt action may be necessary, but under the condition of a subsequent public inquiry into his conduct.

Fourthly, he gives as a special reason for insisting on such a limitation as this, that decisions in questions of discipline may readily become precedents, and that the greatest care is consequently necessary to avoid any mischief arising from error or caprice.

Fifthly, he rules that a Bishop should not ordain anyone whose competence has not been tested by an examining board.

And lastly, he rules that the grave misconduct of a Bishop not merely justifies, but compels, the withdrawal of the laity as well as the clergy from his communion. He has a phrase, too, in one of his letters which is worth citing, as it hits another blot in the modern Episcopate: "A Bishop ought not merely to teach, but to learn, for he teaches all the better who makes daily advance and progress in learning better things (Ep. lxxiv.*)" Imagine the difference it would make if people like the Bishops of Ripon, Rochester, and Liverpool were obliged to put that maxim into practice!

The Bishop, according to the Cyprianic model, is thus an executive officer, intrusted indeed with very large powers, but obliged to exercise every one of them under constitutional checks, notably as regards the initiative, of any measure not falling within the ordinary routine, and as regards final sanction for every proceeding affecting the clergy wherein it had been necessary to act at once, without awaiting the slow course of synodical inquiry and legislation. Nor was the time one of such quiet and stagnancy as to make little difference how questions were dealt with as they arose. Contrariwise, it was a very trying and difficult crisis, not equal in emergency, no doubt, to the Arian struggle some sixty years later, but still something very unlike the dead-water of the eighteenth century. The circumstances of the time were just such as would tend to concentrate power in the hands of the Bishops, because the intermittent persecutions made action through the regular synodical channels dif-

ficult and dangerous, and yet every loophole is barred, and every passage fenced, in order that no autocracy may be possible. Consequently, when we find such arbitrary power wielded at a later date, we know at once that it is not part of the original commission of a Bishop, but a corruption and encroachment due to merely human causes.

For the Church Eclectic.

NAPOLEON I. AND HENRY VIII. AS LAY POPES.

BY THE REV. R. W. LOWRIE.

THE Throne was not, in England, during the Reformation, made the "Head of the Church." Henry VIII did indeed, demand as a condition of his aiding to cast out the papacy from his dominions, that he himself, should be made a kind of Pope. It has more than once been the dream of monarchs that they might themselves be popes. Napoleon consented to the re-establishment of Romanism, in 1801, in France, on condition that he should himself exercise a great deal of the power which had previously been exercised by the papal chair. (See Ranke's History of the Popes, pages 389-392.) Upon the very battle-field of Marengo, Bonaparte began to unfold his scheme, and the Bishop of Vercelli was his tool, as poor Pius VII was his victim. Though the Pope came from Rome to Paris with the holy oil of consecration, to place with his own hands the crown upon the head of this great Autocrat of the Revolution, yet, in the very midst of the stately ceremonial, a shade of sadness was noticed to cloud the face of his Holiness. He knew not that he might not be signing the death-warrant of his temporal pretensions. He had consented to cross the Alps against his better judgment. He had his suspicions of the revolutionary monarchy. He hoped to gain something for the Church of which he was head. But, though he bore to France with him the letter of Louis XIV, to Innocent XII, in order to show Napoleon how the French monarchy had felt towards the Italian Bishopric; and though, in more than one public argument, he tried to relieve the proposed Concordat from its objectionable and restrictive features; though he appealed with the earnestness of an Italian, and in all the power and beauty of that wondrous southern tongue, to the generosity of Bonaparte, and even condescended to the pride of the Corsican Usurper enough to point him to the example of Charlemagne of whom he knew Napoleon was fond of considering himself a successor, still, despite all this, and even more, the papal hopes were doomed to bitter disappointment. Says Ranke: "Of all he desired and intended, neither then, nor subsequently, did he obtain the smallest portion. On the contrary, this was the very moment in which the

Emperor's designs became first disclosed in their full extent. Bonapart's plan was to sustain the Pope, but at the same time to hold him in subjection and to make him the tool of his own omnipotence." Then Napoleon entered, by force of arms, some of the Papal States. Next he demanded the right to nominate one-third of all the Roman Cardinals. Then, he marched the French troops straight upon Rome; seized the city and cleared it, as Cromwell did parliament; ejected the cardinals whom he disliked, among them the secretary of the Pope; and capped the grand pyramid of his insolence by taking the Pope who had crowned him a prisoner, and bearing him away from his palace and his capital!

Next came a Senate-act annexing all the Papal territory to the French Empire! Temporal power was declared at variance with spiritual jurisdiction. Popes were henceforth to pledge themselves to the four principles of the French Church; to get their livings from land which they were to hold about as old English barons and dukes held the lands of England, as vassals of superior owners, a sort of ecclesiastical feudal-system of which the little Corsican corporal, the hero of a hundred battles, the child of fortune, the architect of his own fame, the artillery-made Emperor of a Catholic nation, should be the supreme head. Says Ranke: "According to this plan, it is evident that the whole power of the Church would have been subjected to the Empire, and placed, at least indirectly, in the hands of the Emperor." Thus did Napoleon but imitate Henry VIII and long for Papal power over the Church itself. Power is a tempting bait, and many do nibble it.

Henry longed for the Headship of the English Church. He saw that the Pope was a sort of royal rival. Nearly every occupant of the Papal chair had meddled in politics. Kings even kissed the papal foot. Kingdoms were held of Popes, as farms of landlords. Even English monarchs, as John, had been vassals of the Italian Bishops. One princely form had stood at the gates of Canossa, and shivered in the snows of January till graciously permitted to enter by a successor of S. Peter. Another had held the stirrups of the Papal saddle. The loyalty of clergy and people for the Pope was greater than that of dukes and subjects for their king. All this worldly pomp and circumstance was not calculated to gladden the heart of a monarch jealous by nature and ambitious in design. Besides, the revenues of Henry were not in a condition to satisfy the royal extravagance. Out of England were drained yearly large sums of English gold. This had been the case year by year extending back through many reigns. Henry may not have been as great a spendthrift as Cesar, but one of the same causes which led to the establishment of Cesar's power in Rome, led to that of Henry's in England. Money must be had, and had at any cost of venture or of principle. To set aside the foreign authority by which this immense drainage of the revenues of the realm was unremittingly going on, and to divert the revenue into his own royal channels. was the undisguised, or if disguised, very thinly disguised, aim and object of the king.

In carrying out his purpose, he would dismantle the houses of God themselves and destroy a monastery with as little compunction as William the Conqueror had before him levelled towns and all their Churches for the sake of adding to the grandeur of his hunting-parks. And, in order to carry out the more boldly and successfully this regal plan of aggrandizement, Henry would be the Head of the Church over which he was preparing to be so wolfish a shepherd.

Then again, his majesty Harry, was a sort of theologian; perhaps, indeed, of the half-educated sort, whereby a good farmer or artizan is spoiled to make a poor divine; but, be this yea, or be it nay, a pretence to theology did royal Henry make. He wrote theology and talked it. He acquired, from certain very eminent authority, the title of Defender of the Faith. His "*omnia opera*" are, to day less in vogue than they were immediately at court during the life of the author, and are out of recent print. But that he thought he could write on theology and that he did so write, is simply a fact, an episode of the royal life. And, without doubt, it entered the brain of the voluptuous monarch, that, after all, he would not make so bad a Holy Father. The lives of very many of the holy fathers had not been wholly without reproach. If history be true there was Cesar Borgia; there was Alexander the Sixth: there was Sixtus the Fourth; there was the Fourth Alexander; there was Julius the Second: some of them almost his own contemporaries, and all of them regarding themselves, in the words of their historian, as, in their primary qualities, Princes rather than Bishops. To be an influential Italian Prince first, and then, if it might be, a Bishop afterwards, was the ruling idea of Rome in that day and generation.

Stimulated by the recent examples of the house of Medici in Florence; of the house of Sforza in Milan; of the house of Aragon in Naples; and of the Venetians in Lombardy, in establishing a powerful family and great family glory and a sovereignty of vast honor and extent, these popes had, step by step, of deliberative and never-shaken purpose, marched on to the final establishment of inalienable kingship over the territory of the Church. Sixtus, Alexander, Julius, and Borgia, that "*virtuoso*" of popes, had all played the prince and made the pontifical mantle outshine the purple of royalty. Why, if popes could play king, should not kings play pope?

In the matter, too, of the divorce from gentle Catherine, King Henry would be "head" of the Church and have ecclesiastical, as well as civil courts all under the royal thumb, if he could. To be "head" of everything in his kingdom, this and this alone would suit the Eighth Henry. And the record of some of his high-handed acts, both in person and by means of his vicar-general, Cromwell, afterwards Earl of Essex, may well make the present generation of Churchmen shudder. He had, in youth, been intended for holy orders; but was spared, in his middle age, to be the author of very unholy disorders.

He revived the old statutes of *præ-munire*; entrapped and be-

trayed his friend, poor Wolsey, and threatened the clergy of the kingdom with such penalties for accepting Wolsey as their Cardinal, that they offered to allow him to seize more than one and-a-half millions pounds sterling revenue for his own uses. This he refused, unless they would create him the "Head of the Church." This they, in turn, at first refused out and out; but finally agreed to with the qualification—only as far as the law of Christ would permit.¹ This even they agreed to, under pressure of royal threat, and in fear of bodily violence. And so, "so far as is consistent with the law of the Gospel," Henry became "Head" in 1531.

After the days of Henry, who used his so-called headship to his personal advantage, the history of the title is more to the hearts and wishes of Churchfolk. During the reign of Edward, the title was borne. As soon as Queen Mary—she being a Roman Catholic Princess—came to the throne, it was abolished and *has never been revived or used*. That it has since passed out of all legal force, the following from the *Lichfield* (England) *Churchman* so well shows that I quote the article entire:

"The name of Baron Alderson, one of the acutest judges of his day, and a senior wrangler, will be a sufficient guarantee for the accuracy of the statement which follows. It was drawn up by the baron to satisfy the conscientious scruples of the rector of the parish church which he attended. The rector had declared his intention of going over to Rome on the ground that he could not stay in the Church "which had a woman for its head."

STATEMENT.

This title, "Head of the Church," was conferred by act of parliament, 1535 (26 Henry VIII.) on Henry VIII., with power to visit, repress, and amend all manner of errors and abuses which by spiritual authority ought to be reformed. The title was borne by Edward VI., but it was abolished by act of parliament in the first year of Queen Mary's reign (chap. viii.) That act expressly repealed all Henry VIII.'s legislation on ecclesiastical subjects after the twentieth year of his reign. And since the year 1553 *the title has had no legal existence*. It was tendered to Queen Elizabeth, but rejected by her as blasphemous. Her views of the supremacy of the crown are expressed in the Thirty-seventh Article of religion, in terms which are said, with good reason, to have been drafted by the Queen herself.

In the first year of her reign the *ancient* supremacy was reënacted, as distinguished from the modern one of 1535. The title of "head" does not occur on her coins, seals, or any state document. This is true also of the Stuart dynasty. In James I.'s "Ratification of the Canons," 1603, and in Charles I.'s "Declaration" prefixed to the Thirty-nine Articles, these sovereigns designate themselves "supreme governors" and "defenders of the faith," not as "heads of the Church."

The title appears in the preamble, but not in the enacting part

¹Quantum per legem Christi licet.

of the earliest of the Queen Anne's bounty acts (2 and 3 Anne, ch. 11.) It appears thus: "Your majesty's tender concern for the Church of England (whereof your majesty is the only supreme head on earth.*)" Nothing but express reënactment could avail to reinstate a title abolished by parliament; but in truth Queen Anne regarded the title in the same light as Queen Elizabeth, and it *never appeared again*.

The popular notion has always existed that the sovereign has been head of the Church ever since 1535. Even such a writer as Blackstone accepts it; but his reference to the first Elizabeth for proof, that act conveying the disproof of his assertion, shows how lightly he had accepted a tradition then unchallenged."

Thus much for the question at the head of this article. It is one often asked. That Henry wanted to be head of the Church and of everything else, is sure. But that he got what recognition he did get, by force and threat is also sure. That he exercised his new power with a mighty hand is true; but that from Elizabeth on, through Anne and the Charleses, and the Jameses and on to Victoria, the title has expired, and is no longer even claimed is true likewise. The throne has always had a voice in matters ecclesiastical. In many a Christian land and Church this has been so. Constantine set the fashion. Since his days Emperors have called councils of the Church to meet within the borders of their Empires. Parliament and Convocation once worked together in England. Some day the voice of Convocation may be again potent in that country. At present the Queen nominates and exercises a certain nominal power. But, that she is Supreme Head of the Church; that her legal advisers would allow her to use an extinct title; that the times would permit her to Henry-the-Eighth it over the Church of England, even had she the inclination, no one need be cautioned against thinking. And even once more I repeat, when Henry wore the title, he wore it wrested from unwilling hands, and then qualified by the mighty explanation and proviso—"only so far as is consistent with the Gospel." The Head of the Church is Christ; and His apostles and their successors, His vicars and ministers; and there are none other.

If the Queen (or a King) were to attempt to ordain deacons and priests and consecrate bishops, that would be a different thing. But Bishops ordain and consecrate all the same as if the Queen were a minor or a lunatic. She is neither head nor foot; and practically about as much "Governor," save as to the formal nomination to vacancies, as she is "Defender of the faith." When she takes to baptizing, confirming and administering the Holy Communion—or any King after her—then we may begin to listen, with some ground of fear, to the charge that she is really and truly anything more than she is, a figure-head Queen and a godly communicant of the Church.

From the Guardian.

DR. PUSEY ON EVERLASTING PUNISHMENT.

What is of Faith as to Everlasting Punishment. In reply to Dr. Farrar's Challenge in his "Eternal Hope," 1879. By the Rev. E. B. Pusey, D.D., Regius Professor of Hebrew, Canon of Christ Church. James Parker & Co.

DR. PUSEY'S reply to Dr. Farrar is a wonderful example of indefatigable perseverance in labour amid heavy trials and the infirmities of age. Dr. Farrar has pointed out, in a letter in this journal, that it clears a good deal of ground. It seems to us to clear even more than Dr. Farrar recognises. It is impossible to contemplate the mass of ancient language which Dr. Pusey brings together without feeling that there was at first but one opinion as to what eternity meant and involved, and there would have been but one answer, if the questions which are agitated now had been asked in those early times, however much individual writers may have shown that they felt the severity of their own doctrine, and, like Origen and perhaps Gregory of Nazianzus, have shown a disposition to escape from it or to soften it by speculations and hopes, though these did not, even in Origen's case, amount to doctrine. However this is to be dealt with, it is idle to contest the fact, and it ought to be admitted without reserve. It is clear, also, that the aspect of the future was affected in early times by the prominence and familiarity of the idea of the intermediate state in a degree which we in England find it difficult to appreciate; and that a great portion of what has been cited from the earlier writers, as countenancing possibilities of change after the final judgment, really has reference to possibilities, though for the most part very vaguely conceived, in the intermediate state:

Protestants have been brought into difficulties which they are now beginning to feel most keenly, by the shallow and stupid refusal to recognise the natural, almost irresistible presumptions as to preparation, discipline, and purification, which still remained after the scandals and monstrosities of the mediæval purgatory were swept away. On this both Dr. Pusey and Dr. Farrar are at one, though they would express differently what they conceive to be the nature of what awaits imperfect souls between death and judgment. Dr. Pusey calls attention to the obvious disposition in our popular teaching to shrink from facing S. Paul's singularly distinct and emphatic language (1 Cor. iii.) on the tremendous nature of the trial which awaits not only all teaching, but, as Dr. Pusey justly insists, all human work here. It is one of the dishonesties, often unconscious yet real dishonesties, of our common expositions of this awful passage, that they refuse to see all that it states and all that it implies, of what in S. Paul's thought was to meet every one of us hereafter.

Another point into which Dr. Pusey enters at great length is the state of ancient Jewish belief as to future punishment. It has been alleged that later Christian expositors read their own ideas respecting future punishment into passages where our Lord

appeared to be using Jewish language about it, and that Jewish ideas were really much more indefinite, or much less severe, than those common among Christians. Dr. Pusey, it seems to us, has completely disposed of this allegation. One famous Jewish teacher, Rabbi Akiba, after our Lord's time, and after the overthrow of Jerusalem, the inventor of a new and wild method of interpreting Scripture, endeavoured to provide consolation for his ruined nation by the doctrine that no Jew but an apostate could ultimately perish. But this was not the doctrine of authorised Jewish schools before him; and his own doctrine of ultimate salvation only extended to Jews, and had nothing to do with the human race as such. It developed after him into a doctrine of the most monstrous indulgence for the worst sinners of the chosen people; but it left still authorised the older traditional belief, and it was never extended to the heathen world.

But Dr. Pusey's own explanations as to what he considers "of faith" in the questions raised by Dr. Farrar are the most important part of the book. Dr. Farrar had challenged those who accept the common teaching of the Church on future punishment to say what they hold to be "of faith" as to four points. These four points were: "1. The physical torments, the material agonies of eternal punishment; 2. The supposition of its necessarily endless duration for all who incur it; 3. The opinion that it is incurred by the vast mass of mankind; and 4. That it is a doom passed irreversibly at the moment of death on all who die in a state of sin." Of these points ascribed to him and to the received teaching on the subject, the only one which Dr. Pusey admits as *de fide* is the endless duration of the punishment when incurred. But on the other three points he entirely refuses to accept the statements as expressions of the necessary doctrine of the Church, or of his own belief. Not only is, as he says, "material fire no matter of faith in East or West;" but "the belief," he adds, "insisted on by Dr. Farrar, that the pain of loss, far more than any pain of sense, is the essence of the sufferings of the lost, is already accepted by all." "I can hardly imagine," he says, "any religious mind, which had taken time to think, thinking otherwise." He further lays down that "there is no ground for believing that the majority of mankind are lost." And, lastly, he holds that "there is no ground to lay down, *who* dies wholly out of grace:" he is sure "that God parts with none who do not deliberately and finally reject Him;" and he quotes Père Ravignan on "God's unfathomable mercies in death." He speaks of the "unfounded fears" that (1) "the lost are the greater part of the human race; and (2) that all are lost whom men's eyes cannot see to be in a state of grace."

He sums up his belief in the following twelve propositions:

"But now, before entering into the proofs of the eternity of punishment to those who *will* incur it, let me sum up in one what has been said:—

"1. Without free-will, man would be inferior to the lower animals, which have a sort of limited freedom of choice.

¹W. A., in Eclectic, April 1878, et. seq.

"2. Absolute free-will implies the power of choosing amiss and, having chosen amiss, to persevere in choosing amiss. It would be self-contradictory, that Almighty God should create a free agent capable of loving Him, without being capable also of rejecting His love.

"3. The higher and more complete and pervading the free-will is, the more completely an evil choice will pervade and disorder the whole being.

"4. But without free-will we could not freely love God. Freedom is a condition of love.

"5. In eternity those who behold Him will know what the bliss is, eternally to love Him. But then that bliss involves the intolerable misery of losing Him through our own evil choice. To lose God and be alienated from Him is in itself hell, or the vestibule of hell.

"6. But that His creatures may not lose Him, God, when He created all His rational creatures with free-will, created them also in grace, so that they had the full power to choose aright, and could not choose amiss, except by resisting the drawing of God to love Him.

"7. The only hindrance to man's salvation is, in any case, the obstinate misuse of that free-will, with which God endowed him, in order that he might freely love Him.

"8. God wills that all should be saved, if they *will* it, and to this end gave His Son to die for them, and the Holy Ghost to teach them.

"9. The merits of Jesus reach to every soul who wills to be saved, whether in this life they knew Him or knew Him not.

"10. God the Holy Ghost visits every soul which God has created, and each soul will be judged as it responded or did not respond to the degree of light which He bestowed on it, not by our maxims, but by the wisdom and love of Almighty God.

"11. We know absolutely nothing of the proportion of the saved to the lost or who will be lost; but this we *do* know, that none will be lost, who do not obstinately to the end and in the end refuse God. None will be lost, whom God *can* save, without destroying in them His own gift of free-will.

"12. With regard to the *nature* of the sufferings, nothing is matter of faith. No one doubts that the very special suffering will be the loss of God (*pæna damni*;) that, being what they are, they know that they were made by God for Himself, and yet, through their own obstinate will, will not have Him. As to 'pains of sense,' the Church has nowhere laid down as a matter of faith the material character of the worm and the fire, or that they denote more than the gnawing of remorse. Although then it would be very rash to lay down dogmatically that the 'fire' is not to be understood literally, as it has been understood almost universally by Christians, yet no one has a right to urge those representations from which the imagination so shrinks, as a ground for refusing to believe in hell, since he is left free not to believe them."

Of these propositions Dr. Farrar, in a letter to this journal, has said that "though he might not arrive at the same conclusions as Dr. Pusey in the same way as he does," yet that he is "so far in accord with them that" he "can accept, with scarcely a verbal modification, any one of these twelve theses in which he has summarised his faith as to these three heads." On the subject of the "endless duration" of the punishment of the impenitent, Dr. Farrar maintains his view, and purposes in due time to give his reasons. We do not agree on this subject with Dr. Farrar, and we regret exceedingly the violently coloured, and often coarse and one-sided rhetoric of his sermons, on a question which, of all others, needs to be spoken of with care and consideration. Dr. Pusey has set an example of the way in which it ought to be treated; with the sincerity and fearlessness of conviction, but with the most guarded and self-restrained calmness and recollection, in the use of every word: an example which Dr. Farrar has, much to his honour, frankly and warmly recognised. But we

agree with Dr. Farrar that Dr. Pusey has in this volume given a very serious correction to much of what is popular theology and teaching. We cannot but think that Dr. Pusey has been too sanguine in confining those harsh statements about the number of the lost, and the hopelessness of the majority of lives, to Calvin and his disciples. Partly through want of thought, still more from rhetorical exaggerations, supposed to be necessary for the sake of edifying, or for enforcing some appeal, such as a missionary enterprise, they have extended further. Massillon's terrible sermon, "*Sur le petit nombre des Élus*," was not the sermon of a Calvinist. The deliberate views of such a teacher as Dr. Pusey, and at such a period of his career, may well make every one measure his words, who for any reason, whether for effect or in the heat of controversy, is tempted to commit himself to statements in advance of what is necessary, or of what he knows. Caution is the lesson of such debates as these; caution on both sides. For it is obvious that the danger is not all one side. The old warnings against trusting to a skin-deep or to a death-bed repentance will not be less necessary, when we are told, and told with truth, that we must not despair of souls, even though we are ignorant of their hopes of grace, and that there is no ground for believing that the majority of mankind are lost. It is obvious that when we talk about the effect of this or that view on the conduct of the careless or the tempted, who gamble with their chances of safety, the hope of God's mercy in this life or at the hour of death may be as much abused as the hope of it in the eternal world beyond. But some good will have come out of these controversies, if it leads more and more among our teachers to weigh their words when they are speaking of the condition or the prospects of vast classes and multitudes of men of whom they know but little even as aggregates, and nothing individually; if it leads us to leave them in silence, as well of thought as of speech, to the unsearchable judgments of God. No thoughtful person can help coming continually on the feeling that besides certain very plain and clear statements in Scripture, there are, besides, about the whole subject unfathomable regions about which we are hopelessly ignorant. Our best conclusion is to remember that it has really no concern for us, except so far as it affects ourselves individually, and that for ourselves, at any rate, as long as conscience witnesses that we are wilfully violating the law within us, we have reason to fear the worst; we can have no hope, and the darkness of the future it is impossible to overstate.

Miscellany.

THE FIGURES OF THE TRUE.

BY THE REV. T. W. COIT, D.D., LL.D., OF BERKELEY DIVINITY SCHOOL.

[Extracts.]

“Which are the Figures of the True.”—Hebrews ix: 24

THE word here rendered *figure*, is, in the original tongue of the New Testament, a stronger word than the word *figure* is in our own. It is the word from which the word *antitype* comes; and an antitype is, with us, an equivalent, sometimes, to an original thing, and, of course, a thing more to be relied on than any copy whatever. Thus, Christ is called the *antitype* of the sacrificial lamb of the Old Testament; or, in other phraseology (such e. g. as our Church uses in the Preface of the Communion Service for Easter-Day,) “the very Paschal Lamb which was offered for us, and hath taken away the sin of the world.” Unquestionably, the word *antitype*, as employed by S. Paul in our text, is a word of more force, and of exacter signification, than the word *figure*. A figure of a thing may be an imperfect representation of it; and even intentionally an imperfect representation of it. But an antitype, in the old sense of the term—the sense in which it was employed in our text—means, rather, what we now mean by the word *ectype*, which is an exact, a *bona fide* copy, of an original.

Such, then, is the meaning which we are to suppose conveyed by the Apostle when he informed his Hebrew brethren that the Holy Places of the elder dispensation were figures, *i. e.* antitypical figures, of the true or genuine Holy Places; which are not on earth, but in the temple not made with hands, eternal in the Heavens.

The holy places on earth, where the blood of bulls and goats was offered, were—as our Apostle maintained—the figures, the antitypes, *i. e.* the exact and available figures, of those into which Christ finally entered, and—for the time—were perfectly potential substitutes for Christ, and Christ’s most significant sacerdotal actions.

1. In the first place, then, let me call your attention to the point, that figures are no disparagement of realities, provided those realities are heavenly.

If, as some fancy, it is a derogation from anything celestial and divine, to represent it by a figure, an emblem, a symbol—by a thing which, in itself considered, is earthly and of the earth, and entirely so—then, of all things in the universe (God Himself excepted,) a representation of God’s holiest of places—the Holy of Holies of His own unbuilt and everlasting Temple—must be such a derogation: nay, must be pre-eminently so, and most emphatically so—not to say vainly, if not profanely so.

But the Holy of Holies of the Jewish economy was confessedly

built of earthly materials; and these materials were brought together and put together by human hands—the hands of imperfect and sinful and mortal men. Surely, one might suppose it altogether impossible for *such* beings to construct anything which would be in any sense worthy the name, the figure, a copy, a portraiture of the holiest place in that holiest of all places in the universe—the Third or Upper Heaven, where God's presence is manifested without a cloud, and pours forth a radiance under which the sun in his firmament would pale his fires, be totally eclipsed and melt away.

Yet we see it was quite possible; for the Apostle asserts, with even dogmatic positiveness and clearness, that the holy places on earth were actual figures of the true, which lie beneath God's immediate eye, and were produced by His own uncreated hand. Undoubtedly, the force and value of such figures consists not in their conception, or richness, or beauty, as premeditated by man; but in their authority and efficiency, as ordinations by God Himself. It is never to be forgotten that God did not obliquely hint to Moses how such things might be contrived and fashioned; but He charged, in just so many mandatory words, "See that thou make all things according to the pattern shewed to thee in the Mount."¹ God indeed supplied the pattern, which the Lawgiver was to follow. Yet the work, when completed under the Lawgiver's superintendence, would be after all but a piece of human workmanship—would be constructed out of purely earthly materials, and would be framed and fashioned, and adorned and glorified, by human hands.

Yet, when *so* done, the work would be a figure of the Holy Places above; and a figure which would not be the slightest disparagement of such places, even in the eye of the High and Lofty One that inhabiteth eternity.

2. And this conclusion brings me, not unnaturally, to remark in the second place, that figures, when Divinely appointed, may be treated as *virtually* Divine realities.

What was the Tabernacle originally but a mere nomadic tent, which could be transported over deserts, like the light dwellings which are daily erected, and daily taken down, by Oriental caravans? And yet, God Himself having sanctioned and completed its existence by the words of His own lips, treated it just as honourably, just as graciously, as He did the costly and emblazoned Temple of Solomon, or the grander and far more famous one of Herod the Great. The Cherubim of glory, and the un-earthly halo that crowned them, and which was called the Shechinah²—the visible symbol of God's immediate presence—were there as well as when the shrine of the Jewish nation was enriched with all that was costly, erected under the most scientific skill and artistic taste of the times, and made as illustrious as it could be by human wit and human resources. Solomon's Temple

¹Ex. xxv: 40. Heb. viii: 5.

²Shechinah means *dwelling*,

was not one whit more sacred to the Almighty than His own shepherd's tent in lonely deserts. The High-Priest could not enter the Holy of Holies, in that frail, temporary dwelling, with more safety than the Holy of Holies of that grandest and most glorious structure of ancient times, the so-called Temple of Herod—a place which was entered *for the last time* by a Roman General when that temple was in flames, and whose awful yet matchless beauty stimulated even pagans to almost superhuman efforts for its preservation.

Nay, the Ark of God, when so apparently degraded as to be put upon a farm-cart and dragged by oxen, is treated with as much formidable jealousy, by Heaven itself, as if that Ark had stood beneath the richest canopy which has ever been contrived by mortal man, and reposed upon a bed of ivory, gold and jewels. It was under such circumstances that a presumptuous layman ventured upon a priest's prerogative, and put forth his hand to steady it on its uncertain vehicle: when he perished instantly, as if by a bolt of the fiercest lightning!

So it is God Who consecrates His own creations, and not we who can augment His consecrations for Him. It matters little what those creations in themselves may be. They may be called figures, or signs, or symbols. But so long as God calls the figures, signs, symbols *for Himself*, He will regard and treat them as having all the perfection, vitality, dignity, or efficacy, which can be ascribed to any realities whatever.

It is thought that Protestants depreciate and evacuate Sacraments when they describe them by such appellations, as though we thereby rendered them less honourable, less worthy veneration, less influential, less effective. But this is a profound and most anti-biblical mistake. The holy places of the Tabernacle of Judaism had all the potentiality for a Jewish soul, which could have come from the true and real holy places which they represented. So long as a Jew had that hearty faith—the devout, the revering, the loyal homage—which God might expect, and did actually require for a figure of *His own* devising, God accepted his treatment of the *figure*, as He would have accepted his treatment of the *reality*, could the reality have been unveiled to his mortal eyesight. A look, and probably one steady look, of such faith, such homage, towards a bit of brass, once cured, and instantly, the bite of serpents more deadly poisonous than the terrific *cobra di capello*. And so a similar look towards Sacramental emblems, of a later day, may be one of the best of remedies for the fiery fangs of “that old serpent, called the Devil, and Satan.”⁸

Wherefore, my brethren, we need not presumptuously fancy that we can render Sacraments more efficacious by any of our scholastic theories, or theological conjectures, how plausible or how well sustained soever, they may be. The great question to be settled respecting Sacraments is *not* (as I have ever endeavoured to teach you)—is *not* their metaphysical character, in them-

⁸Rev. xii: 9.

selves considered, but the *authority* and *power* under which they are created, and by which they are still sanctioned and administered. You can see this for yourselves, by remembering the language of your own Church, in her Catechism, when she asks the catechumen the very significant and the very practical question, "What meanest thou by this word *Sacrament*?" In the answer furnished, the words "ordained by Christ Himself," are most carefully inserted to show you palpably *whercin* the force of a Sacrament, and the grand secret of its virtue, lies. Of course, that which is ordained by Christ Himself—His very self—belongs to Christ, as if part and parcel of His own incarnate Personality. He will regard and treat it as if literally *His own*, and not as if *ours*, or attained by our imperfections in any way whatever: as if not human, but Divine—as if not dependent upon our conceptions, but attached to His own boundless resources. And if you will receive it as such—as Christ's own, in very deed—then all the fulness of mercy and grace which can come from One Who is "the Brightness of God's glory and the express Image of His Person," will be yours, and yours to all intents and purposes; though human sense cannot detect, nor human wit divine, the *way* in which it shall be actually communicated.

STAINED GLASS.

MESSRS. James Parker & Co., have just embarked on the publication of a work which, when completed, will be of the highest value to the archæological student. Mr. Westlake states in his preface that he has for more than twenty years been occupied in gathering together the materials for his *History of Design in Painted Glass*, of which the first part is now before us. His intention is to complete this truly great work in ten parts, which are to be issued at intervals of three months. His first part deals with the history of his subject from the earliest examples to the end of the twelfth century, and is accompanied by a preface and introductory chapter describing the scope of the work. The view of the history of glass painting which he entertains, is that it is an art of French origin, slowly making progress and spreading to England and Germany about the close of the twelfth century. All the examples of early work which he gives are from French and English churches, and he is not aware of any example which is worth reproducing, anterior to 1200 A. D. in any other country. In England itself he doubts if there are a dozen churches with any quantity of work prior to that date. As the thirteenth century progressed, scholars developed into masters, and schools multiplied, and before 1400 it became a popular and common art. The earliest specimen which he gives of French glass, is the wonderful "Ascension" at Le Mans, with respect to which he adopts M. Hudier's opinion that it is of the time of Bishop Hoel, 1097. He then passes to the Neuwiller window

with the head of S. Timotheus, which he believes to be the work of an artist who had studied in one of the schools of France. The date of this he is inclined to place not earlier than 1250, contrary to the opinion generally received. Then follow chapters on the glass at Chartres, Angers, and St. Denys, and other French Cathedrals and abbeys, concluding with Strasburg, which he maintains exemplifies a totally different tradition, that of the glazier rather than the painter, resulting in a coarse, bold type of work, inferior not only to Chartres and Le Mans, but to English work of the same period. This leads him to the fragment of twelfth century glass at York, and he concludes the first part of his very valuable and important book with a *résumé* of the most marked difference of style in drawing the features and draperies of twelfth century work and a notice of the manuscript of Theophilus, which was undoubtedly the earliest treatise on glass painting. We shall look forward with very great interest to the succeeding parts of Mr. Westlake's *magnum opus*. That which is to follow next is to deal with single figures of the thirteenth century.—*John Bull*.

EVOLUTION.

IN a little book of just over a hundred pages, *On the Origin of the Laws of Nature*, by Sir Edmund Beckett, Bart., LL.D., Q. C., F. R. A. S., Chancellor and Vicar-General of York, (S. P. C. K.) Sir E. Beckett sums up the arguments for a Creator and against Evolution. Here is a sample of his method: "If there is anything unlikely to produce the finest velvet in the world it is the mode of life of a mole, and no covering for such an animal would have been less likely to be anticipated by a philosopher. There is an enormous difference between a mole and a mole-plough in everything but shape. Suppose we had found moles with skins as hard and bright as a lately used mole-plough, our philosophers would have said: 'Why this is just what was sure to happen; constant grinding through the earth has made this creature what it is. The hardest skinned moles have been the "best" and therefore they have survived, and the breed has got harder and harder, and more polished, while the softer ones were ground away by natural selection in the struggle of life.' And very plausible all that would have looked; but behold, instead of having the hardest covering in the world a mole has the softest; and moles have persistently gone on growing this soft velvet in spite of the friction which is always wearing it away. What sort of ancestor can our automatic philosophers invent for him different from himself and then how do they carry us through the small 'accidental changes' by which he became what he is?" We prefer giving Sir E. Beckett's own words in this one case to attempting an analysis of the whole book. Of course the above reason-

ing tells also against the argument from design; but the writer's object is not to discuss that argument, but to show that, even granting evolution, we are in no condition to dispense with a Creator. Thus *apropos* of the horse, in whose case the Evolutionists assert that they can trace a complete series of changes, Sir E. Beckett says: "For anything I know, or am concerned to argue, that may be a correct pedigree. But what possessed those early and unridable *caballi* of fossil ages to have such an eye to business not their own, but of the coming man, and to their own subjugation, as to throw their spontaneous improvements into just the proper direction for our use and admiration? The thing has been somehow done for us, though the *caballi* themselves could have no interest in doing it; and we are told that nobody's care did it, but a series of lucky accidents, of which the animals for some unknown reason always availed themselves exactly as a breeder would have done." But although for the sake of argument he assumes that the theory of descent is proved as a matter of mere physical history with sufficient probability to be accepted as a working theory, Sir E. Beckett does not fail to point out that the evidence is notoriously defective, and has large gaps in it. The issue is well put as follows: "Man and all nature, which includes him, have been produced either by the spontaneous universal suffrage and co-operation of all the atoms of nature, or by one Creator, whatever intermediate processes may have been gone through." Sir E. Beckett discusses the matter in a very lively but very forcible way; as for self-existing laws, he shows that "you might as well talk of Acts of Parliament making and enforcing themselves."—*John Bull*.

ANGLICAN BAPTISMS.

BUT if the Anglican ministry is not invalid because, whilst obeying the High Priest Himself, the ministers do not theorise about Him as Cardinal Newman thinks they ought, yet, according to Mr. Hutton, it is nought, because the rite of baptism is administered there irreverently, not to say slovenly. Slovenly, irreverently it doubtless may have been administered, nay, may sometimes now be so administered, both in the Roman and in the English Churches—certainly not more frequently in the latter than in the former. We are hardly concerned with this. They who bring their children to the sacred font, in obedience to His commands, and with faith in Him, we dare not but believe that they do receive that which they seek, and that He will check the careless ministry and supply the grace desired. It is related of a great Spanish preacher and saint of the last century, that in the height of his popularity, after one of his great sermons, when he descended from the pulpit, a poor old woman came up and addressed him with, "God bless you, I baptized you." He was infirm at birth and was baptised by the nurse. Whereat, we are

told by the writer of his life that the preacher immediately doubted of his baptism. "What words did you use?" said he. "The words," said the old woman, "which I always use: 'I commend you to God and my Lady.'" Whereupon he sought a valid baptism, received confirmation, the minor orders, and the priesthood a second time. Now what have we here? Immediately he was told that a nurse had baptised him he was filled with misgivings. What is this but to say that such baptism were as a rule not only slovenly administered but were absolutely rendered invalid by such slovenliness? Those who will examine the Acta of Provincial Councils and of Diocesan Synods will note the frequency with which nurses and midwives and ignorant lay people called in to administer the sacrament are admonished as to the use of the right words. The very frequency of this iteration more than justifies the suspicion that many baptisms in the Roman portion of the Church Catholic are of more than doubtful value. And here comes in an element which increases this doubt as to Roman Catholic baptisms. The parents may have brought their unconscious offspring to church in obedience to God's command; they may have come with faith believing the blessing of regeneration, yet, if the priest be an unbeliever, if he has no faith in the sacrament and has no intention to administer Christian baptism, there is no grace from God conveyed to the child. Alas, for the Church of France! alas for every part of the Church, if the "traditions of men" were true! Had the infamous Cardinal Dubois, had the Voltairian Bishops of France, the Archbishops and Cardinals, down to the more than Erastian Talleyrand, any intention throughout the last century to do their part to graft by holy baptism children into the Body of Christ, whom by their works at least and many even by their profession denied? May our baptisms be more carefully, more reverently, administered! Yet, be they administered as they may, it is hypocrisy of a Roman priest to throw discredit upon them on this score. By all means let him cast out the beam and the mote will disappear.—*John Bull.*

THE BREAKWATER AGAINST INFIDELITY.

DR. NEWMAN a few years since displeased many of his co-religionists by speaking of the English Church as the "breakwater against infidelity." It is so regarded by a large part of the French clergy; yet he is here (in his Preface to Hutton's book) closely united with those who are trying to overthrow that "breakwater" and to aid the efforts of that infidelity which has made so great ravage here and still more so on the Continent. A few years ago the ecclesiastical authorities of the French Church, appalled by the progress of unbelief, sought permission from the late Archbishop Sumner of Canterbury to translate his volume on the Evidences for the use of the clergy in France. The volume was ushered in by an address of thanks to the Archbishop for his permission, in which he is styled "a worthy successor of

St. Thomas of Canterbury," and assured that his volume is "laid at the feet of the Blessed Virgin." The compliment was odd. The occasion was significant however, rather than exceptional. The better class of the French clergy regard with dismay the indifference with which the Papacy contemplates the rising waters of infidelity, and the substantial, even if unthinking, aid given to the atheistic spirit of the age by the attacks on the English Church. Whilst many amongst ourselves regard their own Church with indifference, a very large part of the clergy of France contemplate it with admiration, and confess to the larger success of its mission than that of their own Church. Some four or five years ago, it chanced that an English clergyman travelling by one of the steamboats which play between Havre and Rouen, met one of the leading Dominican monks of France. After a little pleasant banter an animated conversation ensued. Among other topics, that of the state of the Church in France was discussed. In the course of the conversation the Dominican, with much animation, exclaimed: "There is a perplexity—yes, I will say a great perplexity—which I have. You are not in connection with the Chair of S. Peter. Yet your Church rears better fathers and mothers, and sons and daughters, than we can. You are the most Christian nation in Europe. We—our people, professedly Catholic, are not Catholic, are not Protestant, are not Christian." This perplexity of the worthy and candid Dominican is not a solitary perplexity. In the last sermon which the Dominican Didon delivered to an overwhelming audience at the Cathedral Church of Notre Dame in Paris, he bears the same testimony to the superior purity of the members within the pale of the English Church—nay, he claimed for the French Protestants a greater regard for the purity of domestic life than that of the Roman Catholic population. And then he was silenced. Whilst, however, this fact is forced upon the attention of French divines, and it is largely acknowledged by them, the action of the Papacy in encouraging the attacks upon the English Church is but increasing the perplexity of earnest French priests and is certainly advantaging and pleasing only the apostles of infidelity. If half the efforts made by Rome to injure the English Church had been made to restore the faith in France, in Italy, in Spain, in Belgium, and in South America, these countries might not present the melaneholy picture which they do at this time. Whatever the Abbé Martin and other controversialists may say, the Church is losing more and more every day its hold over the intellects and passions of the people of France. This is the almost despairing confession of good men in that country. There lies at this moment before us a letter from an earnest friend in France, addressed to an English clergyman. "Pray," says the writer, "for us that we be not wholly destroyed. I on my part will pray that your dear England may be saved from those evils in which we are plunged." Would that there were more of such spirits, fewer of such men as the writer of this volume. There might then be more of peace and purity and true devotion throughout the whole Church.—*John Bull.*

BISHOP COXE ON THE CHRISTIAN ALTAR.

(From his papers in the *Kalendar*.)

OFFICIAL COUNSELS No. 7.

FROM the font to the Holy Table, which we may lawfully call the altar, since we have it so in the Institution Office. For this we have the warrant, too, of Holy Scripture. The objectors say that there are no sacrifices under the gospel of a propitiatory sort; but the objection proves too much. There were no strictly propitiatory sacrifices under the Law: they could never "take away sin." They were *anticipations*, however, and the gospel sacrifices are *commemorations*, of the only real sacrifice, that of Calvary. As a memorial of that sacrifice, and a means whereby its benefits are received, "we have an altar." Moreover, the prophecy of Malachi (i: 11) and St. Paul's argument, which expounds it (see Romans xv: 15-17, Greek,) are a much more fundamental reason for maintaining the sacrificial nature of the Eucharist. Romanism has awfully corrupted this truth by making it identical with Christ's one offering of Himself, only once offered: but, we must not reject truth because others have uttered false coin under its name. The altars removed by our reformers were structures so built upon and disfigured by the requirements of the Mass, and by the fixtures for reserving and exhibiting the consecrated wafer, that their character as tables had been lost. Now the "table of the Lord" is an altar, but our altar is also a table; and these ideas must ever be preserved if the Liturgy is to be obeyed and honoured in all its provisions, faithfully. There must be an honest adaptation of all things to our Eucharist, and a banishing of all things pertaining to a Romish Mass. This being done in fidelity to our reformed position, the Holy Table may be solid or open; of wood or stone, plain or adorned, according to good taste and the sober dignity of our ritual. The tawdry and meretricious decorations of Romanism are disgusting: a "mild majesty," a grave beauty and chaste ornamentation are characteristics of our matronly and glorious mother.

It is the canonical usage of the Church of England to cover the Holy Table with an appropriate cloth, or *carpet* as it is called in the canon: and such cloths have been in use, in our Church, time out of mind. The changing of them for times and seasons is of comparatively recent introduction. When such things are committed to ladies, or made the concern of a deaconess, it is all very well. It promotes neatness and decency in all the arrangements of the house of God; but, I have not found it advantageous to the clerical character, to take much thought about embroidery and the divers colours best suited to divers days. When brain and heart run to such matters, there is not likely to be much study of the Holy Scriptures, and sermons become drivel. John the Baptist did not teach men to "flee from the wrath to come," by a fancy for the soft raiment of kings' houses; nor will the

true priest, in days like ours, cultivate the fine arts as applied to worship, as if they were the end and object of his ministry.

The *credence* is an almost necessary appendage of the altar, if the rubric is to be obeyed. If there be no credence, somebody should bring the elements from the sacristy, at the proper time, to be placed and offered on the Holy Table, after the alms are presented. They have no right to be there before that moment. The *credence*, that is a sideboard or beaufet for sacred purposes, was always to be seen in St. Paul's chapel. I remember to have observed it there, even in my boyish days, prepared with the bread and wine, for the service of the altar.

It is not proper to put flowers on the altar itself. A shelf, whatever its technical name, should be constructed for the reception of these ornaments, and also for the cross, which is so becoming an object in that place. I would only say that to decorate with flowers at all times takes away all their significance at Easter and Whitsuntide. It is a great mistake to rob high festivals of something peculiar and exceptional in decoration; but, give us Americans a good idea, we generally work it to death.

A. C. C.

NOTE.—I am asked to explain my use of a word somewhat unusual but perfectly legitimate—i.e. *casule*. This is derived from the Latin *casula*, and is the loose vestment, worn over an *alb*, amounting only to another pattern of the surplice, and when made of plain linen hardly to be distinguished from it, by ordinary observers. It is a more primitive form of what Romanists call the *chasuble*: but the *chasuble* is, with them, a stiff, clumsy and very conspicuous piece of attire, to which it is well to restrict their own name for it. A surplice, of the *casule* pattern, has long been usual for presbyters, in this Diocese, and is specially appropriate to the Eucharist: but what is technically known as a *chasuble* is a very different affair, and would be illegitimate and highly offensive among us.

[We do not know when we have been more amused than in reading the above. It is refreshing to see the Bishop giving some positive views of his own in these papers, when so much of his energy has been spent in denouncing what others believe. And yet it will not do to write at all without hitting *somebody*. Does the Bishop suppose there was any King in John the Baptist's days that had "softer raiment" than we shall find in his or any Bishop's house now? He surely does not mean that he and his clergy do live much as John the Baptist did, though perhaps the picture may be proximately realized by some of the missionaries. If we mistake not the Bishop has condescended before now to details of dress and manners in the clergy. If "heart and brain can run" so much to the minutiae of personal appearance, a little portion of this attention could well be spared for the House and Altar of God. Catholicity will out in any man that knows anything of theology: witness what is said of the *altar* and *credence*—and it is fortunate that the doctrine and practice of the Catholic Church has the confirmation of what "I saw in St. Paul's in

my boyish days." Of course the mental attitude in these papers is one of eternal "protest" against the "Romish" bogy: but the people he writes for may be tempted to call it all "distinction without difference"—*casula, casule, chasuble!!* Dreamland come again!—ED. ECLECTIC.

From John Johnson's Treatise, "The Unbloody Sacrifice."

THE OFFERING IN THE UPPER ROOM AND ON THE CROSS IS ONE OFFERING.

THE sum of what these fathers teach us is that Christ entered upon His Priestly Office in the Eucharist; that there He began the One Oblation; there he offered Himself in a spiritual, mystical manner, as He afterwards did corporally upon the cross. He had from the beginning of the world decreed and resolved to die for the salvation of mankind. In the Eucharist He actually yielded and consigned Himself up to those sufferings; whereupon the powers of hell were presently let loose upon Him and raised that perturbation and agony in His mind with which he was exercised in the garden: and before that was well over, He permitted Himself to be seized by the soldiers, and carried to His trial. All this was the consequence of His offering Himself up to do and to suffer the will of God, as was also all that followed upon it, till having breathed out His soul upon the cross, He said, It is finished. Upon the cross, beyond all dispute, the Ransom was paid, the Satisfaction made. His natural body and blood were the price which He had agreed to deposite for the salvation of men; but these fathers give their judgment that in the Institution of the Eucharist this sacrifice was first made in our Saviour's will and intention; that there He made the tender of His body and blood; after which the actual payment presently followed.

It would be too nice and altogether a needless disquisition to dispute whether the voluntary resignation of Himself to His Father, by His own act and deed, before He was under any appearance of necessity and compulsion, ere He was yet under custody and confinement, (as Gregory Nyssen admirably well observes,) or His actual crucifixion, which was consequent upon this resignation, were in themselves more meritorious. These two parts of the oblation were but one continued solemnity;—nay, we may add that the Ascension of Christ into Heaven, many days after, was but the finishing of this one oblation. The distinguishing the oblation in the Eucharist from that on the cross, and that afterwards performed in heaven, is really a confounding or obscuring of the whole mystery, and rendering it perplexed and intricate. We ought no more to reckon them two or three several oblations than we would say an animal was three several sacrifices, because it was first immolated, then slain, afterwards burnt, and the blood of it ritually sprinkled. Any one of these actions may be called an oblation; and the animal, by having any of these actions passed upon it, was rightly called a sacrifice; and yet the whole process was really but one and the same sacrifice.

Correspondence.

REMINISCENCES OF ROME—NO. X.

THE pompous accounts, which we find in the Poets, relating to the *Tiber*, raise an idea which sinks very much upon sight of it. That of Dyonisius in his *Περίηγησις* is pretty extraordinary:—

“ *Tiber*, that rolls transparent to the sea,
Tiber, wide stream, whom other Floods obey,
Tiber, that cuts thro’ fairest Rome his way.”

Notwithstanding this fine account of this *Prince of Rivers*, with its *limpid streams*, whenever I looked on it, I could not forbear thinking rather of *Tower Ditch* than the River *Thames*. Certain it is that *Rome* hath made the *Tiber* famous, which else had been but an inconsiderable river; and the city was doubtless very ill-watered while it depended only on the stream, which is always muddy, and generally low, except when raised by floods, which bring it to the other extreme.” So wrote Edward Wright, in his “Observations on a Tour in France and Italy in 1720–22;” and apart from the cockney spirit revealed in measuring the historic river by the width of the Thames at London, and comparing it with the moat around the tower, it is not an unfair description of the *Tiber* as it flows under the *Ponte Rotto*, and sweeps to the southwest at the foot of Mount *Aventine*. The stream, divided by the island, unites just above the bridge; the current is rapid and the colour of the water recalls the “*Flavus*” of the ancients. From this point Horace might have witnessed the great inundation which occurred after Cæsar’s assassination, and which is commemorated in his second Ode:

“We have seen the tawny *Tiber*, with fierce waves
Wrenched violent back from vents in Tuscan seas,
March on to Numa’s hall and Vesta’s shrine,
Menacing downfall;
Vaunting himself the avenger of the wrong
By *Ilia* too importunately urged,
The uxorious river leftward burst his banks;
Braving Jove’s anger.”

Even with the soil of *Rome* raised so many feet above its original level the river becomes so suddenly and so greatly swollen from its mountain streams as to overflow every barrier and cause great devastation and distress in the city. The same scenes are often repeated that Horace describes. A fountain in the *Piazza di Spagna*, in the form of a boat, commemorates an inundation during which they went about in boats even on that comparatively high ground. The floor of the *Pantheon* often becomes a limpid pool, in which “the deep blue sky” is reflected, as in a vast mirror, through the circular opening in the dome. It was in one of these sudden rises, nearly 300 years ago, that the *Ponte Rotto* itself was shorn of its fair proportions when the river re-

peated one of those periodical vagaries in which *sinistra labitur ripa*.

The views from this bridge are wonderfully interesting and beautiful. Just above it lies the island with its venerable tower, church and monastery, and its two massive and ancient bridges. The form of the galley, at its end, is distinctly traceable from the suspended portion of the bridge. The river shows a wider surface here, and on the Trastevere shore is lined with the grandest and most picturesque arches, buttresses, huge fragments of ruined masonry and ancient massive buildings, softened and enriched with the green foliage which takes root and thrives every where here.

Below, in the bed of the stream, visible sometimes at low water, still remain the foundations of the famous Pons Sublicius, Rome's first bridge, never repaired without the solemn approval of the pontifices, and then always of timber, in honour of the heroic Three. Just below the Ponte Rotto is seen the outlet of the Cloaca Maxima, the most perfect and interesting monument of the kings of Rome. Twenty centuries have made no impression on this stupendous sewer, which answers its purpose as perfectly as when the Tarquins first built it. Had they left no other memorial of their rule than this, they would have been only remembered for their ability and public spirit as well as their magnificence and power. Its opening in the Forum, discovered not long ago, discloses a stream of water running with a swift current, which is fed in its course by drains till it discharges itself into the river. Wherever it is uncovered a perfect arch is seen, of 13 feet span, built of three concentric layers of huge blocks of stone, laid together without mortar, with edges so sharp and true that a pen-knife cannot be inserted. Grim and black it looks sternly out towards the "Etruscan shore," as if defying it to do its utmost to harm it by hurling over against it the Tiber's floods. Just over it is seen that beautiful little circular temple called "of Vesta," but without any authority, which 400 years ago was consecrated as a church with the fanciful title of "St. Mary of the Sun." An inscription inside gives a Christian turn to the pagan title: "Happy art thou, holy Virgin Mary, because from thee arose the Sun of Righteousness, Christ our God." This well known building, so familiar from the many copies in bronze and alabaster, and the many views in photographs, prints and mosaics brought away by admiring visitors, occupies a striking position, standing by itself on the bank of the river, which at this point is protected by a lofty wall of massive Etruscan architecture, co-eval with the Cloaca Maxima. The two together, as viewed from the river form a remarkable combination of solidity, strength and grandeur, with lightness, grace and beauty.

Near by, opposite the entrance of the bridge, stands the small ancient temple once supposed to be that of Fortuna Virilis, founded by Servius Tullius. But in truth its origin and dedication have been forgotten, like those of so many other ancient structures in Rome. It is undoubtedly ancient, having been destroyed

by fire, and rebuilt during the Republic. John VIII restored and consecrated it in 872, and Pius V assigned it to the Armenians residing in Rome in 1570 under the title of Sta Maria Egiziaca. It contains a model of the Holy Sepulchre, said to be of the same form and dimensions as the original at Jerusalem. Opposite stands the dwelling which the people associate with the memory of Pontius Pilate, but which the *ciceroni* ascribe to Rienzi, "the last of the Tribunes." It is a unique specimen of the domestic architecture of the middle ages. It is built of brick in which are inserted a most incongruous medley of fragments from more ancient buildings, parts of columns, capitals, whole and in fragments, brackets, jambs and lintels formed of portions of ancient friezes and cornices, all thrown in without taste or design. A long inscription connects it with the Crescentii, the most powerful of the Roman nobles at the close of the tenth century. The tradition of its having been the Tribune's is not clear, though some by a fanciful interpretation of the inscription connect it with him. But on the principle which gives a "local habitation and a name" to every famous Roman, Rienzi must have had a dwelling place when he summoned the Emperor and the electors before him, and this is as good for the purpose as any, and he must be left in undisturbed possession till some other popular hero arises who can show a better title. We shall still respect it as the "Casa di Rienzi," with all the mournful interest attaching to his baffled enterprises, crushed hopes and tragic fate.

From our present standpoint an ancient lofty bell-tower is conspicuous beyond the temple of Vesta, at the foot of the Aventine Mount. Making our way to it, we find ourselves in an irregular open space, in which a fountain is playing into a spacious reservoir, guarded by a palisade of stone posts. This was a part of the Forum Boarium, the ancient cattle market of Rome. It is quiet and peaceful enough now, but Smithfield may give us an idea of what it was when the metropolis of the world was to be fed. Here too we are on the northern edge of the Circus Maximus, with which more than anything, except the Forum, the public life of the Romans was associated, and to which the vast space of ground between the Palatine and the Aventine was devoted. Here we find that the tower which attracted our attention belongs to the Church of S. Maria in Cosmedin, founded, as it is said, when Rome was pagan, and now built on the foundations of a temple, whose rich marble columns are preserved in it. It is also called S. M. della Bocca della Verita, or of the Mouth of Truth, from a curious relic standing in its portico, the mouth of an ancient marble fountain, the subject of one of the innumerable superstitious legends that have taken root in Rome. It is a representation of a human face on a circular marble slab 5 feet in diameter, like those which are so commonly seen throughout Italy discharging water through the mouth into a basin. The mouth is simply a round hole penetrating the slab, which gives it its name, for it is believed by the people to have been used as an infallible test of true or false witness. If one spoke the truth he

could draw back his hand after having thrust it into the mouth; if he spoke falsehood, a supernatural power held his hand and fastened the crime upon him. No wonder that the modern Romans shun the neighbourhood of the Bocca della Verità! If that mysterious test has not lost its power, there are few hands there that could be safely trusted within its marble jaws! What if it could be transported to the Vatican, and put to use again to nip and hold the hand of "whosoever loveth and maketh a lie!" The beautiful *campanile*, which first attracted our attention, was built A. D. 772, and forms one of the models of the graceful bell-tower which adorns our own church of St. Paul within the walls. St. Cyril, the martyred missionary of the Bulgarian Slaves, has a chapel in the crypt; and it communicates with ancient catacombs, in which, probably, the Church took its origin. Just behind it stretches the broad valley which the Great Circus once filled, now devoted to gardens, vineyards, the Jewish cemetery, and the gas-works, the tall chimney of which belching forth its mirky smoke intrudes an incongruous suggestion of modern progress and utility on this dreamy scene of ruined grandeur and mediæval devotion. Far above, on the summit of the Palatine, tower the majestic ruins of the imperial palaces, overtopped themselves by the palms and yews which have taken root and flourish on the rich soil which covers their debris.

Thus are grouped about the eastern end of this old bridge some of the most interesting and attractive localities and buildings of the ancient city. A glance down the river gives an unequaled view of the precipitous banks of the towering Aventine, ancient seat of King Aventinus, and home of the Roman Plebs, with its picturesque monastery of St. Sabina. Across the river are seen the stately buildings of the great hospital of S. Michele. Here is the end of the navigation of the Tiber, and the seat of the Roman custom-house for vessels coming from Mediterranean ports.

We cannot leave the Ponte Rotto without recalling that it was this which Horace must have had in mind, in his device for escaping from the bore that fastened on him as he was sauntering along the Via Sacra:

"Quendam volo visere non tibi notum,
Trans Tiberim longe cubat is prope Caesaris hortos."

To reach the spot by Caesar's gardens where his real or imaginary friend lodged, he must needs go down the Velabrum from the point that he and Importunus had reached, cross the Pons Palatinus, and take the Via Aurelia. To have been the companion of such a walk with Horace must have been like sauntering in Holland Lane between Addison and Pope.

Whosoever desires to cross from "St. John of the Florentines," at the head of the Via Giulia, to the *Giardino Botanico*, will find a modern suspension bridge erected by Leo. XII., and named after him. And ferry-boats ply across the river, propelled by the force of the current, and directed by grim and inexorable Charons, who are no respecters of persons, and so far forth fulfil the Gospel precept, and come and go with the remorseless certainty of their

fabled prototype. Perhaps Virgil sketched his portait from their predecessors.

M. V. R.

SISTERHOODS AND LEGISLATION.

To the Editor of the Church Eclectic:

THE growth of communities of women during the past thirty years, who have devoted their means and lives to charitable works, has become an accepted cause of thankfulness on the part of all liberal-minded churchmen. It has been thought by the devout to be a special token of the work of the Holy Ghost amongst us, drawing the hearts which He alone disposes, to give themselves wholly to Himself. In the presence of the heroic sacrifice manifested at Memphis, and in the cholera and small-pox hospitals in London, and in many fever-stricken districts in England, men have for the most part, however they might not like some of its details, recognised the work as God's work, and not sought to interfere with it. But at the last General Convention an effort of this kind was made, and after a full debate was defeated. As it is, however, not unlikely that, under the specious guise of recognising them, a renewed attack will be made upon Sisterhoods, which, while ostensibly seeking their regulation, will secretly aim as before, at their destruction, it may be useful to give some account of their work and organization.

The organization and extent of works undertaken by these Sisterhoods is but little understood by our American Church legislators. There are at present some twenty of these Sisterhoods in the Anglican Communion. Of these, the oldest and most prominent are, the Sisterhoods of the Holy Trinity—founded by Miss Sellon; of S. John Baptist, at Clewer—founded by the Hon. Mrs. Monsell; the All Saints Sisterhood—founded by Lady Brownlow Byron; St. Margaret's—founded by the Rev. J. M. Neale; and the Sisters of the Holy Cross—founded by Miss Neale, his sister. The communities of Clewer, All Saints, and St. Margaret's, (England,) have from one hundred to one hundred and forty sisters each. Other well-known communities are St. Mary's, Wantage; the Sisters of the Church; the Sisters of St. Mary and St. John; and the St. Thomas' Sisters, Oseney House. The largest Sisterhoods in this country are St. Mary's N. Y., and St. Margaret's, Boston. Besides these, there is the Sisterhood of the Holy Child Jesus, organised by Bishop Doane, and the Sisterhood of the Good Shepherd, New York. There are also branches of the English Sisterhoods of St. John the Baptist, and All Saints; and in one Diocese there is an order of Deaconesses.

Five years ago, since which time there has been a large increase, an analysis made of the exterior work of eighteen Sisterhoods in England gave the following result: They had under their care in their own hospitals and homes, of sick and helpless, including convalescents and incurables, upwards of a thousand persons.

Besides this, they undertook the nursing in three large London Hospitals. In the small-pox hospital at Hempstead, some six thousand cases passed under the hands of the St. Margaret's Sisters. An average of six hundred and ninety cases among the upper and lower classes were annually nursed in their own homes. There were also at that time two hundred and ten nurses being trained by them. In those Sisterhoods where reclaiming the fallen forms one element of their work, there were about five hundred persons under penitentiary discipline. No less than one thousand and seventy five penitents had received the disciplinary care of the Sisterhood of St. John Baptist since its foundation. Of children, including orphans, industrials, and school-children of higher and lower grades, there were about six thousand under regular teaching. The general excellence of the conduct of these schools is established by the Reports of the Government inspectors. Of one hundred children belonging to the orphanage of St. Margaret's only one scholar failed in the annual examination of the year 1878, and in the ensuing year there was not even one failure. The teaching sisters had previously fitted themselves for their work, by going through the governmental course of training, and had obtained certificates of the first class. In five of these Sisterhoods pupil-teachers and mistresses were being trained. In addition to this, two thousand persons, as members of guilds and confraternities, were under the Sisters' guidance. A large amount of spiritual aid was also given by means of brief Retreats for persons living in the world; and in the case of one Sisterhood as many as two hundred and thirty-eight persons had availed themselves of these privileges. In two Sisterhoods printing was taught as a lucrative occupation for women; and in three there were important schools for church embroidery, which gave employment to a large number of needlewomen. Another Sisterhood had furnished, during the year, to various churches, over half a million wafer-breads, which are now as a matter of convenience coming into common use. To all this must be added the aggregate of Sisters' work in about fifty parishes, with their various machineries; and last but not least, their aid in foreign missions both in Africa and India.

The members of these Sisterhoods are ladies who give not only their lives, but, frequently, their entire means to these works; and their ranks are often recruited from the highest ranks of society. As a rule, all bring to their Sisterhood sufficient money to support themselves. Some Sisterhoods do not receive postulants unless they expect to be able to contribute about £50 a year to the general funds; but frequently the sum contributed largely exceeds this. What the amount may be is known only by the candidate and the Superior of the Sisterhood; but the writer may say that he has known instances in which candidates have brought £5,000, £10,000, or even £20,000 to the Sisterhood. In one instance, a lady having built and partially endowed a hospital of considerable size, donated it to another Sisterhood than that which she subsequently joined. The buildings which form the

homes of some of the larger Sisterhoods are of great extent, and accommodate several hundred persons; they are larger than many of our colleges, and could not have cost less than £8,000 each. These houses, along with many other institutions, are the Sisters' own property.

As regards Sisters' work in this country, few persons can be so ignorant as not to know something of the work accomplished by the Sisters of St. Mary. Southern people at least will never forget their work of love and self-sacrifice in plague-stricken Memphis. These Sisters have institutions for educational purposes in New York City, Peekskill, Memphis and Kenosha; and are successfully conducting the House of Mercy, St. Mary's Hospital, and the Trinity Infirmary, New York. The American Sisters of St. Margaret, besides their Mother House, and the parish work carried on from it, undertake nursing among the sick poor of Boston, have charge of a Children's Hospital, and have established a large high-class boarding school in the same city; they also have an Orphanage at Lowell, and temporary works in three other towns. Efficient aid was supplied from this Sisterhood also in the work of nursing at Memphis.

It would occupy too much space to enumerate all the charitable works carried on by the other Sisterhoods whose members are communicants of our Church. Besides the works carried on by all the above mentioned American Sisterhoods, a branch of St. John Baptist's Sisterhood, (of England,) have erected a large Institution in Stuyvesant Square, New York, and are doing a great work among the German poor chiefly at their own expense; while the All Saints English Sisterhood has branch houses in Baltimore and Philadelphia. No wonder then, when lives and means are thus being dedicated to God, that men have felt it was the work of the Holy Ghost. It must certainly be a very narrow theological spirit which would hinder the extension of such usefulness among ourselves.

Nor is it by the scale of practical utility alone, that the benefit of Sisterhoods can be measured. More potent still for good is the witness borne by the lives of these devoted women, to the power of the Church's sacramental gifts. Not long ago two ladies were discussing the advisability of introducing Sisters' work into a hospital of which they were patronesses. The Institution was in its foundation sectarian, and the Sisters had been called in to undertake the care of the Hospital. "I like everything," said one of the ladies, "the system they adopt is admirable. The doctors say it is one of the very best hospitals in the country. Certainly it is remarkable that a person of the evident refinement and rank of the Sister-in-charge should be willing to accept gratuitously such a position, or indeed accept it at all. The Sisters bring the tenderness and affection of the highest refinement together with the greatest skill and experience to the bed-sides of these suffering little ones; *but I don't like the dress.*" "Well," said her friend, "you see how capitally everything is managed, what can we do better?" "I should like it better,"

was the reply, "if we could get some of our own people to do the work." "If you mean ladies with private means, that is impossible; we've tried to find such people and can't." "Do you mean to say that it is only these high-church Episcopalian ladies who will so give their lives up to God? If so, there must be some power or grace in that church which is not to be found in our own." Illustrative of the same power, the following incident may be related, as a testimony to it, coming from Roman Catholic witnesses: Lacordaire has said in one of his great Conferences on the Catholic Church, uttered from the pulpit of Notre Dame, that "Protestantism could not produce a Sister of Charity." In 1869 a Cholera Hospital was organised and opened in the east of London by Sisters who themselves served it as nurses. The Mother Superior summoned from various parts of the country the heads of her branch houses to take charge of the several wards. Their marked culture and bearing bore unmistakable witness to their social position; their high spiritual training, interior spirit, and sanctity could not but strike the trained eye of the ecclesiastic. Three Roman clergy from the continent, having examined the hospital, turned to the writer who was the chaplain, and said, "There is one thing here we do not understand, one thing that more than surprises us; the Religious life is the fairest fruit of the Catholic Church, and we see you have it."

Sisterhoods are to be esteemed therefore, not only for the work they do, but for their influence without and within the Church. "A Sister"—to use the expression of Canon Liddon,—“is an impersonation of the law of self-sacrifice.” She has heard an inward call of God, and obeyed it. The life she adopts is not something of her own devising. It is a life instituted by her Lord, and has come down through the ages illustrated by the examples of countless saints. "It is," says Canon Liddon, "a new creation of grace, a note of the kingdom of God, a fruit of His own presence in the flesh, one among the sacramental gifts in which the results of the Incarnation are manifested through the Spirit's indwelling power; a calling of God which implies a fixed disposition of the soul, sealing and consecrating the whole person through a willing and deliberate choice, corresponding to the divine predestination."

II. What, let us next consider, are the causes of the efficiency of these Sisterhoods? It may be helpful simply to state how persons are admitted into these societies, and so how the body is formed, and also how it is governed. The call of God the Holy Ghost to the individual soul is the beginning of this work. To deny the possibility that women can know that they are called, is to deny the possibility of God's power to call them. For a call which could not be distinguished would be useless. The call manifests itself interiorly, and by the providential surroundings of the individual life. The conviction that the voice which has been heard is the call of God, is tested by a deepening desire to respond to it, and a patient endurance of existing hindrances. She to whom such a call comes, when satisfied of its reality, makes her hopes and desires known to her parents for their counsel and ap-

proval. When the person seeking to join a Sisterhood is less than twenty-five years of age, this is held by the rules of Sisterhoods to be absolutely indispensable. She then writes to the Sisterhood, and obtains permission to make a visit to their house. Probably she may have been there before, and obtained from books, and direct information, a knowledge of the exterior details of the life. She is obliged to remain however, for a month as a visitor, when, if her home is near she ordinarily returns to it, there to make her unfettered choice. She then, if she desires it, and has gained the consent of the Superior and Chaplain, becomes a Postulant for admission. The period of her postulancy cannot be less than six months, it may be a year. During this time she assumes no habit, but lives in the house, and is instructed in her duties, and so learns what the life really is. During her postulancy she can at any time leave without breach of any explicit or implied engagement. If at the end of this time she still desires to go on, she can then, with the consent of the various officers of the community be brought forward for election as a Novice. The election takes place after certain required notice given to the community, that the Sisters may for some days make the matter a subject of private prayer. A meeting of the community, or "chapter" is held, at which each Sister lays her written vote, for or against the election, on the altar. If the candidate is elected, she then as a Novice enters upon a further trial-period of from two to three years. If she has property she is not allowed during her Noviciate to make it over to the Sisterhood. She is still free to leave the society if she chooses. At the end of her Noviciate she must again receive the approval of the Superior and other authorities before being brought forward for election as a member of the society, and in order to be elected she must obtain two-thirds at least of the votes of the whole community. She is then, if elected, "professed," and signs the statutes and constitutions of the society at the altar, and becomes a full member of the body. Before her "profession" she can dispose of any portion of her property that she pleases, and she is bound to consider the just claims that any relatives may have upon her. After her profession whatever sum she may bring to the Sisterhood becomes part of the common fund, upon which, she, with the other members of the society (which is incorporated,) has a legal claim for life-long support. A Sisterhood thus becomes when properly administered, a self-supporting charitable agency; supporting the workers, and to some extent also its works. The amount of property held by some of these Sisterhoods is very considerable, and represents a large vested interest. The Sisterhoods thus form corporate bodies, and the Sisters are ladies, members of the P. E. Church—not officers of the Church, nor claiming in any sense to be such—but lay-women, living in their own private houses, supporting themselves, and giving their time and substance to charity.

Another reason of the efficiency of Sisterhoods is their possession of a carefully formed Constitution. A good Constitution is

always a matter of growth; in these societies it has been wrought out in the workshop of practical experience. It has been remarked as a proof of the practical wisdom of the founder of the Sorbonne that he only made his statutes after governing the college more than eighteen years; and prescribed such rules only, the advantages of which his long experience had demonstrated. Five centuries of lustre and solid usefulness attest his wisdom. Founders of Religious Orders which endure, are men of extraordinarily rare intellectual and spiritual endowments, and of whom but two or three are raised up of God in a century. The few larger societies of which we are chiefly speaking, have been blest in having for their founders men of such exceptional holiness and wisdom as Dr. Pusey, Canon Carter, and Dr. J. Mason Neale. A person of ordinary humility and discretion would feel as little competent to interfere with their work as with the writings of an inspired prophet.

Under the guidance of the Holy Ghost, and with an experience of more than twenty years, the organic law and rules of these Sisterhoods have been matured. The Constitution of such societies is ordinarily divided into three parts: (1) that which relates to the organic structure and government of the body; (2) that which relates to the external rule, or the work which is done; (3) that which relates to the internal rule or the spiritual life. The executive power is placed in the hands of a Mother Superior, who either is elected to her office for life, or, as in the case of St. Margaret's community, there is an election of a new Superior every third year. The Superior appoints certain officers who besides their special duties, form her council of advice. All matters of grave moment are brought before a "chapter" of the Sisterhood, the order of which is duly prescribed by the rules.

In undertaking work in new places or countries foreign to that in which the Mother House is situated, one of two methods is adopted. Here we would say that it is not the custom,—and indeed is so expressly stated in some constitutions—for Sisterhoods to undertake work in any other Diocese than that in which they were founded, without the consent of the Bishop of that other Diocese. And it may here also be incidentally remarked that there are but comparatively few parishes in our country where the work, or parochial institutions are of such a character as to make it advisable to supplant the existing agencies by the introduction of a Sisterhood; but where parochial work, or the public institutions—as in our larger cities is the case—require such aid, thither the Sisterhood when applied to by the proper authorities, sends some Sisters. But there is another way, and it is peculiar to the Sisterhood of St. Margaret. Dr. Neale founded a Sisterhood which should be less enclosed than some others. The Sisters were not to be nuns in the mediæval sense, but active Sisters of charity. This was the first, and for a long time the only Sisterhood which supported Sisters who should nurse the sick and poor in their own homes. Providentially foreseeing the time when the institution which God had so signally called him to found,

should extend to other countries, and so come under different ecclesiastical jurisdictions, he wisely planned, that not only so-called "missions" might be sent out from the Mother House, but that independently organized houses might be founded elsewhere. The difference between a "Mission," and an "Affiliated House" as it is called, is this: In the first, the Sisters are sent out and recalled at pleasure by the Superior of the Mother House, and the work is supervised by her. Also, the "Mission" is incapable of growth, *i.e.* it cannot receive and train any Novices. This system has its advantage to the Parish Priest who does not wish to undertake the responsibility of organising a parochial Sisterhood, but only desires that a certain special work shall be effectually done. In the case of an "Affiliated House," the Sisters on the contrary are an independent body. They elect their own Superior; they swarm out like bees and form a new hive. They receive and train Novices, who, if they are professed, become full members of the society, and have a legal claim—as before shown—upon the common fund for support; but yet have no claim upon the other houses of the same society, and no vote in their chapters. There are two advantages in this method. Inasmuch as the constitution of the Affiliated House is identical with that of the Mother House, those who wish to join a Sisterhood, have the opportunity of joining a society which has an old and well-tried rule. And here two things may be noted. The multiplication of small Sisterhoods is greatly to be deprecated. A large experience in England and elsewhere, shows that Sisterhoods based on the Parochial idea, and exclusively parochial, however eminent the Parish Priest may be, have proved comparative failures. Also, it is in new and small societies that the evils of either exaggerated doctrine, or laxity of life, are most commonly fostered. The same is true now as it was at the time of the Reformation, when it was reported to Convocation that in the larger houses religion was well kept up. A second advantage is that the planting of Affiliated Houses in countries other than that in which the Mother House is situated, gives the postulant an opportunity of joining that Sisterhood without leaving her own country.

Thus too, during her Noviciate, she has ready access to her relatives. She also forms part of a house which, like our church, has an English origin, but is separate in government. Moreover she owes no personal service of obedience to a superior who belongs to another country and ecclesiastical jurisdiction, but to one belonging to the P. E. Church and whom she with the other sisters elect.

In point of fact, Sisterhoods which have adopted the system of Affiliated Houses, are akin in constitution to that of the American Republic with its general and State governments. There is a general constitution for the whole body, and a General Chapter which meets every three years for the adjustment of matters of general concern: while the affiliated houses regulate their own particular work by their own local government. No alteration in the Constitution can be made without the proposed amendment

being submitted first to all the Superiors for approval; and has then to be brought before a General Chapter of the whole body which meets once in three years. It must receive the approval of two-thirds of the Chapter before it can be passed, and even then must have the final approval of each of the Affiliated Houses before it can become binding as a part of the Constitution.

It may well raise astonishment then, to find what extraordinary demands upon the submission of Sisterhoods to Episcopal authority have sometimes been made. *

A Bishop not long since demanded of a Superior of a Sisterhood that "in order to bring its organization and work into its proper churchly place and recognition in the diocese, he should have submitted to him, for commendation or correction, as the case might require, the rules, mode of life, doctrines taught, books enjoined, observances recommended and practiced," &c., &c., in that Sisterhood: and he seemed astonished when his request was unhesitatingly declined.

We have seen then that Sisterhoods are existing incorporated bodies, with necessarily existing, vested rights. They cannot now be dealt with as if their formation was still open to question. They must either be dealt with in a large-hearted, generous spirit or else the supposed evils will be stereotyped since any concessions will be rendered impossible.

III. After a very full debate at the last General Convention, the attempted legislation upon Sisterhoods was defeated. The majority of members thought there was no reason for it. That some of the existing Sisterhoods had their origin in England was no more an offence than it was for our Church to have originated there. That such communities had been, in certain instances in mediæval times, sources of error, was no more an argument against a life established by God, than it was against the Bible itself, which had been made to "contribute more sophisms and falsehoods than any other work to the cause of human error and degradation." Sisters, if there should be any need, could be dealt with individually, like all other of the laity, for "heinousness of offence" or "wickedness of life." As Sisterhoods, if there was any occasion, they could be sufficiently marked with disapprobation by a refusal on the part of the Bishop of the Diocese to be their visitor. There was no excuse for dealing with them as disseminators of false doctrine for they were not authorised teachers or representatives of the Church; did not pretend to be so. The Sisterhoods did not come to the Convention asking to be sanctioned or recognised in any way, and there was no ground for legislating for these existing communities of private laywomen. The General Convention possessed no constitutional jurisdiction over these corporate bodies or their acquired, vested and legal rights, and legislation would be futile. These communities were unrepresented in the General Convention and the convention had therefore no right to legislate for them. It was not becoming Christian gentlemen and representatives of the Episcopal Church to requite the sacrifice of the women who were constantly offering

their lives for the service of Christ's sick and suffering members, by intruding into their private religious life, their books of devotion, &c., or allowing Bishops to do so, and by endeavouring to lay restrictions upon them such as no other of the laity, men or women, would for a moment tolerate.

The two most potent motives for proposed legislation are first the desire on the part of some to increase the power of the Episcopal prerogative; and secondly, the hostile desire on the part of certain partisans to make such a demand under the plausible pretext of commending and regulating them, either by canon or resolution, as existing Sisterhoods cannot with their existing constitutions obey, and so force upon them the alternative of leaving this Church or remaining within it with a stigma of disloyalty upon them.

As to the first of these, the question arises, what rights has a Bishop, by virtue of his office, over such voluntary associations of the laity now formed in his diocese, or ought he to have over any which may be formed in the future?

Here we must note that there are two kinds of communities, *i.e.* Deaconesses and Sisterhoods. The first of these the Bishop alone can found and govern because the deaconess, unlike a sister, is an officer of the Church. She is so described in Holy Scripture (Romans xvi: 1) "Phœbe, a servant (*δῆακονον*) of the Church of Cenchrea." She would therefore properly be set apart by the Bishop alone, or by his delegate, while no such propriety exists in the case of a sister. That an order of Deaconesses existed in the early ages, having their work appointed for them by the Church is a well attested fact in Church history. As an order then, as now, it differed also from a Sisterhood, in that it was not self-supporting. The Deaconesses like the priests and deacons, had of old a claim for support on the Church and were sustained by its funds. This is believed to be the modern plan. The writer was appointed Chaplain in 1859 to the Deaconesses of Maryland, by the late Bishop Whittingham. It was then that Bishop's custom to claim all offertories taken up at the Holy Communion in the course of his Diocesan visitations and devote them to the support of these Deaconesses.

Now in regard to legislation by the General Convention, as some Bishops feel they have not the right to set persons apart with religious ceremonies as Deaconesses without the authority of the Church, it might be well to give them this desired power. Seeing, however, that the Bishop would have the right to send these Deaconesses from time to time into any parish where their special ministrations might be needed, and that the charity of the Diocese must be taxed for their support, it might be well, if the General Convention gave the Bishops power to establish the order of deaconesses in their Dioceses only with the consent of their Diocesan Convention.

In regard to Sisterhoods, as we find the deaconess mentioned in Holy Scripture, so also is the state of virginity there recognised as a distinct vocation in the Church. The prophets (Isai. lvi:

3-7) had declared this to be one of the notes of the Gospel dispensation. When His house should be called a house of prayer for all people, then would the Lord give to the Eunuchs a name and place within its walls which would never be cut off. The Christian counterparts of the Eunuchs of old to whom the promise first applied were to abide in the Church of Christ as a witness of the power bestowed through the Incarnation. Our Blessed Lord brought the grace and established the estate. At the same time when He elevated marriage, and made it a type of His own union with His Church, and gave to it the law of permanency which the grace of the Gospel would enable His followers to fulfil, He also gave the law of permanency to a state of celibacy chosen for His own sake and entered into by those called and established as a means of special union with Himself and a witness of the supernatural power of His Kingdom.¹

In using the term "Eunuch," our Lord declares that He was speaking of an unalterable condition of life. Unless we then intentionally wrest the word of God from its clear meaning, our Lord is seen to have established a divinely chosen virginity as a permanent state in His Church, just as He established the Baptismal state, the state of Christian marriage, or that of the Christian priesthood. This state is spoken of by the Holy Ghost, through S. Paul, as a vocation, (*κλήσις* 1 Cor. vii:) a lot (*μερίς*) or special portion, and is contrasted with matrimony as an equally defined and fixed condition. S. Paul declares (1 Cor. vii: 34) that the wife and virgin have a different lot, (*μεμερισται* from *μέρις*) and he implies that the wife and the virgin have each a distinct destiny and state of life according to the will of God. He represents each (v: 17) as a "calling" or "vocation" having a perpetually abiding character. This state of permanent virginity is formally recognised by our Church in the Book of Common Prayer² under the title of the "Gift of Continency," just as it recognises the state of Matrimony, as a Divinely instituted vocation. The Great Head of the Church pronounced a distinct blessing on those who followed this call, (S. Matthew xix: 29) and laid a command on all His servants (v: 12) not to hinder any so enabled by His gift but to "let him receive it."

In obedience to the counsel of Christ and acting under the power of the Holy Spirit, we find in the early ages, not only men forsaking all, but also women. The four daughters of the deacon Philip³ chose the celibate life and are spoken of as "virgins." Commentators remark that these had made a profession of virginity, for had they been merely unmarried women, to record the fact—that they were virgins—would have been superfluous and unmeaning. They were part of a large number, who, as Justin Martyr tells us in his apology to Antoninus, A.D. 148, were subsequently to be found "in every rank of society, and had

¹S. Matthew xix: 11, 12.

²English Form of Marriage Service.

³Acts xxi: 9.

been Christ's disciples from their youth and remained in a state of virginity."

Now it is to be remarked that these laymen and women who, in the early ages entered this state, were no more under the control of the Bishop than any other of the laity. The women assumed a certain habit. Thus S. Jerome speaks of S. Arella who made her profession when young and adopted the "dark dress." There was no need of the intervention of the Bishop to give this habit or receive any vows. In the earliest times it was primarily a matter between the soul and God. It is the father, as the priest of the family, not the Bishop, who is represented in Holy Scripture, as making (with the implied daughter's consent,) the offering to God. (1 Cor. vii: 37, 38.) Any Ecclesiastic might seal the offering with blessing. "The priest ought to be careful, says S. Ambrose (*De Virg III.*) that no maiden be veiled without due caution." The Bishop might of course be called upon.

At the local Church of Carthage, where rather hyper-episcopal ideas at one time prevailed, the Bishop always acted. But it was not considered, however, in the early Church etiquette for a Bishop to veil a widow. In such cases the veil, denoting the profession, was always given by the priest. Thus as late as A. D. 753, we find it said (Council of Verneuil-sur-Oise) in "*whatever way a woman has received the veil let her abide,*" &c. This class of veiled virgins were not like the Deaconess, officers of the Church, or like the widows, elder or younger, who are described in 1 Tim. iii: 16, and who were supported by the Church's alms and might not be received into the "number" of Church beneficiaries under the age of sixty. On the contrary they gave themselves to God early in life. "Consider," says Tertullian, (*Ad Uxor I. 4*) "the examples of our sisters, who not compelled by want of beauty or by advanced years, prefer holiness to husbands, for they choose to be brides of God."

These persons, when the times allowed it, gradually formed themselves into Communities essentially laic in their constitution. The earliest known founders like S. Antony and S. Pachomius, were laymen. "When a convent was founded," says Dr. Little-dale, whose research in these historical matters is well known, "the members did not go to the Bishop for a constitution: they took the Rule of some Saint and followed it. The entire independence and *αὐτάρκεια* of these communities or corporations is laid down very positively by the great Jurist, Van Espen: "*Monachorum Regulæ a Præpositorum voluntate primitus dependebant: . . . in antiquis Patrum Regulis nec Episcoporum, neque Sedis Apostolicæ approbatio vel confirmatio apparet.*"

So much then for the original independence of these sisterhoods. "The Fifth Council of Arles, A. D. 554, marks the first positive claim put forward by the Bishops to exercise control over convents other than over all laics in their Dioceses." The power even then claimed was very limited. The Bishops could not alter the constitution, rules or devotions. The government rested with the Abbess who was to govern according to the Rule. All the

Bishop could do was to exercise a supervision over the convent of maidens founded in his city." What this "supervision" covered is shown by the letters of Pope Gregory the Great. The Bishop was to "give advice when necessary, to show every kindness, and to help the sisters in all their secular business." "These duties, with the right of inquiring into any scandals or breach of Rule, exhaust the powers which the Church allowed Bishops over convents for the first 800 years."⁴ It seems clear then that originally these communities, being lay organizations, were entirely free from Episcopal interference. In later ages the Bishops gained large powers over them. They did so at first by two means. Deaconesses ceased to exist in the Sixth Century. The Bishops got remaining ones, as being under their control, appointed as Superioresses in convents. They made much of bestowing the purple veil, or one in some way distinguished. To-day the Pope and Roman Bishops claim exclusive authority in this whole matter. In our own communion, Bishops declare "that all admissions to a Sisterhood should be with a religious service and celebration of the Holy Communion and in the presence of a Bishop." "No one should be allowed to take any vow except in the presence of the Bishop and with a solemn prayer and benediction from *him*." No book of devotion or offices for family prayer may the sisters use "without the knowledge and approval of the Bishop."⁵

Now all this proposed Episcopal "supervision" and interference is part of those Romish and papal usurpations from which our Reformers delivered us; while the requiring the entrance into the life to be made under exclusively Episcopal sanction tends to the undue exalting of religious dedication into a sacrament of the Church.

As to vows, the Church in the Ecumenical Council of Chalcedon recognises their validity, and to oppose to the utterance of the Holy Ghost speaking through the undivided Body of Christ, the single voices of individual Bishops or the petty synods of our spiritually decayed times, is to put a grain of sand on one side of a scale in which Mount Blanc rests on the other.

Let the Bishops establish the order of Deaconesses if they will. Let the Church prescribe that no new Sisterhoods shall be formed save with the recommendation of at least two presbyters and the Bishop's consent and approval of the Rule. Let the existing Sisterhoods, as they are willing to do, agree not to enter any new Diocese save with its Bishop's sanction. Let all Sisterhoods have for their chaplains those who, being parochial clergy, are subject to ecclesiastical discipline, or else elect clergy approved by the Bishop. Leave it to the Bishop to act as Visitor of any Sisterhood, when invited to do so, if he will, or to censure it by refusing so to act; but let us not show our want of faith in our Lord's promise of sustaining help by attacking vows; or disgrace our

⁴Ecclesiastic 1864. Article on Religious Communities. Dr. R. H. Littledale.

⁵Bishop Wordsworth on Sisterhoods.

Conventions with attempted restrictive legislation on the devotional life and practices of these self-sacrificing servants of Christ.

CHARLES C. GRAFTON,

Chaplain of S. Margaret's Sisterhood.

Church Work.

CHURCH TEACHING IN SUNDAY SCHOOLS.

THE Conferences which formed by far the most practical part of last week's celebration of the Sunday School Centenary, resulted in a very satisfactory unity of opinion as to the importance of developing the Church side of the instruction given in the school, and it was specially satisfactory to find clergy of the Evangelical school insisting on the importance of distinctive teaching. Rev. F. F. Goe, for instance, set forth as the ideal Sunday School, that in which a systematic and careful preparation for Confirmation and Holy Communion formed the object to be kept in view; and Canon Tristram urged, with similar earnestness, that the teacher's aim ought to be, not only to make the children good Christians, but to furnish them with an intelligent appreciation of the reasons why they are members of the Church of England. At the same time, the Canon expressed an opinion for which there is only too much ground, that in no other religious body in the world is there such a wide-spread ignorance of articles of faith and of Church history, as in the Anglican communion. Professor Plumptre's argument that it would make children conceited, and would generate a controversial spirit, to teach them why they belonged to the Church and were not Baptists or Independents, was amply met by the Primate's answer, that in teaching the fundamental principles which underlie the faith of the Church, they would only be teaching the great verities of Christianity. If the Centenary Conferences have done nothing else, they will thus have impressed teachers with the importance of remembering that they are helpers in bearing the Church's message to the people, and are not simply the exponents of a colourless religionism.—*Literary Churchman.*

EDUCATIONAL.

THE Annual Catalogue of *St. Stephen's College*, Anandale, N. Y., shows a total of but 61 students for the current year thus far. From the thoroughness of its organization, the fullness of its *curriculum*, its high moral tone, and its healthy and beautiful location in the neighbourhood of New York, one would

naturally infer that it must be largely patronized. Its charges, too, are very moderate compared with those of many other institutions of ours. We cannot but ask why the College remains in apparent obscurity? and why Churchpeople do not uphold it more heartily?

St. Mary's School for girls, Knoxville, Ill., is now in its thirteenth year. The Bishops of Quincy, Illinois, and Springfield, are "Visitors," and the Rev. Dr. Leffingwell its Rector and Professor of Metaphysics and Elocution. The *Curriculum* includes History and Literature, Language, Mathematics, Science, Sacred studies, Music, Arts of Design, Honours and Reports. We note an excellent feature, in the absence of public examinations, "exhibitions" and receptions. As the course is finished written examinations are conducted, and oral ones from time to time by the "visitors" and the Rector. The literary and musical exercises are attended only by the family and invited guests. A characteristic that commends the school is its domesticity. It is a *home* for its pupils, and the Rector is also the Father of the family. Its tone is entirely churchly.

St. Mary's Hall, Faribault, Minn., has just closed its fourteenth year. The Bishop of Minnesota is Chairman of the Board of Trustees, and President and Rector of the School. His brother, the Rev. George B. Whipple, is Chaplain, and Miss S. P. Darlington is Principal. History, the English Language and Literature, Latin and Mathematics, French and German, Music, Drawing and Painting, are included in the course. The Bishop exercises a spiritual oversight, aided by his brother, the Chaplain. Under such supervision, of course, a devout, earnest and thorough tone of churchly life prevails; and every effort is made to train the pupils for the responsibilities of the Christian life.

These two Seminaries appear to be well-equipped and efficient schools for training the daughters of Churchmen; but they present a serious obstacle to those of moderate means, in their high charges, as compared, not only with Roman Catholic schools, but with some others: as for instance, *Hellmuth Ladies' College*, London, Ontario, Canada; founded by the Bishop of Huron where \$300 per annum covers the Board, Laundry and Tuition fees, the whole course of English, the Ancient and Modern Languages, Calisthenics, Drawing and Painting, use of Piano and Library, Medical attendance and Medicine; Music alone being mentioned as a "specialty," and presumably, therefore, an "extra." The picture of its fine building and beautiful chapel are familiar to the readers of *The Churchman*, in whose advertising columns it has often appeared.

On the other hand, at the Faribault School, board, washing, fuel, lights, the English course, Latin, German and French, cost \$300; while Music and use of Piano, with Painting and Drawing, swell the amount to \$445. At the Knoxville School, the charges are yet higher. All household expenses, tuition in all the studies of the course (including Drawing and Class singing,) and *seat in Church*, cost \$324. Lessons on the Piano and Organ, or in vocali-

zation, Painting and Decoration, use of Piano and Studies and use of Pipe Organ, and *expenses of Graduation*, bring the amount up to \$475.

Again, these two Church schools of ours make no special reduction for Clergymen's daughters. But the Canadian Seminary takes them for *half-price*. Indeed, the charge has been made repeatedly, that our Church Seminaries, especially those for girls, are higher in their charges than any others. Even those conducted by Sisterhoods are costly, though it would seem that the Sisters can live at less expense than a corps of married teachers. How is it that Roman Catholic schools compete so successfully with ours in the matter of cost, as to induce our people to patronize them, to the injury of their own?

DIOCESAN.

A correspondent of "The Living Church" fully confirms the report of another correspondent in a previous issue, concerning the lamentable state of the Church in Virginia. He finds there "only listlessness, apathy and indifference;" and declares that it is the result of the "compromise principle," on which the Diocese has hitherto been conducted. The whole letter is worth quoting. We have space only for the latter part, calling attention especially to the last sentence; but we must protest against the phrase "to run the Church," as the Body of Christ is not a machine:

"Around us are thousands of negroes, with practically no religion whatever. Their "Churches" abound, and with them the negro is drifting into a condition as bad as "Voudouism" without even morality as a basis, and no heathen could more need proper teaching.

The Church in Virginia is asleep and almost dead; clergy and laity alike are slothful and indifferent, and the failure to run the church here and elsewhere, on the protestant principle, must be apparent to all. In the meantime the Roman Catholics are getting ready to occupy the field. On the boat between Richmond and Norfolk, were a priest and several of a sisterhood, and their dignified and quiet demeanor was quite a contrast to that of three Baptist preachers, who were involved in a noisy political discussion, and kept their surroundings offensive from the disgusting way in which they ejected their tobacco juice. However, that is quite common amongst all classes here, and our clergy are not exempt from the charge.

To all this there are exceptions and noble ones. A mistaken "conservatism," and consequent narrowness, pervades the majority, and any idea that the Church has a heritage or a connection with Catholicity, has either been forgotten or never entertained. The next General Convention ought to make Virginia a missionary field and Diocese.

FREE AND OPEN CHURCHES.*

AT the ordinary monthly meeting of the association in London, on April 14, a letter was read from the Church Congress Committee granting the free use of the Temperance Hall at Leicester, on the evening of September 26, for a public meeting, at which it was resolved to ask the President, Earl Nelson, to preside. This will be during the Session of the next Church Congress, which meets there.

At Hawarden, the home of Mr. Gladstone, there has been a fourteen days' parochial mission, during which the parish Church was filled to overflowing. At its close, *the parishioners held a meeting and resolved by a large majority in favour of the Church being free.* The Churchwardens at once posted a notice to that effect. The result is, that "the Church is now well filled, whereas formerly it was only half full." In the Isle of Man also, whose inhabitants are so jealous of ancient rights and autonomy, that the Queen's most loyal subjects know her only as "The Lady of Man," the free and open Church movement has gained firm foothold at Paton, with small opposition, and is likely to go through the island. At Ormskirk exists a remarkable crisis indeed.

The parishioners, having restored their fine Church, now insist on the Churchwardens appropriating the seats. This those officials manfully refuse to do, although the would-be pew-holders threaten to "cut off supplies." Bravo, churchwardens! your example deserves to be followed; and it *needs* to be—not only in England but in America.

The above are but a few instances of the constant growth of free-church principles in England, culled out of the latest issue of the *Free and Open Church Advocate*.

THE Bishop of Easton, in his Address to the recent Diocesan Council, vigorously attacked the Vestry-System which has so long vexed the Church in Maryland; quoting very pertinently and pointedly from some old parish records, to show what vestries had presumed to do. It was referred, we are informed, to a committee; the chairman of which, the Rev. F. W. Hilliard, made an excellent report upon it. This action of so prudent and patient, yet so brave, a man as the Bishop of Easton, is very significant of the prevalent feeling concerning the difficulties of the parochial clergy.

NOTES.

—The Bishop of Ohio thus describes a visit recently paid to Nashotah, and what he saw:

"An attempt at description would be superfluous. We saw the remains of the Breck house. We saw a still more sacred

memorial, the little red clap-boarded cabin where Bishop Kemper made his first Episcopal residence. It reminds me of Bishop Chase's little *log palace* at Gambier; only it was not so large. We saw the tomb of that servant of God, solid and simple as was the character which it commemorates. He lies in the cemetery of Nashotah, among the students and missionaries who took their best lesson from his great-hearted devotion. We saw, too, the grave of a corporal who commanded the squad of eight marines who saved Bishop Payne, his wife, his chattels, and his cow, when surrounded by thousands of excited natives in Africa. These brave men, (as Dr. Cole told us the story,) landed from one of our men of war, stepped into the midst of the natives on the beach, made a path through them without drawing a pistol or a sword, and kept it open from the Bishop's hut to the beach, until he and all his were safely stowed away in the launch. Then the corporal called in his men, one after the other—this mighty force of eight! As the last man pushed off the boat and stepped on board, the crowd rushed into the water, too late realizing that they had lost their prey. The corporal afterwards studied at Nashotah, died there, and is buried in its cemetery.

The Bishop drove me to the little chapel near Delafield, which was Dr. De Koven's first love; and at which more lately our friend, the Rev. George Carter, was missionary. It is a quaint little oak church, all of oak; the ribs of the ceiling showing themselves; small stained glass windows throwing in a dim light. I should think that it would hold fifty people. It is said (at Nashotah) that the echoes of the church are so perfect, that if a student practised his sermon there on Saturday night, the congregation could hear it on Sunday morning. But I remembered that I was a traveller, and I did not quite believe that story. The buildings at Nashotah are not arranged for effect. If they had been the effect could not have been improved. They seemed to have lighted down in the most picturesque places and attitudes, so that with constant glimpses of the lakes between the trees the whole property appears like a finished park. It has just enough signs of landscape art to turn its wildness into completed beauty."

—In reply to an address of his clergy on the Burials Bill, the Bishop of Lincoln wrote: "The heretical and even blasphemous extravagances which, as our history testifies, sounded in our churches and churchyards in the middle of the seventeenth century, will, I fear, be renewed there, to the great sorrow of all good men; and they will bring English Protestantism into contempt and make the Church of England to be an object of triumphant taunts and bitter scorn to Romanists and unbelievers, and will increase the defections from her. The grievance in our eyes, and that which we shall most mourn over, will be that this measure, if it becomes law, will be a national act of sacrilege. It will be a public outrage against the Majesty of God, to whom our churchyards belong, and who may be expected to visit such national sins by national punishments. Let it not be forgotten that our Blessed Lord, to Whom "all power in heaven and earth is given,"

showed His zeal for His Father's honour by beginning and ending His earthly ministry with an act of righteous indignation against those who profaned even the outer courts of His Father's house on a plea of religion. That this Burials Bill does, indeed, take away God's things from Him, and apply them to uses which He cannot approve, and is therefore liable to the charge of encouraging sacrilege is, I think, clear from the fact that by this Bill our churchyards, which have been solemnly consecrated to the ever Blessed Trinity, will be opened to other services, which, as was authoritatively stated in Parliament, may be Socinian; that is, which may deny the doctrine of Christ's Godhead and of the Holy Trinity itself, in whose name every baptism of the Church has been administered for 1,800 years."

To the Editor of the Church Eclectic.

In the *ECLECTIC* for July, p. 350, is the following sentence: "In Parker's 'Anglican Calendar,' page 321, there is a copy of stone sculpture from Romsey Abbey, with Christ reigning with outstretched arms, aureole, and nimbus over His head, a hand reaching down above His Head." It recalled to me some verses by Mrs. Charles, that had long been in my possession in manuscript. I am glad to copy them for you upon even a faint hope of seeing them in print. J.

THE CRUCIFIX.

"Into Thy Hands I commend My Spirit."

[This very ancient Crucifix is sculptured on the exterior wall of the Abbey Church of Romsey. Its characteristic is a *hand* reaching down from the clouds over the cross. It is said to be unique.]

In a quiet nook it standeth,
Which careless eyes might miss,
That image of Thy Sorrow,
And fountain of our bliss.
Low within reach it standeth,
Close to the old church door,
And by the common pathway,
Appealing evermore.
Low on the wall, that never
The dimmest eyes may miss,
And the lips of the little children
May reach the feet to kiss.
That humble, simple image,
Wrought by the hands of old,
Good hands! that so many ages
Helpless have grown, and cold.
That blessed, sacred image
Born of the heart of old,
That through the endless ages
Shall nevermore grow cold.
In the common stone rude-carven,
By no great artist's touch;
Yet never the wide world over
Will you find another such.
Deep, deep the nails are driven
In the hands they crucified—
So deep, the nails you see not,
But only the arms stretched wide.

And over the head so weary,
Bowing itself to die,
An open hand down-reaching
Forth from the clouded sky.
The torturer's hands have finished;
His hands are nailed fast;
Into Thy hands My Spirit—
Father, *Thy* hands!—at last.
Lord, ere Thou call our spirits
Within Thy hands to be,
Give us some such dear likeness
To leave behind of Thee.
Hid in some quiet corner,
Cut in the common stone,
Poor, *yet our best*, we pray Thee,
Our best, and our very own.
Dear Lord, our hearts grow bolder;
We dare to ask much more,
Knowing the more we ask Thee,
Thou art but pleased the more.
Give us to be that image
By the common paths like this;
Low, where the dimmest vision
The features need not miss;
Low, where the lips of the children
May reach to cling and kiss,
Where the nails to the cross which
fix us,
So deep in the wounds may hide,
That men see no more the torture,
But only the arms stretched wide.
A humble, simple image,
Cut in the common stone;
Like Thee, yet like no other,
Because Thy Very Own!

Literary Notes.

The Foundations of Faith, considered in Eight Sermons preached before the University of Oxford in the year 1879, at the Lecture founded by John Bampton, M. A., Canon of Salisbury. By Henry Wace, M. A., Chaplain of Lincoln's Inn., Professor of Ecclesiastical History in King's College, London. New York: E. P. Dutton & Co., pp. 414. 8 vo. 1880.

The Bampton Lectureship was founded more than a hundred years ago, and has been the means of furnishing the Church with many very valuable treatises in theology and church history; such as Archbishop Laurence's, on the articles usually held to be Calvinistic; Bishop Mant's, in defence of the Church of England against the Methodists; Dr. Burton's, on the Heresies of the Apostolic Age; Canon Liddon's, on the Divinity of our Lord; Mansel's Limits of Religious thought; Rawlinson's Historical Evidences; and such like. Of course, as was to be expected, some of the volumes in this series have proved to be of little or no value, and have sunk into that oblivion which awaits all dull, dry, and pointless productions, especially sermons and religious books; yet, it is certain that a majority of these annual contributions has been creditable to the scholarship, ability, and soundness in the faith of English theologians. Is it too much to hope for, that some of our wealthy laymen (or clergymen, if there be any rich clergymen among us) may be led to emulate the venerable Canon of Salisbury, and establish a similar course of Lectures in the American Church?

The present volume is the latest issue on the Bampton foundation, and it will be found to compare favorably with most of its predecessors. Professor Wace is already pretty well known by several previous publications, and by his active share in Dr. William Smith's new Dictionary of Christian Biography. His Bampton Lectures will add to his reputation, and confirm his claim to be regarded as one of that noble band of theo-

logians set for the defense of the true Catholic faith as held by the Church of England. The titles of the Lectures are, I. The Office of faith; II. the Faith of Conscience; III. the Witness to Revelation; IV. the Faith of the Old Testament; V. Our Lord's demand for Faith; VI. the Faith of the Early Church; VII. the Faith of the Reformation; VIII. the Faith of the Church of England.

The author's purpose is to assert the grounds on which our faith as Christians rests, and to maintain and enforce its authority. Properly speaking, his work is not of a directly apologetic character; yet he exhibits the supreme claim of the Gospel upon our allegiance; he points out clearly the presumptuous spirit of speculation rife in the community, and the so-called scientific advances and demands of the present day; and he shows with great force and distinctness that the creed of the Church is not only consistent with the fullest exercise of reason and judgment, but comes to us with an authority nothing short of divine.

Professor Wace writes in an even, well sustained style. Occasionally his language lacks polish, yet oftentimes it rises almost to eloquence. We should be glad to quote several passages which we have marked, but our limits do not admit. The reader to whom we heartily commend the volume, will readily discover for himself its varied merits and excellence. A copious appendix of notes and illustrations adds materially to the value of the work.

—A Correspondent writes us: In the "Home Summaries" of the July number of the "ECLECTIC" you say: "We never liked the application of the term 'Our Lady' to the Blessed Virgin, though we see it occasionally in a few English papers. Dr. Littledale's Plain Reasons should teach them better."

Some of the readers of your most excellent ECLECTIC may not know that the Prayer Book of the Church of England gives that title to our Lord's Mother.

In the Table of Lessons Proper for Holy Days we read: "The Annunciation of our Lady," and the popular name

for that festival in many parts of England which has been in constant use since the Reformation, is Lady-day.

If Littledale's Plain Reasons condemn the use of the expression, it proves too much. I am not pleading for the use of the expression, but only for the authority for its use by those who wish to use it.

—Another Correspondent writes: I have been again looking over the August number, and again I have been moved to resistance by a passage in the notice of Dr. Brugsch's True Story of the Exodus which looks more like an outcome of Neology than becomes your orthodox ECLECTIC. After stating that Dr. B. thinks that the Israelites did not cross the Red sea at all—that they did pass over a narrow strip of sand—and that afterwards a strong east wind brought the waters of the Mediterranean over this strip and so the Egyptians mistook their way, you say (or the writer of the Literary Notes does,) "Perhaps it is too early to decide yet whether this view will be finally accepted or not." How can a believer in inspired history hesitate a moment? It is not a question of geography which is at stake but belief in a miracle which is connected with Christian faith. Can one be said to have been baptized "in the cloud and in the sea" who merely passed over a strip of sand between two seas?" The particular point of the passage may remain to be settled by the learned, but not for you and me the plain statements of God's word.

The Egyptians pursuing came within sight of their slaves "beside Pi-hahiroth—before Baal Zephon"—wherever that may be. They were cut off from their prey during the night by "the pillar of the cloud" which gave light to the Israelites, and showed them the untrodden way—through the sea—opened by a strong east wind. When Moses raised over it his wand at the command of God, *so divided that the waters were a wall, &c.* The Egyptians also entered; in the morning watch were discomfited; and when Moses again stretched forth his

hand over the sea they were overwhelmed without any instrumentality of the east wind, which Moses says opened, not closed the way. We have not to wait. We can make up our minds now whether we are to believe Dr. B. or Moses.

Among the new books announced for immediate publication by T. Whittaker we note the following: "After Death," by Canon Luckock, of Ely, an important theological work now in its third edition in England; "The Chevalier's Daughter," a new historical story by Lucy Guernsey; "Old Paths," by John N. Norton, D. D., being another "course of sermons for the Christian year;" "The Floating Light of Ringfinnen," by L. T. Meade, author of "David's Little Lad;" a volume of discourses to the Clergy by the Bishop of Long Island; a volume of sermons on the Church by the Rev. John Cotton Smith, D. D.; "Cousin Minnie" by Mrs. F. Burge Smith, a continuation of "The Bishop and Nannette;" new and attractive editions of Cruden's Concordance and the "Biblical Dictionary" edited by the Rev. Prof. Eadie at low prices to meet the demand for "cheap" standards.

The *New Testament* acc. to the Auth. Version; with introductions and notes, by J. Pilkington Norris, B. D. Canon of Bristol. Vol. I. The Four Gospels Rivingtons, London: 1880. Price \$3.00.

This is the result of many years study with an interleaved Bible. The notes and various readings are all in English, and are very helpful.

—*Church Principles* on the basis of the Ch. Catechism for Teachers and advanced classes: by the Rev. Jno. Macbeth LLD, rector of Killegney, and one of the examiners for the General Synod of Ch. of Ireland. Rivingtons.

—The Rivingtons also send us their beautiful Literary of *Christian Biographies* by H. L. Sidney Lear, comprising eight volumes, the first being the Life of Madame Louise de France, daughter of Louis XV known as Mother Terese: the 2d that of Pere Besson, the "Dominican Artist;" 3d, Henri Perreyve by A. Gratry; 4th, S. Francis de Sales, Bishop and Prince of Geneva; 5th, Priestly Life in the 17th Century, or lives of Charles de Condren, S. Philip Neri and others; 6th, Life of Hippolyte Flandrin; 7th, Bossuet and his Contemporaries; 8th,

Fenelon, Archbishop of Cambrai. We have reviewed most of these books before separately.

Together in this form they make a rich addition to the treasury of spiritual biographies that constitute the very best of religious reading for the family and household; For sale by Pott, Young & Co., N. Y.

—We have received a capital Tract on "*The Ordinance of Confirmation*," its History and Significance, by the Rev. J. F. Spalding, rector of Christ Church, Cambridge, Mass. Boston, A. Williams & Co., 1880.

Mr. Spalding puts the matter on higher ground than most of our popular tracts, and makes more of what God does for us in the Church than what we do for ourselves. It is very full and scholarly, and practical. Price \$1.50 per dozen.

—Canon Farrar thus acknowledges the tone and temper of Dr. Pusey's "What is of Faith as to Everlasting Punishment?" in reply to Dr. Farrar's "Eternal Hope."

"Perhaps I may be allowed to offer to Dr. Pusey my earnest thanks for having written, even of what he conceives to be my errors—not in the tone of vituperation which others have seen fit to adopt—but with the courtesy and consideration of a great Christian teacher. If I should feel it to be my duty hereafter to close my share of the controversy by a brief and grave reply, there shall be in it no word otherwise than deeply respectful to one whose wide learning and saintly life command the veneration of all schools of thought among Christians, even those who most entirely differ from him in some of his views."

Dictionary of English Literature. By W. Davenport Adams. London and New York: Cassell & Co.

With the fifteenth part this issue is now concluded, and a *case for binding* is supplied by the publishers. Besides being a "Dictionary of English Literature," it is a dictionary also of English quotations, and curious is it to see even in this part letters W to Z, unprolific as those letters are; how many are quotations from Shakespeare, how many of our "household words" are almost unconsciously Shakespeare. This is a useful handbook in many ways. Authors and their works, catchwords, as well as quotations, are here all sorted and made easy of reference; a great boon to all for whom literature is a matter of either work or amusement, and instruction for those who have to make acquaintance with it, as well as for those who need to verify their use of it.

For the Church Eclectic.

THE EUCHARISTIC REAL THO' INVISIBLE PRESENCE.

'Tis Thee adored, O Thou Eternal Good,
Who givest to us Thyself, in wheaten food:

'Tis Thee adored, Thou life-sustaining vine,

Conveyed to souls athirst, thro' sacramental wine.

Thee we adore, Thy flesh controlling word,

Thee, only Thee, Thyself—not earthly food:

We taste the streams from Thy crushed broken heart,

Refreshed with life, hope, peace, which they impart.

We ask not "how" Thou givest Thy sacred flesh to feed,

While faith accepts Thine earnest word, "My flesh is meat indeed;"

We ask not how Thy precious blood to drink

Thou givest: but awed before such love, partake,

Nor from these Life-drops shrink.

O give us evermore, this Heavenly Bread, Daily renew, and lift us from the dead.

O evermore inspire with holy love,
Till Thou shalt pledge anew, in Thy bless'd Courts above.

M. A. WALKER.

Baltimore, Md., 1880.

Summaries.

FOREIGN.

—A correspondent from Colorado writes us:

To the Editor Church Eclectic:

It is to be hoped that the two Archbishops and eight Bishops who voted for the Burials Bill are pleased with the company in which they find themselves. I clip the following from *The Lucknow Witness*, a Methodist organ, published in India: "*The Indian Church Gazette*," unable to attain the wisdom, (?) and equanimity of the two Archbishops and the eight Bishops who voted for the Burials Bill, is much disturbed at the success of the righteous measure, (?) and talk about the great dishonour done to God by it, and about resistance to the last. How people's minds differ!

The *Gazette* likens the established Church to a traveler, "pursued by infuriated and hungry wolves," who gives up his horses one by one, to the wolves, to

check their pursuit. To our thinking, a more accurate figure would be that of a *robber*, who, finding the officers of the law unpleasantly near, throws down one after another of his articles of booty, that he may, for a time at least, save the rest and escape the clutches of justice. *But the time will not be long; he will soon be overtaken, and compelled to disgorge.*

—It is stated that the Rev. E. Nuttall, who has recently been elected Bishop of Jamaica by a special Synod held for the purpose in that diocese, was for many years a Wesleyan, was ordained in 1866, and as recently as last year had the degree of B.A. conferred upon him by the Archbishop of Canterbury. He has a brother in Natal who is a Wesleyan minister now. The Bishop-elect has not had any University education, and is in the unique position, it is believed, of being the first non-University man and ex-Wesleyan ever consecrated as Bishop in the Anglican Church.

—The clerical testimonial to the Bishop of Lincoln, which in the first place took the form of "An Address of Thanks," signed by over a thousand clergymen out of the Diocese of Lincoln and by over six hundred *within* his Lordship's diocese, has now assumed a more substantial and practical shape—one in which the Faithful Laity are also invited to join—by the organisation of a Committee for promoting the establishment of the new Bishopric of Southwell, which is to comprise the counties of Derby and Nottingham.

—The sum of £38,000 is still required for the endowment of the Bishopric of Southwell, besides a further sum for an episcopal residence, towards which the Dowager Duchess of Cleveland has subscribed £500, an example which it is hoped will be followed by other *ladies*.

—Nearly 500 Roman Catholics from Manchester and Salford started on Monday for Knock, in Ireland, where apparitions are reported to have been seen. Among the pilgrims were a large number of cripples and other deformed persons.

—A grand monument of Pius IX., in the form of his statue, little less than twice the size of life, was by private subscription erected on Monday in Milan Cathedral.

—The cross of the new tower of the Church of Erkelenz was put in its place on Friday. The tower is 81½ metres high, ranking second in height to Cologne, in Rhenish Germany, and thirteenth among European edifices.

—Thirty French Jesuits have settled at Pastrana, near Madrid, 150 at Barce-

lona, 80 at Salamanca, 50 at Ciudad Rodrigo, 40 at Vittoria, 100 at Burgos, and 40 at Saragossa. Municipal buildings or private mansions have in most cases been placed at their disposal. At Lisbon some French Jesuits have also arrived, commissioned to purchase and fit up buildings for schools like those about to be closed in France.

—The Dean of Ripon, as sturdy an Evangelical as ever, complains that High Churchmen are appointed to take part in the Leicester Church Congress whom he would not allow to preach in his pulpit. He writes to the *Record*: "For myself, I would quite as readily allow one of the apostate English Roman Catholic Cardinals to preach in my pulpit as I would allow one of those Anglican priests to do so."

—The association for removing the Bishops from the House of Lords is Quixotic. Old Lord Coke would have called it treason to upset one of the "Three Estates of the Realm." It is hard to see how Parliament could alter its own constitution. A writer in the *John Bull* points out that what is wanted is: "To raise the Lower House of Convocation to the dignity of a Representative House of Presbyters, purged from the corruption of the presence of all the *ex officio* Episcopal nominees, and adequately enlarged. Of the present *ex officio* members of the Lower House of Convocation the best of the Archdeacons would be returned as elected members, or removed to the Upper House of Convocation from time to time as Bishops Suffragan, together with the Deans of the Cathedrals, the nominees of the State."

—Another writer shows that the "grievance" proposed to be met by the Burials Bill would be remedied by a law establishing "district cemeteries" open to all, instead of confiscating the Churchyards. But then the dissenting preacher wants to make the parson his obedient servant. The same writer thus describes the *Guardian* newspaper in a way that tallies with our own impressions for many years: "The *Guardian* has been long felt to be devoted, not to the interests of the Church, or of the Liberal, or of the Conservative party, but to a small knot of politicians and writers who are personally attached to Mr. Gladstone. I have observed the disastrous working of this fact for many years. To it we owe the "settlement" of the Church-rate question, of the Universities question, and now of the Burials question. The course taken by the *Guardian* has usually been as follows:—First, we have been assured that there

was no danger whatever, that the interests of the Church were safe in Mr. Gladstone's hands, and that it was needless to take any energetic action in the matter. Next, we were told that the conditions of the political horizon were unsettled, and that the fairest plan was to adopt some compromise. Lastly, we were informed that resistance was impossible, that the time had gone by for action, and that as Mr. Gladstone saw the necessity for surrender we might rest satisfied that surrender was far the best for the interests of the Church. That this may have been the case with the Church-rate question I am not disposed to deny. On the Universities question the effects are summarised in an article in the last *Church Quarterly* which attributes the falling off in the supply of men of high culture among our clergy, to the hold infidel lecturers have obtained on our University system. What the effect of the Burials Bill will be, your columns very plainly show—a renewal of the bitter feeling between Churchmen and Nonconformists which was slowly but surely dying out, and the cropping up of a host of perplexing situations which it will tax most sorely the patience of the clergy and the sympathy of the Bishops to adjust.”

—Philip Jacob Spindler, the head of the German Irvingites, died at Augsburg on the 13th of August. He was born in 1814, was ordained a Catholic Priest in 1838, and was for years bishop's secretary. Having adopted Irving's opinions, he was excommunicated in 1856, and married in 1865. He was much esteemed by his co-religionists.

—The town of Kempen, in Prussian Rhineland, is about to celebrate the five hundredth anniversary of the birthday of Thomas Hamaker, usually called Thomas a Kempis, the author of “*The Imitation of Christ*.”

—The Paris Clerical papers continue to publish accounts of the miracles said to have been operated at Lourdes. The *Moniteur* says that some of the pilgrims returning from the shrine were assaulted by the mob.

—The Abbé Laine, one of the curates of M. Hyacinthe Loyson, is about to marry a rich young widow from Mans. The ex-Père will officiate in the Rochecouart Chapel on the occasion.

—The Bishop of Sidney has refused to license a clergyman because he was a member of the E. C. U. What are the “rights of Bishops?”

—The income of the S. P. G. is improving, and stands higher by £3,443 than last year.

—It appears to be a common trick of undertakers in London to get a nonconformist minister to read the Church Service in black gown at funerals, for a lower fee and pocket the difference. Many Church people are defrauded in this way, and Dissenters boast of their burial statistics.

—The Bishop of Lincoln has purchased the premises of the Old County Hospital for the use of the students of the Lincoln Schola Cancellarii, and so secured accommodation under one roof for thirty-two students. The building is to be opened on October 1, when the Bishop of Truro, who, as Chancellor of Lincoln, revived the “School,” will preach at evensong in the Cathedral.—*National Church.*

—The House of Commons passed the Burials Bill. “As was predicted, the provisions which had been introduced for the purpose of making the measure less intolerable to Churchmen did not prove very durable. Lord Mount Edgumbe's amendment restricting the operation of the Bill to places where there was no unconsecrated burial ground, and Archbishop Thompson's forbidding Nonconformists to intrude upon Church cemeteries were struck out; and the Dissenters, headed by Mr. Bradlaugh, mustered 100 votes to 103 against the prohibition of funerals under the Bill on Sunday, Good Friday, and Christmas Day; but a provision was carried to the effect that the clergyman must give in writing his reasons for refusing leave on those days. A proposal of Mr. Illingworth's that there should be a Christian “or other orderly service” was lost by 125 to 57. The Convocation clause, after the Hamlet precedent, was amended by leaving out all reference to Convocation, but the clergy were to be allowed, instead of the forms previously specified in the clause, to use a service consisting of prayers from the Prayer Book and portions of Holy Scripture prescribed by the Ordinary.”

—Parliament adjourned September 8. The House of Lords passed the Burials Bill with all the changes made by the Commons, under the lead of Dr. Tait. It puts the clergy on their resistance worse than the P. W. R. A. Dr. Tait is bound to punish the clergy for so generally disliking him. A meeting was to be held at the Leicester Church Congress to protest against the bill, which is now made applicable to *all* parishes, and not those only that have no unconsecrated ground.

HOME.

This number closes the very valuable series of Dr. Dix's Lectures. We can furnish new subscribers from the beginning of this volume, and we observe that most are making their orders accordingly.

We trust that Father Grafton's noble and unanswerable plea for Sisterhoods will have the desired effect with the General Convention, as with all reasonable men. We have printed an extra edition for his use. The Article from the *Church Quarterly*, on the "Heroines of Charity" also illustrates this interesting subject. The last half will describe a Lutheran and an Anglican Sister.

Mr. Percival's review of Hutton will take its place as a standard paper on this subject. It is very fair and satisfactory. We printed the capital article on Anglican Orders from the *Priest's Prayer Book* in the *Ch. Eclectic* for Sept., 1879.

The very able pamphlet on the *Eucharistic Sacrifice* by the vice-principal of Cuddesdon College, was sent us by Mr. T. W. Ogden of New York. The clergy will, with us, heartily thank this zealous churchman for perhaps the best and most instructive tract that has appeared on that branch of Catholic theology.

Canon Farrar is delighted with Dr. Pusey's moderation, (which is not exactly Augustinian.) But the doctor does not give up the perpetual duration of that *Loss* which our Lord places both in Hades and Gehenna. The question to our mind has always been not so much one of duration as of *absoluteness*. It often seems that *Eternal Life* is mentioned rather with reference to its *quality* than its duration. It is different in *kind* from this frail, tainted, corruptible life of unregenerate man: it is a new, supernatural life begun here in Grace, which is incorruptible, indefectible, eternal or absolute in its quality, and *therefore* lasting forever.

An absolute loss in this world is not usually contemplated with reference to its *duration*. The thought is of an *opportunity* that in the nature of things can never occur again, and therefore is absolute, or eternal. This is a different consideration from that of a continuous

punishment imposed by human laws, whose principal element is its *time*.

We are obliged to omit some correspondence. The pressure upon our pages increases: but it would be defeating our purpose to make the Magazine wholly original.

—August 20, the Pope gave a long allocution on the Education laws in Belgium, ending very much in the position of Pius IX. rather approving the resistance of the Bishops. The secularism of the age says the Church may keep her supremacy as to defining dogma, but education must be managed by the State, and all dogmatic training disallowed. The Board Schools in England are crowding Church schools to the wall: parish schools in this country are as good as defunct: the connection of religion and education, to which so much testimony has been borne in theory, has been surrendered as a practical question, some of our Bishops feebly advising the clergy to *visit* the public schools, and Romanism is left alone to fight the losing battle for "Christian education." And yet we wonder at the growth of Secularism in the Church, the difficulty of retaining the young as they grow up in our Sunday Schools and churches, and at the altered character of parochial life and activities, which seems to be based on everything but the increase of true religion. School teachers of no religious belief are now becoming common, and it is notorious that public school teachers are too much exhausted by their labors of the week to take any duty on Sunday, even if, like the shop-girls, they are not disabled from church attendance altogether. How kind it is of the State to let us have Sunday and our churches, to try and stem the growing tide of ungodliness and crime! Ought we not to pay taxes for this privilege, as well as for the support of schools in which God and His commandments are never heard of, and never recognised as the basis of social order? And yet we are aware that our public schools are made godless only to leave the Romanists without excuse for keeping out of them. But Pope and

Pagan only grin at each other over this transparent device of Protestantism. We have come to the point where the word "unsectarian" means *irreligious*: and no propagandism is tolerated but that of Atheism in the guise of "Science." To be absolutely unsectarian, we must not teach either ethics or history, but only the "ologies," and the necessary instruments of money-making. In this respect Evangelical Protestantism finds it has been too confident of controlling the education of our schools in fact, as it intended to do, while claiming them to be unsectarian in theory. Before now children have gone home to ask their parents if "Henry VIII. founded the Church of England," because their School History said so. Soon they will be asking if there is no such thing as a Soul or as God, because their "ologies" explain everything on the principles of materialism.

—The visit of Bishop Herzog to this country will rekindle interest in the Old Catholic movement. He was present at the Diocesan Convention of Western New York, at Geneva, September 21. and made a most favorable impression. We have seen among the papers of Bishop Whittingham, a very full letter from the Rev. Dr. Langdon to the Bishop, dated at Geneva, in Switzerland, March 27, 1874, giving an account of the rise and progress of the Alt. Catholic movement in that country. Already at that time, "Pfarrer Herzog of Olten," had been entrusted with the task of drawing up a Constitution for the Liberal Catholics of Switzerland, and Dr. Langdon was invited to accompany Pere Hyacinthe to Soleure where the Central Committee was assembled to receive and consider the draft submitted by Pfarrer Herzog. It was in these initiatory proceedings that the latter manifested the zeal and ability that have finally led to his consecration as Bishop of the Swiss Old Catholics, with his headquarters at Berne. We may be able to print this letter which throws much light on the early history of the movement.

—The venerable Presiding Bishop has

sent to all the Bishops a paper prepared by himself on the Provincial System, giving considerations that make its adoption imperative. He refers to the efforts of Bishop De Lancey in 1850 and 1853, and to Dr. Mahan's report in 1868. We do hope the Committee will report a practical plan to this General Convention. It would seem that our oldest Bishop has been the most progressive and active mind among us on this subject.

—In reference to the criticism made by a correspondent against the expression, the "Church as the Body of God" used in our pages, we would simply say that the touchstone of all such questions, is the title given by the Council of Ephesus to the Blessed Virgin Mary, *Theotokos*, *Deipara*, or "Bearer of God." The Church is *His* Body, by whom all things were made. The priesthood is to feed the Church of God, which *He* purchased with His own blood, *i.e.* the blood of God. At the same time we admit that *Theotokos* is not translated *Dei Mater*, but *Deipara*. Christ is God, but the maternal relation was only to His humanity.

—At the recent Provincial Synod of Montreal, the venerable Bishop of Fredericton who made the opening address, was presented with a handsome crozier, as Metropolitan. He is to hold a retreat for his clergy in October.

—Judge Sheffey writes to the *Living Church* a noble vindication of the church life and work of the old diocese of Virginia which is very conservative of her radicalism. For *Church news*, this paper is fast rising to the first place in this country.

—Mr. Mackonochie's visit to this country was all too short for any marked effect. He preached in four or five of our principal cities. The *Boston Herald* had the best specimen of *interviewing*, and some very pronounced people were much taken aback at his simplicity and plain manner even in public worship.

—Mr. J. G. Freeze's article in the *Ch. Review* criticising the average hymnology of our times, is a capital expose of the

vulgarity and illiteracy which usually mark a religion of mere sentiment and erotic insanity.

—Bishop Coxe's "Official Counsels" in the *Kalendar*, have, of course, many excellent things in them, as might be expected from the author of "*Thoughts on the Services.*" They are, however, strongly marked with his peculiar individualism. One of his partialities, that for the "black gown in the pulpit," we think is less objectionable than some others, and really has more to be said for it than many of our friends will allow.

—The *N. Y. Times'* recent editorial on American Bishops, gives traces of an old hobby, about the Church's being more "democratic," *not* imitating the English system, "baronial bishops a thing of the past," with a pretty sharp fling at the Bishop of Long Island for his claims in regard to the Episcopal Office, &c. It is rather an unusual attitude for a secular paper, to lecture a church and its officials in this way. The Rev. G. W. Hodge in the *Ch. Review* considers the "godly admonition" of a Bishop in a light we should not be disposed to question. The godly admonition of a Bishop is not always a "judicial sentence" though it has a *quasi* judicial character. It is not on the other hand, the mere utterance of private opinion, the "I for one," the "I for my part." And nothing can be more inconsequential than to say the remedy for unjust action "lies in the selection of proper men" for Bishops. What we need is to have Bishops realise that each one's management of his diocese is subject to observation and review in a Provincial Synod: to have Bishops understand that their individual decisions are subject to appeal in a Provincial Court. The Priest is not an autocrat in his parish; why should a Bishop be in his diocese? It is of course delightful to have a petty kingdom all to one's self: but the *Times* is correct in saying this will not do in a democratic country. The rationale of the Papacy is, that it is an efficient substitute for Provincial Courts and Conciliar action: the secular priests

have always looked to it as their protection from Episcopal tyranny. *When* in History did the bishops lead the way in any great reform? An autonomous Episcopacy leads to Papacy—the Puritans were right as to that. Let us have Provinces, Metropolitans, and Courts of Appeal, if our dioceses are not to become the preserves of petty officials, each stocking his own with a particular partisan "stripe" of mere personal followers.

Fas est ab hoste doceri. The secular press is alive to the agitations of the ecclesiastical world, and it will serve a good purpose if Bishops and clergy as well as laity take some hints from such an outside view as that we have alluded to in the *N. Y. Times*.

—The *Kalendar* reprints the Canon recently adopted in the Diocese of Central New York in regard to the removal of communicants from one parish to another, and highly commends it. It answers the objection made by a correspondent of the *Gospel Messenger* who complains that it "*permits* the disaffected to secure letters of transfer to any parish in the neighborhood," because the rector is *required* to give such letters, "except in cases of discipline."

This is to say the least, a comical grievance. Pray, what have the "disaffected" been doing all this time, and to what law have they been subject? The grievance appears wonderfully like the very one which the Canon was meant to remedy. The state of things previously existing was one in which it was utterly impossible to keep anything like an accurate record of statistics. The General Canon left everything to the discretion of the clergy. There was no obligation to take letters. People were coming and going as they pleased, with their names on two or three different lists: children attending one Sunday school, part of the family at one church, part at another, always having *two* or more clergy at funerals, and when called on for subscriptions, always belonging to the *OTHER* parish. We suppose it is not often city clergy let each other see their communi-

cant lists, but we know of one such case where *twenty* names were found on both lists, and never a word had been said on the subject. We know a clergyman who received the warden of another parish claiming him as "his parishioner" because he had belonged to his parish several years before his own arrival, and had been absent only "temporarily" (i.e. eleven years) to be the warden of a new organization.

The correspondent needs to understand that the Canon does not prevent people from going to church "where they choose," or according to the succession of excitements or attractions or "booms" that may be gotten up in different places, but it *does* prevent any rector from entering the members of another parish on his list because they have "taken a pew" or received communion a few times, unless also they shall give notice to the clergyman they have left and bring his certificate of membership, which of course, he should be *obliged* to give, unless he can show canonical cause to the contrary.

As things have been, any two women disputing at a mite society, may withdraw in opposite directions, and in the quietest way possible, leaving the clergyman to find out what is the matter in the best way he can months afterwards; and our churches get full of people who imagine their envy hatred and malice toward their former brethren are all right so long as they do not "go to the communion" in the same building or on the same street.

The *Kalendar* is right in saying: "For a communicant to unceremoniously leave one parish, and to be equally as unceremoniously received by the rector of another parish, is not to the credit of either of the two parties."

—The *Journal* of Diocese of Easton for 1880 shows clergy, 34; confirmed, 263; churches consecrated, 3; communicants, 2,516; parish schools, 3; baptisms, 415; Sunday scholars, 1,792; contributions, \$38,627.25. In ten years ten new churches have been built, five rebuilt, and five new rectories. In 21 out of 34 parishes there is a parsonage, and 9 have glebes.

—The (46th) *Journal* of Michigan shows clergy, 60 (3 deacons;) candidates, 6; lay readers, 25; parishes, 63; missions, 46; clergy received, 7; transferred, 6; churches consecrated, 2; corner stones, 2; confirmed, 565; communicants, 7,164—increase 662; Sunday scholars, 7,066; total contributions, \$156,413.13—increase over \$40,000; parsonages, 23.

Bishop Harris's address shows him one of the ablest writers in the Church. He too takes up the Parish System, and says most truly, "A wise and loving priest rarely fails to lead his people, and to make them, in a large degree, what he would have them," though he admits "there are exceptional cases, of course, which seem to defy all attempts at solution." Still, as evil provokes evil, so good tends to bring out good. It is a most striking comparison he makes: If in any region, a people were perishing for lack of bread, what bountiful sums would be raised for them at once, no matter how hard the times. But millions are perishing for the bread of Life, and yet what are we doing for Missions? This address will repay reading. The Secretary is the Rev. S. W. Frisbie, of S. John's, Detroit.

—The (13th) *Journal* of Long Island, shows clergy, 96; churches, 90; ordinations, 3; postulants, 6; candidates, 17; lay readers, 15; "deaconesses," 18; churches consecrated, 3; confirmed, 1,227; communicants, 14,906; Sunday scholars and teachers, 17,745; offerings, \$438.009. In the clergy list, graduates of the General Seminary are marked with a star. We have on former occasions noticed the Bishop's address, and printed an extract from it. He speaks favorably of a Provincial System. The Secretary is the Rev. Dr. Drowne.

—The (12th) *Journal* of the Diocese of Albany shows clergy, 119, (deacons 11;) ordinations, 10, (deacons 4;) candidates, 17; Postulants, 12; lay readers, 11; churches consecrated, 3; confirmed, 1,086; communicants, (admitted 885) 13,226; Sunday scholars and teachers, 10,953; offerings \$240,118.21.

There are 98 parishes in union with Convention, 10 not in union: and 23 organized missions, 12 of them with consecrated buildings.

We mean to find room for the Bishop's address on Dogma.

The Secretary of the Diocese is the Rev. W. C. Prout. May we suggest that a "non-reporting clergyman" should not be reported every year when the cause of his absence is well known from the start. (See page 92.)

—The 6th *Journal* of Western Michigan, shows clergy 30; postulants, 2; candidates, 3; parishes, 29; church edifices, 36; rectories, 7; missions, 14; 29 churches free: confirmed, 146, communicants, 3,068; Sunday scholars, 2,209; contributions, \$43,698.64; Secretary, Rev. J. W. Bancroft, Hastings. This journal is admirably gotten up.

—The Sermon before the Missionary Society of S. Stephen's Coliege, Anandale at the last commencement, by the Rev. Dr. Watkins, of Baltimore, was on "the Duty of maintaining and making known the Gospel as against all the Inventions and Substitutes of men!"

This sermon shows the utter futility of of the religions of Naturalism as opposed to or substituted for the Gospel.

—*About Books*: a Lecture in Emmanuel Church Guild Room, Brooklyn, N. Y. By Rev. Dr. George F. Cushman, the Assistant Minister.

Dr. Cushman is a genial, humorous writer, full of encyclopedic information, and one of our most capable journalists.

—An Historical Essay on the American Book of Common Prayer; a Paper read to the Convocation of Baltimore, November 14, 1879, by the Rev. Frederick Gibson, M. A., Assistant of S. Luke's.

This is reprinted from the *Churchman*, and is an excellent thing, worthy of general circulation. There is considerable information in it not ordinarily accessible. It ought to be on the permanent list of the Church Book Society's publications. May be had of T. Whitaker, Bible House, N.Y. Price 10 cents.

—The *Church Guardian*, of Omaha, says: "Nearly all the Dioceses in the new province, between the Mississippi River and the Rocky Mountains, have

their Cathedrals. Indeed, there needs but a Cathedral in St. Louis to fill out the complete set of Cathedrals of 'the Province of the Interior.' Every Bishop in this Province, but one, has his Cathedral work, organization and building."

—The Rev. C. W. Hayes late Secretary of the Diocese of Maine, says in regard to the growth of the Church in that State:

"During the thirteen years of Bishop Neeley's episcopate, there have been 2,160 persons confirmed, 1,814 admitted as new communicants. In the same time 1,617 have removed, and 951 been received, making a net loss by removals of 666. Yet the number of communicants in 1879 was 2,107, against 1,527 in 1867, showing a nett gain of 580 in twelve years or 38 per cent. Had the removals into the diocese balanced those out of it, the increase would have been 1,246, or nearly eighty-two per cent. And this eighty-two per cent. represents, at the very least, the gain which has been made in Maine to the Church, though other dioceses have reaped the greater part of the benefit, instead of herself.

Even in these last four years there have been 605 persons confirmed, or thirty per cent. of the whole number of communicants in 1875; yet the nett loss by removals has balanced this gain within 100."

"Let me just add one or two other items of the present episcopate of Maine. Bishop Neely found her regular services at fifteen points in the whole State. There were 10 parishes, several only nominal, and no organized missions. There are now 35 parishes and organized missions, all but one or two of which have regular services. The sixteen churches have increased to thirty-one, the one rectory to eleven, and the Church property as a whole, threefold. A diocesan school for girls has been established and maintained successfully, though under great difficulties. None of these things can pretend to be a measure of spiritual growth, but they may help to show that the "hard soil" of Maine is not utterly sterile for the Church, nor the Church herself dead or dying."

—The Bishop of Easton's Address at his 12th Diocesan Convention in June last, dealt with two subjects among others of great current interest—the Provincial System and the Parochial System. As to the former he urges no one plan, but believes something must be done to relieve the plethora of General

Convention. He approves the idea of Bishop Clark of R. I., that the number of deputies in General Convention should be regulated on some such principle as that of the Electoral votes in the different States of the Union, *i.e.* made dependent on the numerical strength of the Church in each diocese. The present system goes very much on the old State-Rights doctrine.

On the Parochial System Bishop Lay quotes Bishop Littlejohn's trenchant articles of indictment of the past and present condition of things: and after pointing out the evils of practical congregationalism in the church which practically ignores the diocese, or any central authority to direct and apply parochial energies to the actual evangelization of the communities around them, and allowing many objections that are now made to its practical working, he sets forth several considerations to show that the parochial system, instead of deserving to be destroyed only needs to be better administered. The evils of being dependent in great degree on the "power of the purse" are incident to the voluntary system, anyhow, under which we began in this country, and to which we are committed. Our parish corporations are organized by State Law and so have vested rights. Where there are parish metes and bounds as by law there are in Maryland, a clergyman should feel himself debtor to *all* souls in his care. No machinery can alone accomplish spiritual results—the spirit of the living creature must be in the wheels. Try to increase spirituality in the parish. We must make more of that part of our office which *advises* and *influences*—induce people to have family prayers, get them to communion, Sunday school, mission work, &c. If the *end* of all ministration be kept in view, to make a godly people, these abuses now so frequent must disappear.

Bishop Lay's counsels show all his old-time earnestness, unction and practical good sense.

—The *Church Times* says:

"Schismatics who have been duly baptized are in virtue thereof members of

the Catholic Church, though their enjoyment of some of its advantages is in abeyance. There is a further distinction between such as have simply acquiesced in a system wherein they were reared, and those who have voluntarily broken off from the Church and joined a sect. The former are said to be in 'material' schism, which in most cases involves little or no moral blame; the latter to be in 'formal' schism, which is sin, and cuts off from the spiritual blessings of the Church."

—Our reason for believing that Evening Communion was introduced for the purpose of dishonouring the Holy Eucharist is that when they first began, they were set going by a knot of clergymen who protested very strongly against the higher views of the Sacrament just beginning to be taught afresh, after the break in the tradition at the beginning of this century, and that the modern plea of meeting the wants of domestic servants, &c., was not invented for a good while afterwards. Our recollection is that it was as a *Supper*, not as a Sacrament, the rite was described.

—The following is a characteristic sample of Western Missionary work:

"Rev Mr. Davenport's work on the Wisconsin Central railroad has been one of the marked incidents of the year. The missionary funds were more than fully distributed before the Board knew that Rev. Mr. Davenport was willing to undertake this difficult work. As some of you are aware, the Wisconsin Central Railroad is cut through the dense woods, and the only clearings are immediately around the villages that are gathering on the water-courses and around the saw mills. It fact it is a street as long as from Chicago to Oconto. Over this line from Stevens Point to Bayfield Rev. Mr. Davenport has steadily journeyed since last fall. With only the free gifts of the people, and a stipend of one hundred dollars vacated January 1st, by the resignation of Rev. Mr. Whitney, of Big Suamico, and fifty dollars contributed elsewhere, Rev. Mr. Davenport has done a work which would have severely taxed the strength and patience of a much younger man. He has no doubt learned many things valuable to himself in these few months, and it must be a great comfort to him to-day to know that by his willingness to do what he could, seventy-four persons have been baptized, and thirty-five persons have been confirmed (of whom sixty-three were baptized and thirty-four confirmed on purely missionary ground,) three missions partly organized, one church completed.

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A HISTORY OF THE MOZARABIC LITURGY.

I. WHY THE SUBJECT IS OF SPECIAL INTEREST AT THIS TIME.

A RELIGIOUS movement has been going on in Mexico for some fifteen years past. The avowed object is similar to that of the Old Catholics of Europe, viz: the displacement of modern Romanism and the restoration of the ancient truth and practice of the Catholic Church. The attention of our Church folk has been drawn to this movement, partly because Mexico is our next neighbour, and partly from sympathy growing out of our own history, with all efforts after Church Reform and independence, when honestly undertaken and wisely conducted. The practical interest of our Church culminated on the 24th of June, 1879, when a Commission of our Right Reverend Fathers gave the Mexican Reformers their first Bishop. Thus the die was cast, the irrevocable step taken which constituted this movement a Church. Our Bishops, in that solemn act of consecration at Pittsburgh, became the sponsors, and to a certain extent the guardians and defenders of this Mexican Reformation against any and all critics and cavillers. The significance of this official action cannot be overestimated. A new branch of the Church then appeared upon the Western Continent. A new National Church was then inaugurated in our sister Republic. After many delays our Bishops granted what had been so earnestly sought. And we have now formally indorsed this Mexican Church and bidden her God-speed. We have pledged to her intercommunion and fellowship, the material aid of alms and offerings, and the spiritual help of our intercessions and prayers. In short, we have said in effect, "Go forward now and possess the land in the Master's name. We will stand by you in your day of need."

Nor is this all. The consecration of the first Bishop of the "Reformed Church in Mexico" furnished a notable precedent for the Church over the water. It devolved upon the daughter Church here in America to cut the Gordian knot for our venerable mother, who has been earnestly entreated to grant the Episcopate to certain reformed or reforming communities in the old world.

Whether she has been so favourably impressed by our example as to be willing to follow it, remains to be seen. She does not love American examples overmuch. She is rather shy of "precedents" from this side of the ocean. Be this as it may, where she hesitated we acted, and our act is beyond recall. There it stands, "for better, for worse." *Nulla vestigia retrorsum.*

Under these interesting circumstances the members of our communion will certainly watch the career of this new Church with a lively interest. In one sense she is our child; in another, our youngest sister, and for a long time to come we shall regard her with peculiar solicitude, and feel a certain responsibility for her actions. If she does well we will rejoice over her with pride; if ill, we shall feel profound regret. And especial interest will be felt respecting the service or Liturgy by which this Church of Mexico shall celebrate that Sacrament which shows forth the Lord's death till He come. In regard to this there has been a long delay, and a rigid silence has been maintained by those who are best qualified to speak. It is presumable that questions more weighty in the estimation of the leaders of the Mexican movement engrossed their attention. But what could be more important to a Church than to "rightly and duly administer" this life-imparting sacrament? Four years ago it was said by one well versed in this question:

"It would be a serious error of judgment in the leaders of this Mexican Reform movement to delay one day longer than is absolutely necessary the preparation of as good a Liturgy in all its essential parts as can well be prepared. To *us* who *know* the influence on heart and mind of a true Liturgy, it is needless to argue the inestimable benefit of such an one to those who use it."

These were timely words, and they are most useful in calling attention to the subject. But for reasons unknown to the Church at large, the matter was delayed, or not suffered to come abroad. Exactly what the Mexican Liturgy would be no one seemed to know. Surprise and wonder were expressed in many quarters that it should be deemed necessary to envelope a subject of such general interest with an air of reticence and mystery. The people of our Church would have been better satisfied, and their contributions to the "Mexican movement" would have been more liberal, could they have been afforded an opportunity to examine for themselves the forms of worship adopted by our sister Church.

We assume, of course, that there were good reasons for this secrecy, in the minds of those who are responsible for it, but the Church has never been informed what those reasons are.²

Another matter has developed widespread comment, viz: the

¹Rev. Dr. Hale in Ch. Rev. for April, 1876.

²These remarks would apply to the secrecy observed with respect to the Constitution of the Mexican Church. The August number of the *Envoy* for 1879, "an occasional paper, published by the League in aid of the Mexican branch of the Church," says on page 2 that the "Ecclesiastical Constitution of the Mexican Church is completed, that all uncertainty is removed, and that the work is fully placed before our Church." Who has seen this Constitution? *When* was the work "fully placed before our Church?"

consecration of a Bishop for the Mexican Church *before* her Liturgy was determined upon. On this point opinions are divided. But this much is certain, no one thinks our Bishops waited too long. We trust it will not hereafter appear that they did not wait long enough. And while on this topic it is well worth while to recall a passage in our own Church history, which shows that it is eminently wise to "make haste slowly" in such weighty matters.

When we were seeking the Episcopate from the Church of England, and had three clergymen ready for consecration, compliance with our wishes was delayed until the English Bishops could become satisfied about our Constitution and Liturgy, then under consideration in America. "The Archbishop's answer was received the following spring. It expressed on his part, and on the part of all the English Bishops, an anxious readiness to grant the Episcopal succession to America, but delayed giving a specific pledge until they had seen the intended alterations in the Liturgy, and in the proposed ecclesiastical constitution."³ This delay on the part of the English Bishops was wise in them, and beneficent for us. Our Liturgy was improved, and the "Proposed Book" failed of adoption.

Has this wholesome precedent been followed by the Bishops of the Mexican Commission? We believe that it has in part. We believe that our Bishops withheld the Episcopate from Mexico until they were entirely satisfied as to what her permanent⁴ Liturgy would be. And we may rest satisfied that when this Liturgy does finally appear, it will be generally approved by the Church, for on this point we have assurances of a positive character from one qualified to speak with authority. It has been declared that the Liturgy of the Ancient Spanish Church is to be introduced into Mexico. After an enforced silence of 800 years, the "Mozarabic Liturgy," in whole, or in part, is about to lift up its voice again, and become the permanent Liturgy of this new Church of the Western World.

The following words of our venerable Presiding Bishop seem to put this matter beyond a doubt:

"For the last year or two my time has been much taken up by the thorough measures adopted by the seven Bishops composing the committee for granting the Episcopate to the Church of Jesus in Mexico.

"Before that time the leading idea was to bring their own inchoate and most imperfect Liturgy into closer conformity with our own. But about that time the Mozarabic Liturgy was brought into view, and the idea was at once seized upon; it is far better to make that the basis; it will much better subserve the purposes of an Old Catholic movement in Mexico.

"The next thought naturally occurring was this: Ours, as a particular National Church, has no right to impose our entire Liturgy upon another National Church.

"So, when about a month ago the Mexican Commission met in this city, after

³Wilberforce Hist. of Prot. Epis. Ch. in America. Spencer's Hist. of Am. Church.

⁴We say her *permanent* Liturgy. It appears that there are several "forms" of service, miscalled "Liturgies," which have been or are now in use in the Mexican Church. But these are confessedly provisional, and judging by the specimens we have seen, they reflect little credit on those who authorized or drew them up.

spending six or eight hours a day from Tuesday until Friday, they came to a unanimous agreement that a sound form for the administration of the two sacraments afforded all the security for sound doctrine which we had any right to require, and the *old Spanish Liturgy was entirely satisfactory for that purpose.*"⁵

This mention of the old Spanish or Mozarabic Liturgy in connection with the Mexican Church, rekindles interest in this Liturgy, and suggests many inquiries. It is now my purpose to give some historical account of this interesting relic of ancient Christianity, and of the Church which formerly used it.

II. THE NAME "MOZARABIC."

Many expositions of the word "Mozarabic," or "Muzarabic," have been offered. Some of them seem quite fanciful or conjectural. It is not necessary to go over the whole list. Here are some of the principal explanations:

1. The word *Musa* in Arabic means a Christian. And Musarabic, or Mosarabic, signifies a Christian Arab, or a Christian subject of an Arabian sovereign.⁶

2. Mousa was the great Saracenic or Arabian Captain, who, after the defeat of Theodimir, the Visigothic General, at the rock of Calpe, and of the illustrious Rhoderic at the famous battle on the banks of the Gaudalete, in the year 711, ravaged and subdued nearly all Spain. The Christians who entered his service, or became his subjects, were called after him "Muzarabes."

3. The term "Mozarabic" is said to be made up of two words, "Mixti" and "Arabibus;" i. e., "mixed with the Arabs," or as "grafted on the stock of the pure Arabs;" or, "in the midst of the Arabs," (of Spain, &c.) in distinction from the Arabs of Arabia. Baronius says that the oppressions of the Saracens drove many of the Christians into the mountains of Spain, and into foreign lands, but that some remained and conformed to their conquerors, and so came to be called "Mixtarabes," which was changed to "Mozarabes" to hide the disgrace.⁷

4. A late writer suggests that the name "Mozarabic" was affixed by Rome to this Liturgy in order to discredit it and prepare the way for its suppression.⁸

5. The following account of the origin of the name seems the most reasonable of any. The Arabic word "Estarab" means to Arabize, or live or do like the Arabs. "Mastarab" is the past participle, and signifies one who has adopted the Arab mode of life.⁹ Hence the "Mozarabians" were those who outwardly conformed to the Arab or Mahometan religion, which was established in Spain after its submission to the Moors. Gibbon calls them "adoptive Arabs," and says that they were composed of both Jews and Christians. On condition of enjoying the free ex-

⁵Letter of the Presiding Bishop in the (Eng.) Guardian for July, 1879.

⁶Abbe Moreri, Grand Dictionnaire Historique. v. p. 189.

⁷Baronius, Ecc. Hist. tome viii. p. 330.; Van Espen, Jus Ecclesiasticum Universum. I: 17, 18; Robertson's Church History, v. 4; Gieseler, II. ii, 147.

⁸Hammond on "Liturgies, Eastern and Western." Introduction, LXX.

⁹"The word is still used, at least in Persia, to denote naturalized Arabs."—Prof. Hart's "Mozarabic Liturgy."

ercise of their rites, they practised circumcision, abstained from the use of wine and pork, and paid a monthly poll-tax to their Mussulman conquerors. Some of them even held office under the Caliph, and certain of the monks and clergy who understood Latin and Arabic were employed in diplomatic and other correspondence by their Arabian masters. Intermarriages were not unusual, as is shown by the story of Abdallah and Theresa, as related by Baronius, who also tells us that Christian Bishops sometimes went out to battle under the Arabian banners. No one can tell us when the name "Mozarabic" first arose, but probably it was during the 8th century, in the early part of which the chief cities of Spain passed under the Moorish yoke. The historian Fleury says that in the 10th century the Christians of Spain were reproached by an ambassador of the Emperor Otho for their *Mosarabianism*, or compliance with Arabian or Mahometan customs. Among the things complained of was eating with the Arabs, circumcision, and abstaining from certain kinds of food "out of complaisance."¹⁰

Thus we see the origin of the name "Mozarabic Liturgy." It was the form of worship used by the Mozarabian Christians who lived within the Moorish pale, and the right to observe it was a concession of the Moors to those whom they had conquered. This name, therefore, was a badge of disgrace, reminding those who bore it of their subjection and compliance with the usages of their pagan masters."¹¹

But this account of the origin of the name, casts no discredit on the Liturgy itself. It was only slightly, if at all, affected by those untoward influences which befel the Christians of Spain under the Moorish rule. Though bearing a name which suggested bitter memories, it was deeply fixed in the affections of the Spanish Christians, and if the people could have had their own way, had they been allowed the power of choice, this Liturgy would have held its place, as the National Rite of Spain, down to this very day.

Having now shown the origin of the name, we will point out the probable origin of the Liturgy itself.

III. ORIGIN OF THE MOZARABIC LITURGY.

What was its beginning? Who was its author? When and by whom was it brought into Spain? These are difficult questions to determine and as interesting as they are difficult. There are several theories, more or less ingenious, more or less supported by respectable authority. We will now state a few of them, with objections. The first theory is this:

I. St. James, first Bishop of Jerusalem, is said to have been the founder of the Spanish Church, and presumably the author of its Liturgy. To this we reply, there is indeed a mediæval tradition that he preached the Gospel in Spain, and established

¹⁰Fleury, Hist. Eccl. xii. p. 94.

¹¹For these reasons the Mexican Church will doubtless drop this name when she adopts the Liturgy,

churches there. The Spanish historians love to affirm this, and the people like to believe it. But the Apostolic history knows nothing of it. The Italian Baronius, in his first volume, states it without giving his authority, but shortly after he speaks doubtfully, saying St. James "*creditur* penetrasse," etc. (i. e. into Spain,) and in his tenth volume he positively denies the tradition. The story probably arose from the supposed discovery of the Apostolic bones at Compostella in 816. Since that time St. James has been the patron saint of Spain. How his bones could be identified at that late day is a difficulty which seems to have been most courageously met and successfully overcome by the theologians of the Roman Church, for this tradition is taken for truth and incorporated among the lessons of the Breviary.¹²

2. Another legend connects the Mozarabic Liturgy with the name of St. Torquatus. The Bollandists (*Acta Sanctorum*) give this account of him: Torquatus was a man of high attainments, a Roman by birth, son of the Consul, P. Nonus Asprenatis, and was sent into Spain by the Apostles in the latter part of the reign of Nero, taking the "Roman Liturgy" with him. Six companions were sent with him. Their names were Ctesiphon, Hesycius, Indaletius, Secundus, Euphrasius and Caecilius, and by their united labors Spain was converted from idolatry to the religion of the Cross. Torquatus died A. D. 66, at Acci, in Grenada.¹³ There is a day dedicated to his memory in the Mozarabic Breviary. Such is the legend. It makes the old Spanish and the early Roman Liturgy identical. We may well say in this case, it is "important if true." The leading Church historians of the Roman Church, such as Baronius, Natalis, Alexander, Fleury, Tillemont and Bossuet, attach no importance to the story. The early fathers assign a very different origin to the Spanish Church. The tradition, as we shall see hereafter, was made use of by Hildebrand in the 11th century to show that Spain always belonged to the Roman See. It bears suspicious resemblance to an account of the founding of the Church in France, to which we will now refer.

3. In the time of the Emperor Decius, or about the year 250, seven Bishops were sent from Rome to Transalpine Gaul. Their names were Trophimus, Bishop of Arles; Stremonius, Bishop of Clermont; Martial, Bishop of Limoges; Paul, Bishop of Narbonne; Saturninus, Bishop of Toulouse; Gratian, Bishop of Tours, and Dionysius, Bishop of Paris. One of these, it is thought, perhaps Paul, Bishop of Narbonne, whose diocese was on the Spanish border, crossed the Pyrenees and carried into Spain the Liturgy used at Rome in their day.

There are two circumstances that cast discredit on this story, although it is related by Gregory of Tours, the "father of French history." In the first place, the *time* of the sending is in dispute. Many affirm that these men were sent by the Apostles, or about 200 years before the reign of Decius, i. e. about the time Torqua-

¹²Roman Breviary. Fea. St. James, July 25. Mahan's Ch. Hist. p. 307.

¹³*Acta Sanctorum*. Tome iii. for May; Prudentius, about A. D. 400, wrote a poem on this tradition. It is in the *Acta*.

tus and his companions were (as alleged) commissioned to go to Spain. And in the second place, if these Bishops were sent as stated by Gregory, in the year 250, this was not the first planting of the Gospel in Gaul and Spain, for Christianity had been carried to France, and doubtless to Spain also, nearly a century before this, by missionaries from the East, as is shown by that touching story of the "Lyonnese Martyrs," given in the fifth book of Eusebius's Ecclesiastical History. Thus, these two stories, so similar in character, may have had a common origin. At all events, they rest on rather unsatisfactory testimony, and suggest the thought that they are fruits of an amiable effort to fill up a *vacuum* in early Church history. At all events we have not yet discovered the origin of our Liturgy.

4. This Liturgy has been confounded with the Gothic, or the Gothico-Gallican. This has given rise to the notion that it was introduced into Spain by her Gothic or Visigothic invaders in the 5th century. But this confusion is probably due to the fact that the Liturgy was used in Spain during the time of the Gothic dominion there, though not by the Goths themselves, who were Arians, and who brought a Liturgy with them, said to have been composed for them by their great Bishop Ulphilas.

5. In the opinion of some this Liturgy was composed by St. Isidore, Archbishop of Seville, in the early part of the 7th century. This opinion seems to be based on the fact that the fathers of the Fourth Council of Toledo in the year 633 decreed that *one rite* should be used throughout all Spain. Baronius thinks that Isidore, being the Chief Bishop in the Council and also "Doctor egregius," and "Ecclesiæ Catholicæ novissimum decus," was charged with the work of composing a Missal and Breviary for the whole Spanish Church. This was doubtless a mistake. St. Isidore wrote two books entitled "De Divinis Officiis," which are not a Liturgy, but rather a Commentary such as his brother Leander had written on a Liturgy already in existence.¹⁴ Therefore he was not the original author. And hence Pagi, in his Critique on Baronius, denies that Isidore composed a Liturgy, and gives many reasons why he could not have been the author of the one now under consideration. Pagi does not try to settle the vexed question as to authorship, but contents himself with the remark respecting what was afterwards known as the "Mozarabic Liturgy:" "ab Leandro illustrata, ab Isidoro aucta, ab aliis progressu temporis amplificata." (Baronius XI, Pagi XXIX.) The Second Canon of the 4th Council of Toledo, which orders one use throughout Spain, says nothing about Isidore's reputed connection with this Liturgy.¹⁵ It is true, the Liturgy is entitled "Liturgia Mozabica secundum regulam Beati Isidori;" but this, as explained by Cardinal Lorenzana, (Mozarabica Liturgica II. p. 32, Migne,) simply means that St. Isidore regulated, corrected and arranged this Liturgy for general use in Spain.

¹⁴S. Isidorus De Divinis Officiis in Opera II.

¹⁵Labbe, Collectio Conciliorum V. p. 1704. Paris 1671.

6. There are those who think the Liturgy of the Ancient Spanish Church was composed by St. Peter. Pinius takes this ground but supposes that St. Peter may have been "helped" by St. Paul. His authorities for St. Peter's authorship are these:¹⁶

- a.* A letter of Innocent I. asserting that no Churches were founded in Italy, Gaul, Africa, Spain and Sicily, save by Peter or his successors, and that the Liturgy of those Churches was from him. No one, remembering St. Paul's labors in Rome, will be likely to accept these unsupported assertions.
- b.* St. Isidore (*De Div. Off.* chap. xv.) ascribes this Liturgy to St. Peter. But St. Isidore probably copied from others, as he was wont to do; his work on the Divine Offices being largely made up from the writings of his predecessors. In his day it was doubtless the common opinion that St. Peter composed this Liturgy; and he merely repeats this and passes on.
- c.* The authority of the so-called "*Codex Scorialensis*," with which the name of Prudentius is connected, and which is said to give an account of certain celebrated councils held in Spain. The substance of this document, according to Pinius, is the story of Torquatus and his companions, which has already been disposed of.
- d.* A letter of Gregory VII. to Alfonso and Sancho, Kings in Spain, *claiming* that country for the Holy See. All these authorities for St. Peter's authorship of this Liturgy, are unsatisfactory. It is clear we must look further.

7. There is one more theory to be noticed. It is that this Liturgy is identical with the Gallican, or the old National Rite of France. Formerly this was thought to be the case, but some of the more recent writers on Liturgies are convinced to the contrary. The truth is, there has been no such thing as a Gallican Rite for the last nine hundred years. It ceased to be a living Liturgy in the 9th century, when it was suppressed by Charlemagne to make way for the Roman *Ordo*. And so completely did it disappear, that in the 17th century it was not known that any monuments of this Liturgy were extant; and at the present day it exists only in fragments. In 1680, Cardinal Thomasius found and published three Sacramentaries which were supposed to have been used in various parts of Gaul in the early centuries. A fourth Sacramentary of the same character was discovered by Jean Mabillon at Bobbio, in Italy, while on a tour through that country to make purchases for the library of his royal patron, Louis XIV. This Sacramentary was published by Mabillon in 1689, in a work which bears the title of "*Museum Italicum*." To the Rite thus discovered Mabillon gave the name of "Gallican" Liturgy. Several others have, at various times, found fragments of what was supposed to be the Old Liturgy of France. But there is much uncertainty about the matter, and further research is necessary before any sure conclusion can be reached.

But although the Mozarabic Liturgy is not identical with the so-called Gallican, all are agreed that the two have many charac-

¹⁶Jos. Pinius, "*Tractatus Historico-Chronologicus De Liturgiâ Antiquâ Hispanica*."

teristics in common and are "constructed upon the same lines." They are thought to be "sister growths" from one source, but are not derived the one from the other; and certain internal differences are discernible, which need not be considered now." We have had a long hunt for the origin of our Liturgy through a sort of dreamland of legend and conjecture, but have not found what we sought. And yet it was needful to go over that ground in order to show what was *not* its origin and to direct attention to what was no doubt its real beginning. We will now leave this misty region and come out where there is better light and firmer footing. We now connect this Liturgy with an illustrious name that has not been brought forward hitherto: and this name is that of the great Apostle of the Gentiles. But this part of the subject can be best considered under a separate head.

IV. ST. PAUL THE FOUNDER OF THE SPANISH CHURCH AND AUTHOR OF HER LITURGY.

It is almost universally believed that he planted the Church in the Spanish Peninsula. The facilities for a journey thitherward were ample in his day, as ships were constantly passing up and down the Mediterranean to and from Asia Minor and Italy and the coasts of Gaul and Spain. Gaul, with her twelve hundred cities, and Spain, with her three hundred and sixty, according to Gibbon,¹⁷ would prove irresistible attractions to an Apostle who never built upon another man's foundation. In Romans xv: 24, 28, the Apostle declares his purpose to visit Spain. That he fulfilled this purpose is the almost unanimous testimony of the ancient Fathers.

St. Clement of Rome, the disciple of St. Paul (Phil. iv: 3.) in his Epistle to the Corinthians, says that the Apostle went, *ἐπὶ τὸ τέλος τῆς δόσεως*, which expression would include both *Spain* and Britain.

"The Muratorian Fragment," ascribed to Caius, the Presbyter, (about A. D. 170) speaks of the 'profectionem Pauli ab urbe ad *Spaniam*.'

St. Hippolytus (238) says, "Paulus, incipiens ab Jerusalem, pervenit usque ad Illyricum et Italiam et *Hispaniam*, praedicans Evangelium per annos quinque ac triginta." Opera I Appendix p. 31.

St. Athanasius (d. 378), declares that St. Paul, in *Hispanias* ascenderet. Tom III. p. 180.

St. Cyril of Jerusalem (d. 386), testifies "S. Paulum Evangelii praedicationem in *Hispaniam* extendisse." Catechetical Lecture 17.

St. Epiphanius, (d. 403) affirms that St. Paul "in *Hispaniam* profectus est." Adv. Haereses, 27.

St. Chrysostom, (d. 407,) says, "Postquam Paulus fuisset Romae, rursus in *Hispaniam* profectus." And again, "Paulum Hierosolymis in *Hispaniam* currentem." Hom. on St. Matt.

¹⁷See Hammond on Liturgies Eastern and Western.

¹⁸Decline and Fall. Chap. II.

St. Theodoret (d. 458) thinks "cum Paulus autem illinc (i. e. Rome) profectus esset in *Hispaniam*." Ep. to Phillippians.

St. Jerome (d. 419) says St. Paul preached "in Occidentis quoque partibus;" also, "usque ad Hispanias tenderet," and again, "In *Hispaniam* alienigenarum portatus est navibus." Cap. 2. on Isaiah.

St. Gregory the Great, (d. 604) is clear that "S. Paulus nunc *Hispanias* peteret."

For these testimonies see, Natalis Alexander, Tome III. p. 180.

Conybeare and Howson give it as the result of their laborious and thorough investigation of this subject, that the Apostle, after his liberation from imprisonment at Rome, spent "about two years" in Spain, "which would allow him time to establish the germs of Churches among the Jewish proselytes who were to be found in all the great cities, from Tarraco to Gades, along the Spanish coast." ("Life and Epistles of St. Paul," Chap. 27.)

Alexander Leslie makes a sensible remark about the patristic testimony on this point. He says the Fathers made their assertions, because they had the "monumenta" before them, which have not come down to us. Without these proofs it is inconceivable that they would have so written. And we do not believe that St. Paul went to Spain, simply because of his declared purpose to do so, in Romans xv: 24, 28, but because the fact was accepted by ancient writers who had ample means of knowing whereof they affirmed; which means, or "monumenta" have long since been destroyed. (Liturgia Mozarabica, Praefatio, p. 47.) Now it is certain that the Apostle Paul must have ordained a form of worship, and especially an order for the celebration of the Eucharist, to be observed in the churches of his planting.—For what is a church without Sacraments? and what are sacraments without an order of celebrating the same, that is, without a Liturgy? The idea that St. Paul could leave this matter at loose ends, is quite inconsistent with his well-known love of order and unity. He is, par excellence, the Apostle of *order* in the Churches of Christ. Compare his account of the Institution of the Eucharist in I. Cor. xi: 23–26, with I. Cor. iv: 17, xi: 2, xiv: 26 ad fin. II. Thess. ii: 15, I. Tim. ii: 1, and other passages. St. Clement testifies as to the general custom of the Apostles, that among the first things they did in establishing churches was the teaching of the "form of sound words," and the form and manner of performing the sacraments. Gregory of Tours declares expressly that this was done by the Apostolic author of the Churches of Gaul. We find it hard to imagine such a man as St. Paul following any other course. To found a mission, and leave the newly converted members and neophytes to devise their own modes of worship, would not be Pauline. People have been so accustomed to refer such things to the "weak and beggarly elements," and to talk about the "grand simplicity of the Gospel," as if the Acts and the Epistles were no part of the Holy Scriptures, that they are startled at the bare

suggestion that St. Paul could ever have deemed the formation of a Liturgy worthy of his notice. But this prejudice ought to vanish, when it is remembered that *order* in the churches could not be secured without a Liturgy even in primitive times.—Granted then, that he was the Apostolic author of the Church of Spain; he must have been the author also of the primitive and original germ of that which now goes by the name of Mozarabic Liturgy. The two things seem to stand or fall together. The first was almost universally accepted by those who had, no doubt, ample means of knowing whereof they affirmed. May we not, then, regard the other as beyond question? First used, perhaps, in the Church of Ephesus which St. Paul founded, this Liturgy was doubtless carried by him to the "farthest bounds of the West," and left as an inheritance, only less precious than the Gospel itself, to the churches of the Spanish Peninsula. There are several interesting facts to confirm this view:

1. There are "*vestigia*" of an Apostolic or Pauline Liturgy traceable in the Epistles: for example:

"The form of sound words," evidently a Liturgy, or part of a Liturgy. I. Tim. i: 13.

"Psalms and Hymns and Spiritual Songs," Col. iii: 16. Eph. v: 19.

"A Prayer for the Church Militant," or a Litany, I. Tim. ii: 1-2.

"The Breaking of the Bread and Blessing of the Cup," I Cor. xi: 23-25.

"The Eucharistic Giving of Thanks," and the Responsive "Amen," I. Cor. xiv: 16.

"Psalms" are indicated in I. Cor. xiv: 26.

A "Creed" is outlined in I. Cor. xv: 1-8.

A "Posture of worship" is alluded to in I. Cor. xiv: 25.—

And not to speak of other examples, such as "Benedictions" and "Doxologies," the many passages commencing, "It is written," "It is a true saying," "It is a faithful saying," are generally thought to be quotations from a Liturgy. (See I. Cor. ii: 9: xv: 45: Eph. v: 14: I. Tim. i: 15. iii: 1. iv: 9. II. Tim. ii: 11-19. Titus iii: 8.)

2. Again, it is to be borne in mind that the Epistles were not written until special circumstances called them forth. For the first eighteen or twenty years of the Church's History, there was something else that did the work of this part of the Holy Scriptures. This was the Apostolic Liturgy; a Liturgy embodying Apostolic doctrine and instruction, intercessions, prayers and praise. This, and the oral teachings of the Apostles, and accounts of Gospel facts in the possession of different churches (St. Luke, i: 1.) sufficed until special occasions arose for writing the Epistles, such as the rise of error, the approaching death of the Apostles, and the necessity of making provision for the churches of the future, "that they might have these things always in remembrance." For nearly a quarter of a century, the Pauline Liturgy must have done a peculiarly blessed and important work.

3. It is well to recall the fact that there was a certain Divine or Providential *preparation* for the Liturgy. Among those to whom St. Paul carried the Church were doubtless many "Jews and Proselytes," (for the Jews were dispersed over the whole world,) who were somewhat familiar with Christian Liturgic worship. For the "strangers from Rome, and the west"¹⁹ at Jerusalem on the day of Pentecost, must have received instruction in the Holy Eucharist, had witnessed its celebration and perhaps accepted the Sacred Elements at the hands of the Apostles.—Archdeacon Freeman calls them, "Eucharistized Christians,"²⁰ and argues that they must have brought a simple Liturgy with them from Jerusalem, which accounts in part for the Oriental features," in the Hispano-Gothic Liturgies. Doubtless there were some Christians in Spain before St. Paul's coming. And if so, he probably respected their liturgical traditions, so far as seemed expedient, and incorporated them into the Liturgy he established. But that there was any extensive, or general pre-Apostolic preaching of the Gospel in Spain by these Jewish Pentecostal converts, is hardly tenable. For though converted and baptized, they had not learned that the Gentiles were to be their fellow-heirs. Even St. Peter needed a special revelation on this point. It is far more likely that they lived quietly, keeping their faith to themselves, or imparting it only to those of their own nation, and waiting till the Providence of God should send them an Apostle.

4. The belief in St. Paul's authorship is greatly strengthened by two peculiar features of this Liturgy, as pointed out by Freeman. The first token is this: It is "characterized by an almost boundless variability. The Prefaces, Prayers, Benedictions and Homilies are never the same for any two days in the year."²¹ This peculiarity, (shared by the Gallican and English Liturgies, which belong to the same family,) favours the supposition that St. Paul was the author, for, as to him is due the "Scriptural exhibition of Christianity in its fulness, its variety, its cosmopolitan adaptation, so here we have a *liturgical* exhibition of the same great system of verities, presenting the same characteristics of richness, varied method, and homiletic teaching." If any one desires a "*realizing sense*" of this "variableness," let him read the 2400 quarto pages of Migne's edition of the Mozarabic Missal and Breviary.

The other token of the Apostle's hand is seen in the fact that while the "rubrics of all other Churches, Jewish or Christian, Eastern or Western, orthodox or otherwise, from Rome to Mala-

¹⁹See Church Eclectic for June, 1878.

²⁰Principles of Divine Service. Vol. II., Chap. III., Sec. I.

²¹Hammond, Liturgies, Eastern and Western, Introduction, LXIII. Neale, Primitive Liturgies) suggests that the so-called "*Clementine Liturgy*, was that given by St. Paul to the Churches of his foundation." Freeman thinks it was "never used in any Church;" but Hammond gives, as the fruit of the latest investigations, his opinion that it "represents fairly the pre-Constantinian Liturgy of about the middle of the 3d Century."

²²Not strictly accurate. See the Mozarabic Liturgy.

bar, are in the *indicative*; 'the Priest *doth* so and so;' in the Mozarabic, (and Gallican and English,) the *imperative* mood is used throughout: '*let* the Priest do so and so.' This rubrical peculiarity corresponds with St. Paul's imperative method in giving directions, as "*Let* all things be done," "*Let* the prophets," "*Let* every one," &c. This suggests to Freeman, that, "over and above the original communication made to the Twelve, whether at the Last Supper, or in the Forty Days, or at Pentecost, there was an *independent fount of liturgical knowledge and rule*, which sprung up in the bosom of the post-Pentecostal Church; and this fount was that special revelation, (II. Cor. xii:) which the Apostle Paul "*received of the Lord.*"²⁸ (I. Cor. xi: 23.) It is not, of course, claimed that St. Paul framed this Liturgy as it is to-day, but only that its *origin* was from him.—How it grew to its present formidable proportions, we have not the means to determine. Many Spanish Councils doubtless, many saints and martyrs, princes and archbishops, were instrumental in its development. To Isidore of Seville, par eminence, to Leander and Fulgentius, his brothers, to Eugenius the Hymnologist, to Ildefonso and Julianus, Bishops of Toledo, and in more recent times, Ximenes and Lorenzana, is due very much of the honor of having revised, enriched and enlarged this wonderful old Liturgic composition. In the course of its eventful career, it has borrowed somewhat from the Roman Liturgy, and these borrowings must be returned. Its history is the history of Christianity in Spain; and as our sketch would be incomplete otherwise, we will now turn to the story of its fortunes through "many generations."

V. HISTORICAL SKETCH OF THE SPANISH CHURCH AND LITURGY TO THE TIME OF CARDINAL XIMENES.

The early Spanish Church was worthy of her Apostolic origin. From the very first she began to shine with the glories of martyrdom. As in the case of Britain, her first martyrs were soldiers. Two standard-bearers of the Roman army in Spain, Emeterius and Celedonius by name, sealed their faith with their blood in the reign of Nero. Torquatus and his companions wore the martyr's crown, if the traditions are true, about the same time. It was doubtless the same here as in other lands, during all those ages of persecution. This Church flourished through suffering, and added many to the "noble army of martyrs." But the records are scanty, and, for the most part, legendary, for a century or two.

In the year 258-9, St. Lawrence, St. Fructuosus, Bishop of Tarragona, with his two deacons, Augurius and Eulogius, and many others, suffered in the persecution under Valerian and Gallienus. St. Fructuosus is said to have gone to the stake with this expression on his lips: "*Ecclesiam Catholicam in orationibus in mente me habere necesse est.*" (Moz. Lit. I. 67.) Leslie thinks

²⁸Principles of Divine Service. II. Chap. iii.

the dying martyr was quoting this from the Liturgy. Shortly before this, we find St. Cyprian befriending the Spanish Church in the third Council of Carthage, by formally pronouncing that Martialis and Basilides, Bishops of Leon and Astorga, who had lapsed in the Decian persecution, were unworthy to hold their Sees and exhorting the Spaniards to adhere to their rightful prelates. Felix and Sabinus, against the decree of Stephen, Bishop of Rome. This was one of those famous cases where Cyprian acted as Bishop "*in solidum.*" (Milman's Latin Christianity. Bk. I. c. 1. Robertson. VI. c. 1. Barrow on Pope's Supremacy, Sup. VI) Fifty years after was held the first Spanish Council of Illiberis, or Elvira, with its nineteen Bishops, who enacted a famous canon against a married clergy.

The Diocletian persecution now swept over the Church, and two Christian maidens, St. Eulalia of Madrid, and St. Leocadia of Toledo, with many others, perished for the testimony of Jesus.

All these faithful martyrs are honored by affecting and beautiful commemoration services in the Mozarabic Liturgy. As a token of the strength and importance of the Spanish Church, and also of its orthodoxy, we note that it was honored in 325 by the appointment of Hosius, Bishop of Cordova, as President of the Council of Nice. And Döllinger informs us, (History of the Church, Period III. c. 1.) that the "ancient government of this Church was by three Metropolitans and twenty-nine Bishops.

Towards the end of the fourth century, the dark cloud of heresy overspread the Church of Spain, and the first example is met with, of the infliction of torture and death for religious error. The heresy was that of the Priscillianists, not to be confounded with the followers of Priscilla, who was one of the female Montanists of the second century. Priscillianus, or Priscillian, was a Spaniard, and became Bishop of Avila, in Castile. His doctrines, which are said to have been partly derived from a woman of rank, named Agape, and from an Egyptian who had travelled into Spain, are described as a kind of mixture of Gnosticism, Arianism, and Sabellianism. They seemed very attractive, and many noble females adopted them, and the errors spread throughout Gaul and Spain. Priscillian was condemned in the Council of Saragossa in the year 380, but by means of bribes to those in power, he was restored to his bishopric. The orthodox party appealed to Maximus, the Emperor, and notwithstanding the earnest protests of St. Martin of Tours, and others, Priscillian and several Bishops, and some of his female converts or patrons, were first put to the rack and then executed, in the year 385. It is said the Emperor was influenced by a desire or determination to become possessed of Priscillian's wealth. At all events, the execution was regarded with general horror alike by Christians and by Pagans; but sixty years afterwards, it was approved by Leo the Great. The last heard of the heresy in Spain, was at the Council of Braga, in 561. (Robertson, Bk. II. c. v.: III. c. iv. Mosheim, Cent. iv. Part ii. c. v., and notes.) The Mozarabic Liturgy makes two references to this old heresy. The Spanish

Church avoided fasting and the celebration of vigils at the time of the Advent, "ob impietatem Priscillianistarum," who denying that God was made man, took great pains, at this particular time, to have frequent fasts, and go about barefooted. (Moz. Lit. I. 14.) And since the Priscillianists ascribed the creation of the human body and all flesh to evil angels, therefore the *Illatio*, or Preface for the First Sunday after the Epiphany, has this expression: "Tuis illis gloriosis manibus lutum tractas." (Moz. Lit. p. 224.)

The heresy of the Priscillianists brought St. Augustine into connection with the Spanish Church. Paul Orosius, an impulsive and zealous young priest of Tarragona, was sent over to Africa in the early part of the fifth century, to consult St. Augustine and invoke his assistance in uprooting this and other errors. Orosius had the most unbounded admiration for St. Augustine, and completely won the heart of this great Bishop, who at once entered warmly into the question, and wrote a tract or letter against the heretics. (*Epistola*, 166.) In this he says that the opinions of the Priscillianists had done "as much harm to the souls of the Spaniards, as the swords of the barbarians had done to their bodies." Pelagianism also troubled the Church about the same time; and against the heresy, Augustine and Orosius fought side by side. After fighting together, they next sought to console the Church under the ravages of the Goths and Vandals. To this end, Augustine wrote his "City of God," and Orosius, his "History against the Pagans." Both works, however different in merit, had one and the same purpose. The pagans charged that Christianity was the cause of the evils under which the world was then groaning. The "*Civitas Dei*," and the "*Historia adversus Paganos*" were written to refute that charge. (Mosheim, Bk. II. Cent. V.) About the year 470, the Visigoths and other nations who were partly pagans, partly Arians, overran nearly all Spain, and held the country until driven out by the Moors in 711. Arianism flourished there under the Visigothic Kings, side by side with the Catholic Faith, for 100 years. The last Gothic Arian prince was Leovigild, who died in 586. His son Recared, was converted to the orthodox belief, and through his influence, backed by Gregory the Great, the Council of Toledo was assembled with 70 Bishops in 589. This Council, by formal decree, declared Spain was no longer Arian, but fully restored to the Catholic Faith. At the same time, the "*filioque*" was inserted in the Constantinopolitan Symbol at the instance of King Recared, who, being just converted from Arianism, and having the untempered zeal of a new convert, and lacking in wisdom, sought, in this way, to pay special honor to the Son of God.

It has been said that the old Catholic Liturgy became Arianized during the Gothic rule in Spain. But this is improbable, for Liturgies do not easily change, and in this case, the two religions remained distinct and hostile to one another. There was no intermingling of parties or of faith, and there is little or nothing to show that elements of this great heresy found their way into what was afterwards known as the Mozarabic Liturgy. The Popes

never alleged its Arianism as a reason for its suppression; nor does St. Isidore, who wrote on this Liturgy in the 7th century, charge it with being corrupted by the tenets of Arius.

It did not come off so well, however, with respect to another kind of heresy which arose some centuries later. This was the error of the "Adoptionists," to wit: that the Lord Jesus is not the *real*, but the *adopted* Son of God. This false notion had vexed the Church in other lands long before. But it first appeared in Spain in the year 783 and it was probably advocated then to conciliate the Mahometans. A Frenchman, named Felix, who was Bishop of Urgel in Catalonia, and Elipandus, Archbishop of Toledo, were the chief promoters of this heresy. It spread and had many followers. Alcuin was called in from England to assist in the extirpation of it; and it was unanimously condemned by the Council of Ratisbon in Germany, in 792; by that of Frankfort under the presidency of Charlemagne, in 794; by the Council of Friuli in 796; and by one held at Rome in the same year; and finally, by the Council of Aix-la-Chapelle, in 799. It is said that Felix and Elipandus corrupted the Mozarabic Liturgy with this heresy, and for a long time this was a stigma upon it. Felix is even charged with having bribed the librarian of Charlemagne to substitute *adoptatur* for *adoratur*, in the Gallican Codex of St. Hilary in France, in order to spread the false opinion in that country. Whether this be so or not, the copy of the Liturgy used in the Metropolitan Church of Toledo, was so corrupted, and perhaps two or three other copies elsewhere. But the heresy was extirpated and the Liturgy purged of error. Elipandus died; Felix was recalled from Spain by Charlemagne, and not allowed to go back. After several retractations and relapses, he died in his errors in 818. The Archbishop of Lyons, the Bishop of Narbonne and several others, went into those parts of Spain where this heresy had spread, and brought back its followers to the true faith. Pope John X., in the year 918, and Alexander II., in the Council of Mantua in 1064, formally approved the Mozarabic Liturgy and pronounced it free from error.²⁴ (Robertson, IV., c. vii: Leslie, Praef. Moz. Lit., p. 41-46; Mosheim, Cent. VIII., c. v: Milman, V. c. i.) The Moorish dominion lasted over 700 years. Many and fierce were the persecutions of the Christians when the fanaticism or the jealousy of their enemies was aroused. From 850 to 960, the Spanish Church suffered severely from this cause. Sacred buildings were given to the flame, many of the Bishops and other clergy were put to death, and the holy books of the Church were destroyed. Eulogius, Archbishop-elect of Cordova, was one of the more distinguished martyrs of this period. But the Saracens of Spain, were, as a general thing, far less ferocious than those in other countries. They cultivated learning to a high degree, and became famous for their knowledge of the arts and sciences. These pursuits tamed, humanized and refined them. And for the most part their Christian subjects

²⁴That is, free from the error of the Adoptionists.

were allowed to live quietly according to their own laws and institutions. Under certain restrictions, the exercise of their religion was permitted them, after the storm of persecution just noticed, had died away; and throughout the centuries of their occupation of Spain, the Church of Christ and the Mosque of Mahomet existed side by side. But the expulsion of the Moors was the aim of the Christian princes age after age, and to this they were sometimes incited by the Roman Pontiffs. At last their efforts were successful, and in 1492, under Ferdinand and Isabella, the last Moorish fortress surrendered, the heathen invaders were expelled and Mahometanism came to an end in Spain.

But long before this time, the Spanish, or Mozarabic Church, as we may now call it, had measured swords with another foe. This was the spiritual ambition of the Bishops of Rome, seeking to subdue all things unto itself. Efforts had been made at a very early day by the Italian Popes to induce Spain to follow the example of France,²⁵ and replace its Liturgy by the Roman. But for many years these efforts were ineffectual. There were several reasons for this. One was the close connection of Church and State in Spain. From the time of Recared, the kings had been crowned by the Bishops; and the latter had maintained an important part in the administration of justice, the collection of taxes, and other secular affairs. Thus the Church became nationalized and autonomous, and less and less dependent upon Rome. Appeals to Rome were forbidden and the Church insisted on managing its own concerns in its own way. Thus it maintained its freedom and was content to be governed by the ecclesiastical authority of its own Primate, the Archbishop of Toledo. (Robertson, IV., c. 3.)

This national spirit was seen in the strong attachment of the people to their Liturgy. Until near the end of the 11th century it kept its place in the churches of Spain. Its final expulsion or abolition was due to the famous Hildebrand, Gregory VII., (1073-1085,) and the submission of the Spanish Church was always regarded by him as one of the greatest triumphs of his pontificate, just as the other Gregory, 500 years earlier, had looked upon the conversion of Arian Spain, as the most glorious event of his day. There were several circumstances that assisted Hildebrand's schemes. In the first place, the Spanish kings decreed to ally themselves more closely with the rest of Christendom as a means of strength against their Moorish invaders. In the next place, many Frenchmen had been sent into Spain, and now held ecclesiastical dignities. These Gallican prelates were naturally favourable to the Papal plans, for the Church of France had long since succumbed, and the independence of her Spanish neighbour was a standing reproach to her. Besides these circumstances which made for Hildebrand, there was a *woman's* influence which was, to say the least, quite as powerful an element as any in the

²⁵The Gallican Liturgy was suppressed by Charlemagne at the request of the Pope, in 787.

abolition of the Mozarabic Rite, and the substitution of the Roman in the Church of Spain.

Papal Rome was ever unfriendly to National Liturgies and National Churches. To suppress or destroy the first and rob the second of their independence, were schemes dear to the heart of the Popes. They were especially congenial to such a man as Gregory VII., who devoutly believed in the divine right of the Papacy and had the nerve and the will to carry out his convictions. Moreover, he was judicious and wise in his choice of methods. He knew the times, and the men with whom he had to deal, and he demeaned himself accordingly. As the story of his dealings with the Spanish Church is an important part of the history of the Mozarabic Liturgy, we will tell it with some fulness. It shows how things were done 800 years ago.

Gregory first sent envoys or letters to Alfonso, King of Castile, and Sancho, King of Arragon, exhorting them to recognize the Roman Church as their mother and to receive the Roman Liturgy for the sake of being at unity with the rest of Christendom.²⁶ He knew that this unity was just what they desired as a means of strength against the Moors. King Sancho first complied and ordered the suppression of the Mozarabic Rite in favour of the Roman in the Churches of Arragon and Navarre. Six years later, in 1080, Alfonso followed his example and silenced the old services in his kingdom, so far as he could. But the strong national spirit of the Castilian nobles and people objected to this innovation, and after much dispute, it was agreed to decide the question by the sword. Accordingly two champions were chosen, who were to contend in single combat, the one for the Roman Liturgy, the other for the Mozarabic. To the great delight of the people, the Mozarabic champion was victorious, and according to the agreement, this ought to have been the end of the matter. But there was a woman in the case. Alfonso's queen, Constantia, who had been brought up in France, where the Roman Rite had been in use for 200 years, persuaded her husband to order that the decision should be made *by fire*. Accordingly, the two Liturgies were thrown upon a blazing pile. The Mozarabic book at once leaped out unhurt, while the Roman was consumed. But, notwithstanding this second defeat of the Gregorian cause, Queen Constantia made up her mind to have her own way, and she induced Alfonso to exercise his kingly power and abolish the national Liturgy, and establish the Roman, to the great regret of the people, who are said to have consoled themselves with the proverb: "*Quo volunt reges, vadunt leges.*" Their Liturgy was thus put down by force; but if it be true that the Mozarabic Liturgy is to be revived in Mexico, and, as some think, in Spain too, another proverb may yet come true, with respect to this Rite, to wit: "*Victi victoribus leges dederunt.*"

²⁶ . . . "ut filios charissimos vos adhortor et moneo, ut bonae soboles, etsi per diuturnas scissurat, demum tamen ut matrem revera vestram Romanam Ecclesiam recognoscatis Romanae Ecclesiae ordinem et officium recipiatis, non Toletano, vel cujuslibet aliae, sed istius, quae a Petro et Paulo supra firmam petram per Christum fundata est."—Baronius XVII. anno 1074.

Gregory was, of course, immensely pleased and wrote a complimentary letter to Alfonso, of which the following is an extract, as quoted by Van Espen: "Noverit tua excellentissima, illud admodum nobis, imo clementiæ divinæ placere, quod in Ecclesiis Regni tui, matris omnium S. Romanæ Ecclesia Ordinem recepi, et ex antiquo more celebrare feceris." (De Celebratione Missarum. Cap, I. Sec. 18.)

Thus, then, the foreign Rite was received, and in due time, established throughout Spain, with the sole exception of the city of Toledo, where the Mozarabic Liturgy was allowed to be used as a special favour in six churches, to wit: St. Mark, St. Luke, St. Justa, St. Eulalia, St. Torquatus and St. Sebastian. But as time wore on it was superceded even in these churches, and confined solely to one of the chapels of the Cathedral. And lest a Rite of such venerable antiquity should perish altogether, Cardinal Ximenes, Archbishop of Toledo, in the year 1500, expended 50,000 ducats upon an impression of the Mozarabic Liturgy and Breviary, and established a College of thirteen priests to perform this service every day in the Chapel of Corpus Christi, in his Cathedral at Toledo, where it still continues to be used.²⁷

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THE SACRIFICIAL ASPECT OF THE HOLY EUCHARIST.

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[Continued.]

NEXT, let us consider the meaning of the following words, *εἰς τὴν ἐμὴν ἀνάμνησιν*, "for the memorial of Me," again in the light that may be thrown upon them by the Greek of the Old Testament.

The word *ἀνάμνησις*, "memorial," occurs but four times in the Greek of the Old Testament, but these four times are quite sufficient to settle distinctly its exact signification.

It occurs first in Lev. xxiv: 7, where it is used of the shew-bread, *ἔσονται οἱ ἄρτοι εἰς ἀνάμνησιν προκείμενοι τῷ κυρίῳ*, "the loaves shall be for a memorial lying before the Lord." This passage decides at once that *εἰς ἀνάμνησιν* does not mean a subjective remembrance, but an objective memorial, the object here being expressed, viz., God: the twelve loaves lying perpetually in the Holy Place are to be a perpetual memorial of the twelve tribes before God. This idea is further expressed in the Hebrew name of the shew-bread; it is "bread of the face," as explained in Ex. xxv: 30, "bread of the face *before My face* continually." That

²⁷Labbe Collectio Conciliorum IX., 1198. Barrett's Life of Cardinal Ximenes, p. 373.

this objective sense is the only one that ἀνάμνησις, *anamnesis*, at least as used in the LXX., admits of, is further shewn by the Hebrew word, of which ἀνάμνησις, *anamnesis*, is the translation. This word, *azkarah*, is derived from the Hiphil conjugation of the verb *zakar*, which means in Kal, 'to remember,' and in Hiphil, 'to cause another person to remember;' so that *azkarah*, and consequently *anamnesis*, can only mean something which causes another person to remember.

This is further shewn by the second passage in which ἀνάμνησις, *anamnesis*, occurs, Num. x: 10; here we read, "it shall be to you a memorial before God:" with which compare verse 9, above, "ye shall *be remembered* before the Lord your God." This passage again fixes the objective sense of *anamnesis*, the object of the memorial being again expressed, it is a memorial *before God*. The other two passages where *anamnesis*, occurs, merely confirm what has been already substantiated as to the meaning of the word. It occurs in the titles of Psalms xxxviii and lxi, where the Hebrew word, 'to make remember,' is translated by εἰς ἀνάμνησιν, "for a memorial."

Can there be any reasonable doubt, that when our Lord used the words εἰς τὴν ἀνάμνησιν, "for My memorial" (or the corresponding Aramaic words, for this makes no difference to the argument,) He used them with an allusion to the Old Testament sense of the words; and that He must have meant, at least primarily, if not exclusively, "for a memorial of Me before God the Father?"

The context following τοῦτο ποιεῖτε, "this do," is then of a sacrificial character: and we have already seen that the preceding context is in like manner sacrificial; does not this point almost irresistibly to the conclusion that ποιεῖτε, "do," itself must have, at least primarily, its sacrificial sense also, and that by τοῦτο ποιεῖτε εἰς τὴν ἀνάμνησιν, "this do for My memorial," our Lord would say, "offer this sacrifice (and mark, it is the present tense, be ever offering this sacrifice) for a memorial of Me before the Father?"

As in the twelve loaves of shew-bread the twelve tribes were perpetually presented before God, εἰς ἀνάμνησιν, "for a memorial;" so the members of Christ's Church, in Him, were to be perpetually presented before the Father as often as they pleaded His Sacrifice before God, "for a memorial."

We have thus seen that not one doubtful word only, as is sometimes thought, but the language generally, the whole atmosphere, as it were, of the Institution of the Eucharist, is undoubtedly of a sacrificial character.

One word more, before leaving the question of the Institution. It has been thought by some, that S. John xvii. contains the very thanks which our Lord gave when He had taken the bread.¹ The early Liturgies agree that at the Institution He "lifted up His eyes to heaven," S. John xvii: 1. And, possibly, we may see here our Lord's formal consecration to priesthood; a conse-

¹See "Words of Peace," vi., in the "Church Times," Feb. 15, 1878.

cration not improbably alluded to in the words, "I am consecrating Myself," S. John xvii: 19.² If this be so, our Lord's consecration would then be parallel to the consecration of the Aaronic priesthood, who were consecrated to their office by having portions of the sacrifice laid upon their hands, see Lev. viii: 26, 27; the technical expression, in Hebrew, for consecration to the priesthood being "filling the hands," see Exod. xxix: 9, 29; Num. iii: 3; 1 Kings xiii: 33; 2 Chron. xiii: 9; Ezek. xliii: 26.³ It is noticeable that the early Liturgies lay special stress upon our Lord taking the bread *into His hands*. This, again, would point to the Eucharist as being a sacrifice.

The next passage I refer to is that in S. Paul's first Epistle to the Corinthians, where he parallels the "table of the Lord," of which Christians partake when they eat and drink the Body and Blood of Christ, with "the table of devils," of which heathens partook when they ate of the sacrifices offered upon it, 1 Cor. x: 15: "I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the Blood of Christ? The bread which we break, is it not the communion of the Body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread. Behold Israel after the flesh: are not they which eat the *sacrifices* partakers of the *altar*? What say I then? that the idol is anything, or that which is offered in sacrifice to idols is anything? But I say, that the things which the Gentiles *sacrifice*, they *sacrifice to devils*, and *not to God*: and I would not that ye should *have fellowship with devils*.⁴ Ye cannot drink of the cup of the Lord, and the cup of devils: ye cannot be partakers of *the Lord's table*, and of *the table of devils*."

I do not think that the bearing of this passage upon the question of the Eucharistic sacrifice is generally appreciated as it deserves to be. To my own mind, this passage, even if it stood alone, would afford evidence perfectly irresistible that the Christians of S. Paul's day commonly regarded the Holy Eucharist as a sacrifice, and that at which it is administered as an altar. What is S. Paul's argument? It is simply this; that as the Jews by eating of their sacrifices were partakers of the Jewish altar, and had fellowship with Jehovah thereby, as heathens by eating of their sacrifices were partakers of the heathen altar, and had fellowship thereby with the devils to whom in reality the sacrifices were offered, so Christians by eating of the Bread and drinking of the Cup, which were the communion of the Body and Blood of Christ, were partakers of the Lord's table, and thereby had fellowship with Him. The conclusion is, that they must choose

²In the Septuagint the word ἀγιάζω is closely connected with the consecration to the priestly office, see Exod. xxviii: 41, xxix: 1, 33, xxx: 30; Lev. viii: 30.

³In the Armenian Liturgy, the newly-ordained has the consecrated host placed upon the palm of his hand. See Hammond's Liturgies, p. 165.

⁴Note here an incidental confirmation of our previous definition of sacrifice, that it is a gift presented to a person for the purpose of having communion with that person. Here S. Paul says that the *sacrificing* to devils involves *fellowship* with devils.

with whom they will have communion, for they cannot at the same time have communion both with devils and with God. But, unless there is a Christian altar and a Christian sacrifice, the whole argument falls to pieces: it is necessary to the argument that altar should be opposed to altar, sacrifice to sacrifice; the Christian altar to the altar of Jews and heathens, the Christian sacrifice to the Jewish and heathen sacrifices; the fellowship with God in the Christian sacrifice, to the fellowship with devils in the heathen sacrifices. And as by "the table of devils," S. Paul undoubtedly means the heathen *altar*; so, it is no less clear, that by "the table of the Lord" he must mean the Christian *altar*. To make this clearer still, if that be possible, it is only necessary to remember how completely to a Jewish ear 'table,' in such a connection, would have been *synonymous* with 'altar.' It is so used in the Old Testament. That part of the sacrifice which was burnt upon the altar was called the 'food' or 'bread' of God,⁵ (see Lev. iii: 11, 16; xxi: 6, 8, 17; Num. xxviii: 2); and so, naturally, that upon which it was offered was spoken of as the 'table' of God. Such is the language of the Prophet Malachi, i: 7, "Ye offer polluted *bread* upon Mine *altar*; and ye say, Wherein have we polluted Thee? In that ye say, The *table* of the Lord is contemptible. And if ye offer the lame and sick, is it not evil? and if ye offer the lame and sick, is it not evil?" It is clear that by "polluted bread," is here meant unworthy, blemished sacrifices; and it is, of course, equally clear, that by "the table of the Lord" is meant "altar of the Lord." The same is shewn by the following verses of the same chapter, vv: 12-14, "But ye have profaned it in that ye say, The *table* of the Lord is polluted; and the fruit thereof, even His meat is contemptible; . . . and ye brought that which was torn, and the lame and the sick; thus ye brought an *offering*; . . . but cursed be the deceiver, which hath in his flock, and voweth, and *sacrificeth* unto the Lord a corrupt thing." Here, again, it is obvious that 'table' stands for 'altar.' The same usage of the word 'table' as synonymous with 'altar,' is seen in the following passages of the Prophet Ezekiel, xxxix: 17-20: "And, thou son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, assemble yourselves and come; gather yourselves on every side to My *sacrifice*, that I do *sacrifice* for you, even a great sacrifice upon the mountains of Israel, that *ye may eat flesh and drink blood*. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of My *sacrifice* which I have *sacrificed* for you. Thus shall ye be filled at My *table* with horses and chariots, with mighty men, and with all men of war, saith the Lord."

Chap. xl: 39-43: "And in the porch of the gate were two *tables*

⁵When, in S. John vi: 33, our Lord calls Himself "the bread of God," may there not have been an allusion to this Old Testament expression, and must not the words have had a sacrificial sound in the ears of His hearers.

on this side, and two *tables* on that side, to slay thereon the burnt-offering, and the sin-offering, and the trespass-offering. And at the side without, as one goeth up to the entry of the north gate, were two *tables*; and on the other side, which was at the porch of the gate, were two *tables*. Four *tables* were on this side, and four *tables* on that side, by the side of the gate; eight *tables*, whereupon they slew their sacrifices. And the four *tables* were of hewn stone *for the burnt-offering*, of a cubit and a half long, and a cubit and a half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt-offering and the sacrifice. And within were hooks, an hand broad, fastened round about; and upon the *tables* was the flesh of *the offering*."

Ezek. xli: 22: "The *altar* of wood was three cubits high, and the length thereof two cubits: and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, *This is the table* that is before the Lord."

Ezek. xlv: 15, 16: "But the priests, the Levites, the sons of Zadok, that kept the charge of My sanctuary when the children of Israel went astray from Me, they shall come near unto Me to minister unto Me, and they shall stand before Me *to offer* unto Me the fat and blood, saith the Lord: they shall enter into My sanctuary, and they shall come near to *My table*, to minister unto Me, and they shall keep My charge."

I have quoted these passages at some length, because I wished to show how common among the Jews was the use of the word 'table' as a synonym for 'altar.' This usage of the Jews, which, of course, serves to illustrate the passage in the Epistle to the Corinthians above referred to, passed into the Christian Church; so that among ancient Christian writers, and in the early Liturgies, *πράτεια*, 'table,' is used as entirely synonymous with *θυσιαστήριον*, 'altar.' I need hardly point out how more than futile it is, in the face of this fact, to attempt to draw any argument against the sacrificial character of the Eucharist, from the use of the word 'table' in connection with it.

Our first question may now be answered in the affirmative. The analogy of all religious worship, the special relation of the Christian to the Jewish dispensation, set forth in the pages both of the Old and New Testament, the language and teaching of the Christian Church of all ages, and in particular the language and teaching of the New Testament itself read in the light of the Old, all tend to shew that the worship of the Christian Church is of a sacrificial character, and that the Christian sacrifice is the Holy Eucharist.

Other⁶ passages of the New Testament, bearing upon the sub-

⁶I do not think it well to press it as an argument in the text, but I am myself convinced that I Tim. ii: 1, ought to be translated, "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and *eucharists* be *offered* on behalf of all men." *Εὐχαριστία* had no doubt, in S. Paul's time, become the recognized name for the Holy Communion. And while Christians might well pray, and plead their Lord's death on behalf of all men, it is difficult to see how they could thank God for *all* men, e. g., for Judas and for Nero. Besides which, to give thanks "on behalf of," *ὑπὲρ*, is rather an awkward expression. I believe this to be one of S.

ject, such as, "Christ our Passover is sacrificed for us," 1 Cor. v: 7; the Epistle to the Hebrews, and the words, "We have an altar," &c., will be more fitly considered in the second part of this Essay, which will treat of the relation of the sacrifice of the Eucharist to the Sacrifice upon the Cross. And to this I now come.

[*To be Continued.*]

From the Church Quarterly Review.

HEROINES OF CHARITY.

1. *Terra Incognita.* By JOHN NICHOLAS MURPHY. (London, 1873.)
2. *Mary Aikenhead: Her Life, her Work, and her Friends.* By S. A. (Dublin, 1879.)
3. *Anna, Countess zu Stolberg Wernigerode.* From the German of ARNOLD WELLMER. (London, 1873.)
4. *Sister Dora.* By MARGARET LONSDALE. (London, 1880.)

[*Concluded.*]

NOR can we pass by, in our rôle of devoted workers, one of the deaconesses of Germany, who was a true heroine of charity, whose life has been written, a little sentimentally, in German, by Arnold Wellmer, and translated by a person who only gives the initials D. M. P. Countess Anna zu Stolberg Wernigerode belonged to a family in whom zealous piety seems to have been hereditary. A crusading poet was among their ancestry, and some of the fine hymns of Lutheranism were by another member of the family. That Count Friedrich Stolberg, who was noted for his staunch maintenance of the truth during the deadness of religion at the beginning of the century, and who was the first patron of Dr. Wolfe, had been received into the Roman Catholic Church in 1800, though he continued ardently attached to Luther's Bible, and even distributed it among his people.

Anna was born in 1819, the eighth of the numerous children of Count Anton Stolberg, who, after fighting gallantly in the German wars against Napoleon, had settled down to lead a beneficent life on his estate of Paterswaldau in Prussia. The children were brought up with great simplicity, wearing linen frocks spun in a loom in the village, and playing much in the open air; but they were carefully instructed, and their father paid much attention to their religious training. He was a friend of Pastor Fliedner, and the whole family took a warm interest in the establishment of the

Paul's allusions to a Liturgical form. He probably had in his mind words which occur in the Liturgy of S. Mark: ἵνα καὶ ἡμεῖς ἐν τῇ χαριστικῇ αἰ τοῦ ἡρεμον καὶ ἰσχυρίον βιδὸν διαζώμεν, ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι. (Neale's Primitive Liturgies, p. 18.) These are the very words S. Paul uses. Of course, the Liturgy may have adopted them from S. Paul; but it is equally probable that S. Paul may have quoted them from the Liturgy. The whole context, if carefully examined, will be found, I think, to favour the view that by εὐχαριστίας S. Paul meant "eucharists."

hospital at Kaiserswerth in 1836. No doubt Anna, then in her seventeenth year, must have received a strong impression in her visits to the growing institution.

On the accession of Friedrich Wilhelm IV. the Count received an appointment in the household, and afterwards became one of the Cabinet. There was at that time (1842) a religious atmosphere at Berlin, which produced a strong effect on the young ladies of the Stolberg family. Pastor Gossner, noted both for his power in prayer and preaching, so worked on the ladies at Berlin that the first institutions for training nurses were commenced, besides an infants' school and home mission, and three foreign missions. Germany was, in truth, partaking of that same awakening which was felt in England and France. The visit of Mrs. Fry was likewise a great epoch in the life of Anna Stolberg. As her translator says, "the picture of the powerfully practical Quakeress never vanished from her mind." At the same time, Fliedner had been invited to Berlin by the King, there to found another Deaconess Mother House after the pattern of Kaiserswerth. The name of Bethany was given to it; it was built by the royal architect at the King's expense, and Fliedner was invited to spend the half of each year there; but this he declined, thinking divided service certain to be inefficient.

The first stone was laid by the King in 1844; and shortly after followed the death of Marianne, one of the Stolberg sisters. Two more shortly after died, one was already married, and three, Bertha, Anna, and Charlotte, remained at home. Their great interest at this time was the foundation of a small deaconess-home at their father's expense on his property, to be named after their sister Marianne; and their means being hardly adequate, the three sisters and their mother worked a large carpet, which was sold for a considerable sum, and they afterwards made up all the linen for the establishment, where they did much of the nursing when at home. Countess Charlotte began her training as a deaconess at the Berlin Bethany, but marriage came in her way and carried her off. Bertha and Anna both longed to devote themselves; but as one was needed to take care of the parents, now advancing in years, Bertha stayed at home, while Anna, on June 3, 1853, then in her twenty-fourth year, was presented by her parents to Marianne von Rantzau, the Mother of the Bethany at Berlin, as a probationer. The simplicity and frugality of the Stolberg family are proved by the fact that Anna never had a watch till her father gave her one on this entrance day, that she might be able to be as punctual as was required of the deaconesses.

The probationers all slept in one large room, in compartments divided by curtains, each containing a deal bedstead, a chair and a table. The bell called them to rise at half-past five, and breakfast and prayers were over, and the day-nurses had relieved the night ones, long before the outer world had left its bed. The probationer had first to work in the children's wards, then in those of the adult women; and the ladies of whatever rank shared without distinction in every kind of task. Anna was already used to

such tasks, and was very happy in her work; but she was called, in the course of the year, to the death-bed of her father, the good Count Anton, who died on February 11, 1854. On her return, she found that her zeal and efficiency had led to the determination to make her a full deaconess at once, without waiting for the three years usually required. Her thanksgiving is beautiful, "Oh may all my life be a thankoffering for such mercy! God has called me to the dear service. He will give me grace for it. Behold the handmaid of the Lord, be it unto me according to Thy word."

She was now promoted to share a room with another sister, with room for a chest of drawers, and over it a bookcase, and the likenesses of her parents, sisters, and home, and over the bed was a crucifix. The Mother, Fräulein von Rantzau, had been a complete invalid for some years, and died in the January of 1855. Anna von Stolberg was, in spite of her youth, immediately elected into her place. Whether her rank had anything to do with the choice does not appear; at any rate, she thoroughly merited it, not only by the devotion of her work, but by her power of organization. This was, indeed, called forth, for in the thirteen years of her reign, the branches connected with Bethany increased from two to twenty-four, the deaconesses from fifty to three times that number, and the sick in her charge were generally three hundred at a time, while the establishment possessed large gardens, and a farm and dairy for its supply. She never failed to be present at any serious operation, and, with two assistant sisters, undertook all the help and dressing. She is said never to have lost patience, except when some young surgeon insisted on making a study of some "interesting case," regardless of the suffering he was causing. The leisure moments of the nursing sisters were spent in knitting and working for the poor, and at Christmas there was a grand distribution to the poor children near at hand. The next day they all came to show themselves in their new clothes, and were regaled with cake and coffee. There was a bright playfulness and motherliness about her which made Bethany a home to all the inmates.

On the outbreak of the Schleswig-Holstein war, the order of S. John, to which sister Anna's brother, Count Eberhard, belonged, called on Bethany for help, and she, with two of her deaconesses, went under his care, and that of his wife, to organize the first field hospital at Altona. On February 6, 1864, the task began in good earnest, with eight wounded Austrians, and from that moment the toil was unremitting. For weeks the deaconesses slept in their clothes, and had barely lain down on their palliasses under a woollen rug before fresh relays of bleeding sufferers were brought in. When asked how they managed when nursing the enemy, whose language was strange to them, they answered with German fervour, "We know no enemy. Love understands and speaks all the languages in the world." Nor was the task uniformly easy even with the Prussian soldiers, who did not understand the position of the deaconesses, and were sometimes insolent, insubordi-

nate, and ungrateful; but quiet patience and offices of love did their work, and soon one of the sisters declared that the men looked to them like children to their mothers.

Another hospital was established by the order of S. John at Flensburg, whither the Mother, with another detachment from Bethany, came to receive constant relays of wounded from the battle-fields in the north, brought by the knights of the order in a vessel of their own. Anna, daughter of a long line of crusaders and warriors, entered into the excitement of the campaign enough to feel it a trial when she was obliged to return to Bethany to arrange for the nursing of the numerous wounded who had been sent thither as soon as they could bear the journey. The numbers at home were so much diminished by the parties who had been sent to the war hospitals that all hands were constantly full. The wounded of the Schleswig war were hardly recovered before the deaconesses were again summoned to the Bohemian hospitals; and such was their service in both that the King wished to decorate them with the war medal, but Anna refused this as a worldly honour. Her two brothers, Eberhard and Bolko, had toiled as unremittingly under the Red Cross, doing ambulance duty, nursing, finding supplies and means of transport, and writing letters for the wounded to their families, and Eberhard's wife had done her full share of the labour of love.

A year or two of cheerful work in the Bethany followed; but in 1867 there was a terrible outbreak of fever in East Prussia. Famine had prevailed there, in consequence of a bad season, and in April typhus broke out among the labourers on the railway between Bartenstein and Rastenberg, where they were huddled together in wretched and filthy huts. The summer was wet and the harvest bad, and the sickness increased with the famine, smouldering on, unattended to, until a hard winter set in.

"Fever, famine, cold—these three spectres appeared in the most awful way in some of the provinces shortly before Christmas, among a terribly poor population, who were quite among the lowest of the Prussian kingdom in culture or cultivation, and who spent their dull heavy lives in vegetating in ignorance and infidelity (ungodliness,) and in an almost animal state of dirt. No energetic effort was made against these three spectres, who attacked the poor people with ever-increasing deadliness, and branded them with their fatal mark; no sanitary Commission attempted to root out the hunger-typhus from the plague-infested dwellings by compulsory cleaning and kind nursing and help; no police rules hindered the spread of the poison by wandering beggars; no sufficient hospital existed. The proud town of Rastenberg, with its 5,000 inhabitants, lying on the direct railway route, called a miserable, dirty hut, in the midst of manure heaps, its county hospital. The hospital of Tapiau consisted of two small dirty rooms, in one of which lay seven hopeless cases of typhus in the most miserable beds or on filthy straw; and in the other, close beside them, only separated by a door which would not shut, lay five sick women, none of whom had typhus as yet. Their nurses were a sick man, who himself stood sorely in need of help, who could scarcely step from one bed to another, and an old weak woman."—*Countess of Stolberg*, p. 163.

Such was the state of things that came to the ears of the modern knights of the Red Cross. At once these noble men were on the scene of distress, with doctors, beds, clothing, wine, food, and medicine, collecting subscriptions by appeals to the wealthy, and distributing the supplies themselves, fearless of infection. Count Eberhard was among the first, and in a few days

he wrote: "Anna, come and help us. Come and help us and these poor creatures."

Bethany was full, all its 300 beds occupied, and 260 cases on hand in Berlin, in consequence of the unusually severe winter. However, the mother went with two deaconesses, and on January 17, 1868, arrived at the wretched little village of Rhein. The place was poor at all times, and the mud huts of the railway labourers had neither window nor chimney. The frost had stopped the work, and the sick and the starving, the dead and the dying, lay huddled together in a state of indescribable misery. Two doctors had gone among them, but had at once broken down and now lay sick, and one knight of S. John, named Von Tyzka, was doing his best single-handed till he had been joined by one good native of the place, a merchant named Hofer. They had engaged a house, to which they carried the "sickest of the sick" in their own arms, at the peril of their lives; and there Anna found forty patients in two rooms, lying on straw in their filthy and vermin-covered rags. Yet these were the best off; the two good men had given them food and medicine, but could do no more in the appalling state of things around them. The villagers themselves were as wretched as the natives: twenty or thirty of all sexes and ages, sick and well, were heaped together on a mud floor in one fireless room. "My heart stood still when I entered these pest-holes," said Anna. "I never saw such human misery." But her heart had no time to stand still. Other houses were hired and cleaned, and beds and coverings were brought. The deaconess sat up late into the night stitching at shirts and mattresses till some of the ladies in the neighbouring town were shamed out of their previous indifference into undertaking the needlework. Sixty cases were soon under their care, and Anna went from cottage to cottage, besides her actual toil in the hospital, to persuade the people to send their sick to the hospital. But seldom would they do so before they were in a dying state; and as to cleanliness or fresh air, she might as well have preached to the winds as to the peasants when she talked of them.

Four days of this, and with the nights disturbed by the ravings of one of the sick doctors in the next room, were enough to overcome Anna's strength. The poison had entered her system, and on January 23 she was so unwell that she returned to Bethany. There she felt better for the time, saw the Queen-dowager, and described the needs of East Prussia, and went about shopping with 100 thalers, which her brother Eberhard had sent her to lay out for the poor of Rhein. Three more deaconesses were sent off, and only just in time, for her own two companions and Tyszka were all prostrate with typhus. On the 4th of February, the fourteenth anniversary of her profession, she was present for the last time at the holy communion in the chapel, together with the good old countess, her mother, and it was afterwards remembered that an expression of peace and joy shone out on her countenance in response to the words, "Lord, now lettest Thou Thy servant depart in peace."

She managed with much effort to preside at a meeting for sending some fresh succour to the sick the next day, but afterwards lay down on the bed, from which she never rose. "Do not pray me back from the Lord," she said to the sisters. "But, mother, would you not wish to remain with us a little longer; we need you so much?" "If it be the Lord's will; just what He wills," she answered. Once or twice she said: "I should like to know whom our dear God has chosen as my successor," but she refrained from expressing a wish, lest it should be felt as an obligation. It was a very suffering illness: spotted typhus with inflammation on the lungs, and acute headache; but her nearest approach to a complaint was an apology to her attendant because "her head was so very bad." A sister whom she had once misjudged returned home at this time. Sending for her, the mother begged her forgiveness. "You do not believe," she said, "how our sins stand like mountains before us at such an hour." "But, mother, the good God just wants poor sinners washed clean in Christ's blood." "That is my only comfort," she replied: and thankfulness was her predominant spirit, saying, "I am not worthy of the loving kindness and truth the Lord hath showed me. The lot has fallen to me in pleasant places, I have had a lovely home on earth." Delirium came on at times, and she thought herself at Rhein, or trying to get home, or else she repeated hymns and prayers: and no doubt it was indeed as she said, "Every night is like a dark valley but the Lord is with me." And when fatal symptoms showed themselves to her practised eye she said, "just one more step to my freedom." She was set free on January 16, 1868, her two brothers praying by her bedside. She was buried beside the first Superior. The myrtle which German maidens keep for a bridal or for death gave its wreath to her coffin. Beside it King William himself laid a laurel crown, for the sake of his soldiers; the two queens brought roses and camellias, and when hundreds of the high-born mourners had paid their homage, crowds of the poor stole in with streaming tears and little offerings of snow-drops or sprays of rosemary to her who had given her life to them. Truly Anna of Stolberg was the very flower of Prussian Lutheranism during that quickening of piety that took place in the last reign.

We now turn from her to the work accomplished in our own Church, though as yet we have no representative biography of a member of one of the sisterhoods which have grown up among us. The battle that was fought and won by Priscilla Lydia Sellon at Plymouth is almost an historical event. Perhaps the details may be said to prove that championship, even in the best of causes, is not a wholesome attitude for a woman, and that the conflict can only be won at the expense of some loss. At any rate, those sisterhoods which have sprung up under the wise fostering care of priests who needed their aid have been more usually successful than those with a more independent and exclusively feminine origin. Looking back, as our memory serves us, we see three different tones of feeling on the subject combining about thirty

years ago. The Catholic feeling longing for the revival of religious orders in the abstract, and making penitentiary work, education, or nursing their *raison d'être*: of which Clewer, All Saints, East Grinstead and Wantage, with many lesser sisterhoods, are the visible effects. Secondly, the desire to imitate Pastor Fliedner's work in our own Church, resulting in numerous deaconess institutions, authoritatively patronized as a safe *via media*. And thirdly, the sense that nursing, the most delicate and difficult of all the special tasks of womanhood, ought to be in the hands of highly-trained religious women, rather than of those who were mere nurses because they were good for nothing else, and who often had not the ordinary virtues of sobriety and honesty. Here it was, of course, Florence Nightingale who was the pioneer, trained at Kaiserswerth herself, but taking her own line, and the S. John's nurses are the visible result. Agnes Jones was one noble specimen of a worker produced under this system: and, had we room, we would dwell on her achievements in the workhouse infirmary. Would that all such could be put under such superintendence as hers.

All these systems were making their way in England together, and the longing for practical occupation was just beginning to ferment in the minds of English ladies, when Dorothy Pattison had passed the first stages of grown-up girlhood, and felt the passionate longing to be up and doing, which is a characteristic of this generation. Born in 1832, the youngest of ten sisters, and with two brothers besides, she certainly could plead that the family nest was full. She was a Yorkshire clergyman's daughter, with good means and able to enjoy to the full the agreeable existence of a family treated as equals in country society, partaking all the sports and pleasures of country life, and giving kindly but not absorbing attention to the poor. To a very beautiful girl, with strong limbs, high courage, and brilliant fun and humour, life must have been most delightful, and it was not till the first years of her youth were over that the longing for action and usefulness seized on her. It seems first to have taken definite form in a great desire to go out among Miss Nightingale's band of nurses; but she was only twenty-two, and her father, convinced her that she was far too young and untrained to be of use. The care of an invalid mother likewise occupied her, and it was not till after that mother's death that her cravings for active service became irresistible. The terrible accidents that befall ironfounders had caused a nursing sisterhood, called the Good Samaritans, to make their head-quarters at Coatham, near Redcar. They had cottage hospitals in various places where there were foundries, and in some of them had won the gratitude and affection of their patients to a great degree. We remember at the time hearing stories of ex-patients coming to look in at their old quarters at night, and offering their services in sitting up with the inmates. It was the sisterhood that was creating an enthusiasm in the North, and Dora Pattison was attracted to it as those are who have discovered their vocation. The craving for work was all the

greater, as she wanted to stifle in occupation sceptical questions on the Scriptures that had been infused into her.

Unhappily, there was a conflict of wills. Whether Mr. Pattison were prejudiced against all sisterhoods, whether he disapproved the particular regulations, or whether he perceived that his strong, high-spirited, undisciplined daughter would never accommodate herself to the rules and subordination of a sisterhood, he opposed the scheme as entirely as possible, short of an absolute prohibition, such as he did not choose to lay on a daughter of eight-and-twenty. Her resistance and wilfulness were subjects of repentance to her dying day, but when she left home it was for a sort of middle course. She became mistress of a village school at Little Woolston, in Buckinghamshire, in the autumn of 1861, living in a cottage, doing all her own cooking and housework, and visiting and nursing the sick, besides fulfilling her task as a mistress in her thorough-going manner. She was, however, all the time restless, ill at ease, longing for a wider sphere, and preyed upon by her doubts and by conscience: and all this, together with the strain of constant work and lack of home comforts, brought on an illness in the course of the third year. With characteristic determination she disregarded pain in her side till she could not get out of bed, and had to endure a sharp attack of pleurisy. Instead of going home to recover, she went to some friends at Redcar, where she had first known the Good Samaritans. The attraction was renewed, and she decided on joining them, her father neither consenting nor forbidding her, and she became a member of the sisterhood in the autumn of 1864. There she obtained her technical training as a nurse—her true vocation—and in 1865 she was told off to work at the accident hospital which had been established at Walsall by the Town Council. Here her value proved to be such that, with a short interval at Coatham, she remained there, as head of the establishment, independently of the sisterhood, for the rest of her life.

There has been a newspaper controversy as to the terms on which she stood with the sisterhood, and the manner of her parting with them. A painful accusation has in particular been brought by the biographer against the Good Samaritans, that she was prevented by them from attending a summons to her father's death-bed until it was too late. One of Sister Dora's fellow-workers has flatly denied the assertion: while, on the other hand, the author had it from the lips of Sister Dora herself, who suffered bitterly and took it as the just retribution for a disobedience which the "fellow-worker" likewise denies, declaring that the consent of parents is a *sine quâ non* to admission into the Society. May we not think that the formal consent, which may well be sufficient for an external body, may not be such as to satisfy the conscience of the child who has extorted it or implied it? Family duties are one great difficulty in the sisterhood question, and it is hard to tell how far parents have the right to check the aspirations of full-grown children, or whether the younger generation is bound to sacrifice to filial obedience the call to high service. Still, Sis-

ter Dora's story seems to us to point the moral—trite, but therefore in the more danger of being overlooked—that the old-fashioned way of understanding the Fifth Commandment is the only safe one, and that patience is often the discipline needed by character, however noble in itself. Three years more of deference to her parent would have enabled Sister Dora to work without the sting she carried about with her, and might have mellowed and softened the imperfections that certainly existed in her grand nature.

As to the contradictions about the neglected summons to her father's death-bed, there is a certain amount of hearsay on the one side, and on the other it is not disproved by the allegation that Sister Dora was not kept away by a case of nursing in Devonshire. There was then much that was experimental in sisterhoods, family claims had never been quite balanced, and the urgency of the call might not have been understood at head-quarters. It is quite certain that she was absent, and that this was the grief of her whole life, though it is quite another matter how far the sisterhood was to blame for it.

It is according to the analogies of the national character and customs that, while the vocation to religious charity came so readily and smoothly as it were to the Irish Roman Catholic and the German Lutheran, the one guided by the clergy, the other by her parents, the Englishwoman's nature, grandest, and noblest of all in many features, should have to come through many a bitter struggle alike of the soul and the heart. "With all my might," was her true motto, and by-and-by she was "stablished, strengthened, settled" in all joy and peace, but not until she had passed through many deep waters, enduring sufferings proportioned to the wonderful force and strength of her nature. It was to the teaching of the Reverend Robert Twigg that she always felt herself to have owed the calming of her doubts and the religious direction of her mind. She attended his Scripture classes whenever she could, and kept copious notes of them, to reproduce when digested for her patients; and she made him her guide and adviser, finding him the only person too faithful to be carried away by the universal admiration she inspired, and daring to rebuke and criticize her, making her examine her motives.

Still there was another terrible ordeal to go through. The Good Samaritans make no vows, and Dora at one time was sought in marriage by a man of high abilities but completely sceptical. Her attachment to him was vehement in proportion to every other part of her nature. It overbore everything else for the time, all thought of her work, all considerations save one, which her faithful adviser ever kept before her. Should a Christian woman be yoked with an unbeliever? Her duty to her God prevailed, and she remained Sister Dora still. Surely she was "one that overcometh."

Her biography is in every one's hands, so that we feel it almost superfluous to give extracts as from less known books, except so far as to place her, the heroine of our own Church, in full com-

parison with the other ladies whom we have described. In one point she does not seem to have been equal to either Mary Aikenhead or Countess Anna. She was no organizer. She was one of those who prefer doing all the work themselves to teaching others, and though she had at different times lady helpers under training, she never attempted to form one into a successor. However, this might have come with advancing years, which sometimes develop an instinct of training as the power of efficient personal service diminishes. Miss Lonsdale has even incurred censure for the hint that Sister Dora did not like to have a prime minister or deputy, and that during her long absence at the small-pox hospital the lack of a recognized substitute worked disadvantageously. In the enthusiasm that gratitude and admiration have excited, we can quite believe that it must have seemed invidious to acknowledge any blemish in this noble being; but we cannot help thinking that it was a wise and brave thing in the author to give her own true and faithful impressions instead of effacing them, so as to produce an ideal creature instead of a portrait, such as we have in the biography of the Deaconess Anna. Dorothy Pattison's was eminently a strong and generous nature, and it had the defects to which such natures are liable, bravely battled with and conquered where they were recognized, and thus rendering her the more truly an example.

Another great point of difference between her and the other ladies we have mentioned was their more defined position, and the sympathy of those on whom their work depended. The "Great Mother" was the instrument of the bishop, to whom she looked up more than to any other person, and Countess Anna presided over a royal foundation, and was already the favourite of those who put her in office; but Sister Dora's work at Walsall was chiefly dependent on a committee of manufacturers and tradesmen, with whom she had to deal partly by her personal womanly influence, and partly by her being indispensable. Of her success in this matter a Nonconformist minister writes:

"Committees are generally understood to be difficult at times to please and to work with, first, because composed of such different elements, and then because subject to such constant change. The Committee of the Cottage Hospital has been no exception to this general rule; rather in respect of the elements of which it has been formed, the difficulty has been intensified. The noble object has moved men of every shade of politics and every form of religious belief to the work, and there have been passages in its history not pleasant to remember, but not one of those in the remotest degree involved Sister Dora. On the contrary, her presence and counsel always brought light and peace, and lifted every question to a higher sphere. 'Ask Sister Dora,' it used to be said. 'Had we not better send for Sister Dora?' some member would exclaim out of the fog of contention. Thereupon she would appear; and many will remember how calmly self-possessed, and clear-sighted, she would stand—never sit down (indeed, there are those who worked with her fifteen years who never saw her seated)—she would stand, usually with her hand on the back of the chair that had been placed for her, every eye directed to her, nor was it ever many moments before she had grasped the whole question, and given her opinion just as clearly and simply and straight to the purpose as any opinion given to the sufferers in the wards. Nor was she ever wrong, nor did she ever fail of her purpose with the committee. No committeeman ever questioned or differed from Sister Dora, yet in her was the sublime charm of unconsciousness of power or superiority, and the impression left was of there being no feeling of pleasure in her, other than the triumph of the right. And what is true of the com-

mittee, as a whole, is true of each individual thereof. There was a freedom, frankness, close straightforwardness in her bearing, such as many never experienced from any lady besides, so much so that a younger member, whose mind was full at the time of Greek poetry, said that the way she stood and looked you full in the face reminded him of a Greek goddess, such as Athene."—*Sister Dora*, p. 252.

Much of her own private means was spent on the hospital; no one knew how much, nor did any of her friends know what her income was. It was her nature to be self-sufficing, to take little or no counsel with others, and to seek for scarcely any of that sympathy which she could boundlessly bestow. All the time there was a strong sense of the benefits of control; she sometimes wished to enter a stricter sisterhood for the sake of the discipline, and often in her latter days said that marriage would have been better for her, as every woman ought to be in subjection to a man.

There could be no doubt, however, that Providence had set her in the place for which she was in every way best fitted. Skill in surgical treatment was above all others her forte, and she could deal as well as most medical men with the peculiarly frightful accidents to which iron-foundries are liable; while the strength, sweetness, and liveliness of her nature won her the hearts of the rough, independent people. Very soon after her first arrival, when the sight of the sisters was new and not acceptable, as she was passing in the street, a boy shouted, "There goes one of those Sisters of Misery!" and threw a stone at her, which cut her forehead. Not long after he was brought into the hospital after a severe injury, and experienced Sister Dora's tender care and attention. One night she found him quietly crying, and before long, he confessed, with many sobs, that he threw the stone. "Oh!" she replied, "did you think I did not know that? why I knew you the very minute you came in at the door." "What, you knew me and have been nursing me like this!" His astonishment was as great as that of an atheistical man who, after giving all the trouble he could, disturbing the reading of prayers, and trying to make the other patients mutinous, suddenly exclaimed one night, when the sister was striving patiently to relieve his suffering, "I hope they pay you well for this." "Yes," she replied, "very well." "Come now, what do they give you, I really want to know." "Then," said the sister, "I thought I might as well tell him how I considered I was paid." He listened attentively, and changed his whole demeanour from that time.

The habitual bad language of these rough men came to them irrepressibly in their times of suffering, and Sister Dora's manner of meeting it was like herself. To a man who declared he must make some outcry in his agony, she said, good-humouredly, "Well, say poker and tongs," and whenever she heard him muttering imprecations she would cheerfully call out "Poker and tongs." And when a poor, pretty little child of three years old, on having its bandages touched, broke out with such a storm of curses that the men around would have silenced it sharply, she turned on them with the question, "Where had the poor baby learnt such words? and in whom were they worse—in it or in them?" Mrs. Aikenhead's sisters at Cork used to try to cure their seafaring

friends of cursing by persuading them to take a pocketful of pebbles out in the boat, and to throw one into the sea for every oath they uttered. That appreciation of fun and drollery as a great engine of management was to be found in both Sisters Dora and Mary Augustine, but the former, from her vigorous health and strength, had the higher spirits, and her playful fun never failed when it could cheer or give strength to those whom she served.

Her most terrible and heroic periods were in the six months she spent single-handed in the smallpox hospital, amid all its loathsome horrors, of which she said in one of her notes, "I declare I taste it in my tea." Yet from thence her merry messages to her old patients never failed, nor her serious ones either, and she always spoke of "that dear epidemic hospital," as if her time there had been one of shelter and rest. Two months after her return followed the frightful Burchells explosion, when eleven men were covered by a downpour of liquid molten metal, and in their first agony leapt into the canal close at hand. Their condition was such that the medical men could hardly stay in the ward, and the friends who volunteered help were almost instantly forced to retreat, sick and faint with horror, to the stairs. The ward was unusable afterwards: it seemed to have been absolutely poisoned, and the hospital finally had to be taken down and rebuilt. While these cases were in hand was the only time when Sister Dora found it necessary to fortify herself for the work with brandy. Two of the sufferers died in the course of the next night and day, but the rest lingered ten days, some longer, and only two ultimately recovered. Of these, only one had been in the water; the other had been at the top of the furnace, feeding it, and though terribly burnt, had escaped the molten metal. He described—

"Sister Dora going from bed to bed, talking, laughing, and even joking with the poor men, sitting by their bedsides, telling stories which she hoped might divert them for a moment from their misery, feeding them with her tenderest care, helping them to bear their pain, and pointing out the way to Heaven to those who were appointed to die."

Every time this man mentioned the sister's name, he stood up and reverently pulled his forelock, as if she were a saint or an angel whom he was scarcely worthy to mention.

Certainly, the numbers who came under her hands at Walsall must have a recollection, unlike all else in their lives, of the tall, beautiful, dark-eyed lady moving from one to another, dressing wounds, arranging bandages, bringing relief to many, cheerful or merry words to all, often with a poor little burnt or scalded child rolled in a blanket on her arm, which she hushed off to sleep with a magical, "Come, come, don't cry; sister has you." She had a magnetic influence over children, and there were large numbers constantly brought to her with burns or scalds. If possible, she sent them home to be nursed, and went daily to dress the wounds; but often she had to receive them into the hospital, and then she took them into her own immediate care, and has been known to sleep with a burnt baby on each arm in her own bed.

Her desire to lead her patients higher was intense. She said

the thoughts haunted her of good words she might have said to them, but she said as many as they could bear; boldly, uncompromisingly, but kindly, rebuked evil, and made her life one course of prayer and reading of the Scriptures at available moments.

A service was held every Sunday afternoon by a clergyman, in the open space at the top of the stairs, into which the three wards opened. After this she gave a discourse, sometimes a reproduction of what she had heard from Mr. Twigg, but oftener from her own soul, commenting on some passage in the Scripture, and bringing it to apply to the hearts and lives of her auditors. Old patients used to throng to hear her, and these Sunday afternoons were often openings of the doors of grace to them. Her face when reading the Bible in private was described by one of her pupils as unearthly in its expression. Many a sceptical mechanic came out of the hospital with an entirely new idea of Christianity.

Her physical strength was described by the doctors themselves as gigantic. She could pass several nights together without going to bed, and could carry helpless arrivals upstairs unassisted, pick up big colliers who had rolled out of bed, and put them back as if they were babies, and would even, unassisted, carry the corpses of full-grown men to the mortuary. At length, in the winter of 1876-7, she became sensible of symptoms which her medical attendant pronounced to be the sentence of death. An operation might yet have saved her, but she decided against it, enforced on him absolute secrecy, and went on with her labours as long as possible, in utter silence as to her own condition, toiling, indeed, harder than ever, so that the committee at times remonstrated with her, declaring that she would kill herself. It was the same strong solitary spirit as ever, unable to brook the pity or sympathy of others. She seemed, nay was, in as high spirits as ever, and when a long holiday was occasioned by the removal to the newly-built hospital, she went first to the Isle of Man with her nieces, and frolicked in the sea with them like a mermaid, and then visited the Paris Exhibition for the sake of studying the surgical instruments there, and then was instructed in London in Professor Lister's treatment of wounds. By this time, however, the suffering had become terrible, and could no longer be concealed, and on the 8th of October she returned to Walsall, "to die among her own people," as she said, or, as she wrote to the clergyman whom she begged to visit her, "to climb to Mount Calvary by the ladder of sickness." The hospital was not ready, and she was taken to a small house, with at first only a maid servant to attend her.

It is hard to understand or justify her absolute determination to keep the nature of her malady a secret, and to debar her sisters and nieces from all attendance upon her. Two of her sisters came to Walsall, and remained near her for a week, visiting her, but found her resolved against accepting their services as nurses. There was an almost frantic desire to keep every one aloof who could guess at the state she was in, and they sorrowfully took

leave of her. As she became more helpless, a lady who had undertaken to be her successor at the hospital arrived and devoted herself to the care of her. The lady had had far greater advantages in training as a skilled nurse than Sister Dora, who appreciated her care as much for her patients as for herself. There were peace, faith, hope, submission: but the agony was great, and there were often severe passages of mental depression, in the midst of the sure and certain hope sustained by prayers and communions, and through all shone the unquenchable spirit of drollery, such as always calling her swollen and useless arm, "Sir Roger," after "the Claimant." In December the end was fast coming. She said she hoped to sing her Christmas carol in Heaven, and it was on Christmas Eve, 1877, that the end came. Her old servant said, "Our Blessed Lord is standing at the gates, to open them for you." "I see Him," she answered, "the gates are opened wide!" The faithful maid remembered a little burnt girl of nine years old, who had died saying, "Sister, I'll meet you at the gate with a bunch of flowers in my hand," and wondered if she, too, was greeting her.

When all had been done that could be done, she said, "Let me die alone, as I have lived alone;" and they left her, only one friend watching through the half-open door. All was still, pain seemed over, and hours passed by, until at 2 p.m. a slight change of posture showed that the spirit had departed.

The simplest of all funerals was hers, by her own express desire; but it was thronged by such grateful, loving multitudes as to be so delayed that, by a strange coincidence with the whole spirit of her life, four workhouse coffins reached the cemetery at the same time, and the same burial service sufficed for all.

Few lives have been more noble. Few have had the opportunity of so using to the utmost remarkable gifts of all kinds. Sister Dora seems to us the greatest of the four women we have described, and for that reason, perhaps, the least equably perfect.

We leave her with the feeling that is produced by the 13th chapter of the Epistle to the Corinthians, as if S. Paul's ideal had started up embodied in our own day, and we can only say, "The greatest of these is charity."

From the Church Times.

THE RIGHTS OF BISHOPS.—No. IV.

[Continued.]

THE next source of information as to the status of Bishops in ancient Christendom, is the *Apostolical Constitutions*. This remarkable document is a compilation, most probably made in the fourth century, of matter ranging variously in date from the first century to almost the period of its publication. A moment's thought will show that, as it was issued in a literary Christian age, while claiming by its title and form an apostolic origin, it would

have been idle to have inserted notoriously fresh and recently enacted rules as being in truth ancient and apostolic. Whatever is so set down must at any rate have been old enough at the time of the compilation for its actual origin to be forgotten, or else the charge of forgery would at once have been adduced; whereas even at the present day no scholar of repute so brands these *Constitutions*, or doubts their including much very early material. It is therefore not going too far to claim for them collective priority to the First General Council, and that at the very least they are carrying on unbroken the evidence from the Cyprianic age. It is true that not much is to be found in their diffuse language respecting the episcopal office, chiefly moral and hortatory as that language is, which is not more tersely and clearly worded in the Apostolic Canons, but nevertheless a few particulars can be gleaned from the broad generalities of the second book.

First, then, it appears that a strict examination of the fitness of any person elected to the office of Bishop was made before he could be consecrated. A survival of this usage appears in the now merely formal catechism put to the elect in the Roman and Anglican Ordinals, which, however, does no more than publicly pledge the consecrand to the acceptance of certain conditions, quite failing to serve as a test of his acquirements and capacity. The rule is laid down that a prelate should be a well-educated man, and failing that, according to some MS., he should at the least be skilled in the Scriptures of both the Old and New Testaments. The more probable reading makes this qualification a part only of the necessary reading of a Bishop, and not a substitute for all other learning.

Careful inquiry has also to be made into his moral character, and even into his domestic relations, not only towards his wife and children, but also to his servants. A worldly or frivolous wife, ill-reared children, or careless and unmannerly servants, were held to attest his incapacity for government, and so to exclude him from office.

When once installed, a large part of the duty of an ancient Bishop consisted in discharging the office of ecclesiastical judge in matters of penitential discipline, and it supplies a correction of fancy pictures of the universal saintliness of the early Christians to find a warning against the sin of his condoning or conniving at offences and scandals for money, and that worded in such a fashion as to imply that such bribery was no uncommon crime.

Such a contingency as that of the Church Association in our own day is provided against in the following words:—

It is not just that thou, O Bishop, being the head, shouldst pay respect to the tail, that is, some quarrelsome layman, for the ruin of another, but to God alone. For thou oughtest to rule those set under thee, not be ruled by them, for a son does not rule his father in accordance with the order of birth, nor does a slave rule his master according to the order of authority, nor the pupil his teacher, nor the soldier his king, and so no more should a layman rule a Bishop.

Here, then, is the most especial fault of the English and American Bishops struck at vigorously, their abject courting of the least respectable of the laity, and their readiness to sacrifice

not only the clergy, but the very first principles of the Church itself, to any popular cry.

Not that any justification can be found for the opposite course of haughty contempt for lay feelings. Contrariwise, after copious directions to the Bishop as to the infliction and removal of ecclesiastical penalties, he is enjoined to treat the laity as his own children, disciplining them indeed firmly and resolutely, but also kindly and lovingly.

He is forbidden to accept less evidence to convict anyone than that of three witnesses, and those of known and established reputation; while even these must be rejected if their accusation be traceable to ill-will or envy—and here comes in the Church Association and its instruments again—"for there are many that delight in mischief, gossiping, three-tongued, haters of the brethren, setting to work to scatter Christ's sheep, whose statements if thou accept without examination, thou wilt scatter thy flock, and betray it to be devoured by wolves, that is, devils and wicked men, or rather not men, but wild beasts in human form, heathens, Judaizers, and godless heretics"—St. James', Hatcham, to wit.

As in the Apostolic Canons, so here too the Bishop appears as the administrator of diocesan finance, and distributor of all charitable funds and offerings. He is told that he is entitled first to such a proportion as will suffice for his own moderate subsistence, but warned against diverting any larger ratio to his personal use.

Then, after a long address to the laity on the respect they should show to the Bishop and other clergy, directions are given to the deacon how he is to conduct himself towards the Bishop. Here it is to be noticed that "the" deacon means one who stood in a very peculiar relation to the Bishop in early Christian days. He was in some sense his domestic chaplain, his secretary, treasurer, and confidential agent, and also his accustomed channel of communication with the clergy and laity of the diocese. Accordingly, he is bound to very strict obedience, and is enjoined to do nothing whatever on his own responsibility, nor without the previous knowledge and consent of the Bishop, lest blame should unjustly be cast on the latter for acts done in truth without his sanction, yet in his name and with his seeming authority.

Ecclesiastical courts for the trial of disputes and offences are to be held by the Bishop, in the presence of the priests and deacons acting as assessors, and seemingly as jurors; while strict rules as to the mode of hearing are laid down, in order to avoid any unfairness in decision.

The absolute restriction of ordination to the Bishop completes the evidence obtainable from the Apostolical Constitutions, and it will be noticed that, although very florid language is used in several places concerning the dignity and authority of the Episcopal office, yet the quantity of direct power formally put into the Bishop's hands is not considerable; and the chief difference observable between the details just given and those found in St. Cyprian's writings goes only to prove the greater antiquity of the

Constitutions, because there is no mention of synods, nor of neighbouring Bishops to whom the one diocesan expressly named may refer for advice or be made responsible. Each diocese seems regarded as an independent unit, having no relation whatever to other portions of the Church, save that of intercommunion by means of letters commendatory. But what is established thereby, if any definite conclusion can be drawn at all, is that the authority of single Bishops was restricted, not enlarged, in the second and early third centuries, by the erection of a tribunal to which they were accountable, and by which they could be tried and deposed. No means remain to us of knowing how episcopal offenders were dealt with in the sub-Apostolic age, but the case of Judas Iscariot must always have been present to the memories of Christians, and it is scarcely probable that they made no provision for the punishment, or even the removal, of unfit prelates. However, that they did so is only matter of probable inference, and the earliest method is possibly indicated by the words used of Diotrephes in 3 St. John 9, 10; which seem to imply that the visitation and sentence of an Apostle or an Apostolic Legate was the mode of settling the matter adopted in the pre-synodical age.

The age of synods properly begins in the Cyprianic period, though it is commonly dated from the assembling of the First General Council at Nicæa in A.D. 325, and from that time down to the Western Schism, inclusive of the Council of Trent, the Canons which bear on the episcopal office, and its authority over the remaining clergy, are very numerous.

They may be roughly classified under three heads: those which the Bishops themselves procured for the increase of their own authority and influence; those which were forced upon them in restraint of abuses which they had caused, sanctioned, or connived at; and those whereby the Popes endeavoured to reduce them to the position of mere removable curates, with no independent jurisdiction, an effort not crowned with success till the Vatican Council of 1870.

— No. V.

A considerable number of Canons affecting Bishops are taken up with questions as to their own election, consecration, and formal admission to their sees. It is unnecessary for the present inquiry to examine these, and only such as deal more or less directly with their jurisdictional powers will be cited here; and, as a rule, re-enactments of the same Canon, which are frequent, will be passed over.

Council of Elvira, A.D. 305. Canon LIII. subjects to trial any Bishop admitting an excommunicated person to communion without the assent of the excommunicating Bishop.

First Council of Arles, A.D. 314. Canon XIX. forbids the clergy to take any action without the previous knowledge of the Bishop.

Council of Nicæa, A.D. 325. Canon XVI. voids Holy Orders conferred by a Bishop on candidates not of his own diocese.

Council of Antioch, A.D. 341. Canon V. sentences to deprivation any priest who sets up a conventicle without his Bishop's sanction, and has refused to comply with two formal monitions.

Canon VI. prohibits a Bishop from receiving any one excommunicated by another Bishop.

Canon XI. forbids Bishops and priests, under pain of excommunication and deprivation, to go to the Emperor without the written consent of the Bishops and Metropolitan of the Province, and without credentials from them.

Canon XIII. deposes a Bishop who ordains in another province without due sanction.

Canon XIV. provides that if the comprovincial Bishops cannot agree in their verdict at the trial of a Bishop, the Metropolitan and other Bishops from a neighbouring province are to be called in to decide.

Canon XV. deprives of the right of appeal any Bishop condemned by a unanimous verdict of his comprovincials.

Canon XXII. voids all acts of a Bishop done in another diocese without due sanction, and subjects him to reprimand.

Canon XXIII. forbids a Bishop to nominate his successor, even at the point of death.

Canon XXIV. makes the Bishop steward of the Church goods, obliging him to have his accounts audited by the clergy, and to keep a schedule distinguishing Church property from his own personal possessions.

Canon XXV. assigns a reasonable proportion of the Church property to the Bishop for his support, and the maintenance of hospitality; but forbids any malversation of the funds through nepotism and the like: subjecting a Bishop guilty thereof to trial before the Metropolitan.

Council of Sardica, A.D. 347. Canon V. directs that where only one Bishop is left in a province, and he neglects to consecrate another, if needed, the Bishops of the nearest province are to call on him to perform his duty, and if he refuse, to proceed themselves to the consecration without him.

Canons XIV. and XV. restrict a Bishop's leave of absence from his diocese to three weeks, save for certain specified reasons, and rule that even then the Bishop is to cease, after three weeks, to attend the cathedral of the town where he may be, and to content himself with assisting the priest of some minor church at Mass.

Canon XVI. forbids a Bishop to receive an excommunicated clerk to communion.

Canon XVII. runs thus:—"If a Bishop who happens to be hot-tempered (which he ought not to be,) be hastily and harshly moved against a priest or deacon of his diocese, and wants to drive him out of the Church, care must be taken lest an innocent person be condemned, or lose communion. And, therefore, he who has been deprived is to have power to appeal to the neighbouring Bishops, and his cause must be heard, and very carefully investigated, because it is not right to refuse him a hearing if he

ask it. And the Bishop who has deprived him, rightly or wrongly, must patiently submit to have the matter discussed, that his sentence may be either approved or corrected by a number of others. Nevertheless, before the whole case has been carefully and honestly examined, no other person must venture before the trial to receive to communion him who has been separated from communion. And if those who assemble for the hearing shall find that the pride and haughtiness of the clerks is the cause, inasmuch as it is not fit that the Bishop should suffer wrong or insult, they are to punish them with a severe reprimand, that they may obey the Bishop's godly monitions; and as he is bound to show genuine loving-kindness to his clergy, so the ministers should in turn show unfeigned dutifulness to their Bishop.

Canon XVIII. forbids a Bishop to entice the clergy of another diocese into his own, and to ordain them there.

Canon XIX. voids such ordinations, and sentences the ordainer to punishment.

Council of Laodicea, about A.D. 340-370 :

Canon XL. enjoins Bishops, unless prevented by illness, to attend all synods to which they are summoned.

Canon XLI. forbids the clergy and laity to leave their diocese without letters commendatory.

Canon XLII. forbids the clergy to travel without the Bishop's permission.

Canon LVI. forbids the clergy to enter church and take their seats in the church before the Bishop's arrival, unless he be ill or necessarily absent.

First Council of Carthage, A.D. 348 :—Canons V. and VII. renew the prohibition of ordaining or receiving a clerk or layman to communion in a strange diocese without letters commendatory from his own Bishop.

Canon XI. rules that three Bishops shall be necessary to try a deacon, six to try a priest, and twelve to try a Bishop.

Second Council of Carthage, A.D. 390 :—Canon III. restricts to the Bishop the consecration of chrism, the profession of nuns, and the public reconciliation of penitents during Mass.

Canon IV. allows a priest to act as the Bishop's deputy, if necessary, in the last of these cases.

Canon VI. rules that no person who cannot show a record of good character can be received as accuser or witness against any Bishop or priest.

Canon VII. excommunicates all Bishops and priests receiving excommunicated persons to communion, if they have avoided trial before the competent tribunal.

Canon VIII. directs that a priest, excommunicated or admonished by his ordinary, shall have a right to appeal to the neighbouring Bishops; but if, instead of availing himself of this means, he withdraw from his Bishop's communion, and set up a conventicle, he is to be excommunicated, deposed, and deported to a distance, lest he should misuse his influence with ignorant people in his own neighbourhood.

Canon IX. censures those of the clergy who conduct worship in private houses without the Bishop's knowledge and assent.

Third Council of Carthage, A.D. 397 :—Canon VII. A Bishop, if accused of any crime, must be cited before his Primate, and is not to be suspended from communion before trial, unless he have disregarded the Primate's summons, by not attending within a month from its receipt. On showing adequate cause of delay, he may have another month's respite, but after that is to be deprived of communion until acquitted. But refusal to attend to the yearly synod is to be taken as equivalent to a confession of guilt. The prosecutor, if failing to attend and make good his cause, is to be deprived of communion, and the Bishop restored thereto; but the prosecutor is allowed to take up the suit again if he can show that he was reasonably hindered from appearing. No accuser is admissible in a suit against a Bishop, whether as witness or prosecutor, whose own character is not good, unless the suit be regarding his private concerns, and not an ecclesiastical cause.

Canon VIII. Charges against a priest or deacon are to be heard by their diocesan, with four other Bishops as co-assessors in the case of a priest, or two in that of a deacon. The diocesan is sole judge in other ecclesiastical suits, without appeal.

Canon IX. sentences to deprivation Bishops, priests, and deacons who have recourse to the secular courts in any action, even if judgment be given there in their favour.

Canon X. provides that if the sentence of any ecclesiastical court be reversed on appeal to a higher tribunal, no prejudice shall exist against the judges, unless there be proof of their having decided through hostility, corruptly, or by favour; and that where both parties to any suit have agreed in the choice of judges to try it, no appeal shall be allowed, even on the ground of a smaller quorum than that provided by the Canons.

Canon XIII. prohibits Bishops and priests from making gifts or wills in favour of non-Catholics.

Canon XXVIII. prohibits Bishops from crossing the seas without the assent and letters commendatory of their Primate.

Canon XXXII. forbids a priest to reconcile a penitent without the Bishop's permission, unless through necessity in the Bishop's absence.

Canon XXXVII. forbids a priest to profess nuns without the Bishop's sanction, or to consecrate chrism at any time.

Canon XXXVIII. forbids the clergy to sojourn in a city of another diocese than their own, save for reasons allowed as sufficient by the Bishop or priests of that city.

Fourth Council of Carthage, A.D. 398 :—Canon XIV. directs that the Bishop shall have a guest-house near his cathedral.

Canon XV. prescribes that a Bishop shall have plain and simple furniture, table, and diet, and aim at maintaining his rank and dignity only by his faith and godly life.

Canon XIX. forbids a Bishop to go to law, even as defendant in an action, about temporal goods.

Canon XX. directs that a Bishop shall not assume the management of any private property, but devote himself to reading, prayer, and preaching of the Word.

Canon XXII. forbids a Bishop to ordain clerks without the assent of his clergy, and that he must be certified of the approval and testimony of the laity also.

Canon XXIII. forbids a Bishop to hear any suit without the presence of his clergy, and if their assent be lacking, the Bishop's sentence is to be void.

Canon XXVIII. rules that an unjust sentence of a Bishop is bad, and is to be cancelled by the Synod.

Canon XXXII. voids all grants, sales, or exchanges of Church property made by Bishops without the written consent of the clergy.

Canon XXXIV. forbids a Bishop, if himself seated, to keep a priest standing.

Canon XXXV. assigns a higher seat to the Bishop in church and synod, but directs that in private he is to conduct himself as the colleague of the priests.

Canon LXVI. directs a priest who thinks himself unjustly treated by his Bishop, to appeal to the synod.

Canon XCVII. enacts that the directors of Convents must be approved by the local Bishop.

Code of African Canons, A.D. 419:—Canon LXXIX. gives accused clerks a year's time within which to clear themselves. If they delay beyond that period, they are not to be heard.

First Council of Toledo, A.D. 434:—Canon V. Any priest, deacon, sub-deacon, or other clerk, who is in a town, village, or other place with a church, and who does not attend Mass daily, is to lose his clerical rank, in case, after admonition from the Bishop, he fail to make satisfaction and to solicit pardon.

Canon XII. forbids a clerk to leave his own diocese, and attach himself to another Bishop.

First Council of Vaison, A.D. 442:—Canon VII. restricts the power of Bishops to act as accusers or prosecutors.

Canon VIII. enjoins that where a Bishop has private knowledge of crimes committed by any of the clergy, but cannot prove them, he is to proceed by private monition only. But if the guilty clerk persevere in thrusting himself forward for public communion, the Bishop may then in virtue of his authority compel him to withdraw; only, so long as proof is not forthcoming, such sentence is to have only local effect, and the accused may communicate in any other diocese.

Council of Angers, A.D. 453:—Canon I. forbids the clergy to appeal against a decision of the Bishops, or to have recourse to secular courts without the assent of their fellow-clergy; or to go from place to place without their Bishop's leave and without letters commendatory from the clergy.

Canon IX. forbids Bishops to promote the clergy of other dioceses.

First Council of Tours, A.D. 460:—Canon IX. excommunicates intrusive Bishops.

Canon XI. does the like to priests who remove without the Bishop's licence.

Council of Vannes, A.D. 465 :—Canon IX. forbids the clergy to sue in the secular courts without the Bishop's permission. If they doubt the Bishop's own impartiality, or if the suit be against the Bishop himself, they are to appeal to a synod of Bishops, not to the secular courts; or else to be excommunicated.

Council of Rome, A.D. 465 :—Canon IV. requires that every Bishop, in entering on his see, is to set right all illicit proceedings of which any of his predecessors may have been guilty, and which are still unredressed; and is, besides, to correct any faults of the kind he may have himself committed.

This brings the evidence down past the middle of the fifth century, and practically to the beginning of the sixth, as none of the subsequent councils, down to A.D. 500, give further particulars. It will be observed that we are very far, even yet, from any traces of the autocratic Bishop. In the two particulars where episcopal authority seems most despotic, that of a veto on the migration of the clergy of any diocese, and the prohibition to have recourse to the secular courts; it is to be observed that the former rule bound the Bishops themselves in turn, and the laity also, as well as the priesthood. Its object was to guard against schismatical conventicles, on the one hand, and, on the other, to uphold discipline, by making it impracticable for persons who had forfeited communion in one place to be received to it in another without formal reconciliation. The aim was not in the least that of magnifying the Bishop. As to the second provision, it was simply the formal application of St. Paul's ruling in 1 Cor. vi., 1-8; and the objection which would be not unreasonably taken now-a-days, that the episcopal judges would hold together as a class, and give sentence in favour of one of their own order, even when in the wrong, does not seem to have been apprehended, nor warranted by actual experience, in that earlier time.

For the Ch. Eclectic.

SHAKESPEARE.

MR EDITOR: The late Rev. Dr. Samuel Osgood, "of blessed memory," not long before his death, enclosed to me an editorial of the *New York Evening Post*, in which it was maintained, that neither the religious nor political sentiments of Shakespeare could be ascertained from his works, simply because he was "a matchless dramatist," &c., and his "characters" spoke *their own*, not the author's sentiments. Almost simultaneously I received a letter from one of the most learned and venerable clergymen of the Church, from which I make the following extracts, only asking the reader to please excuse the compliments:

"My dear old friend: I have read your excellent articles on the "Shakespeare writings" so far as published in the ECLECTIC, with the greatest pleasure, and think that you have proved, beyond the shadow of a doubt, that the author of them, whoever he may have been, was a true, staunch and loyal English Catholic. But with all your full and comprehensive knowledge of those wonderful writings, and your just appreciation of the vast amount of learning on all subjects which have ever exercised the human mind, and the familiarity of the author of the writings, with almost all languages, ancient and modern, and the minute acquaintance with all the technicalities of all the professions and avocations of men, and still more with the practical teachings of *God's Holy Word*, as exemplified in your quotations and as might be in many more, with all this I say, I cannot for a moment suppose,—unless you tell me to the contrary,—that you are one of those who fall in with the vulgar belief, that the author was a lazy, lubberly lout, without education of any kind, of whom scarcely anything is known, except that he was a riotous, royster-ing deer-stealer, and that in his will, he bequeathed to his wife the "second best bed," (the rascal, to whom, I wonder did he give the best,) and that he was altogether innocent of poetical talent (except, perhaps, of such doggerel as appears in his lines over his grave and his attack upon Sir Wm. Lucy,) and moreover to do him justice, and that as far as known he never made any claim or pretension to be the author of those marvellous writings which have rendered immortal the name of William Shakespeare.

Now, I want to know what is your opinion on this matter? If you incline to the common belief, which, as I have said, I can scarcely think, I want you to get Judge Holmes's book on the subject, and read it carefully; and also, if you have not already read them, to peruse the two articles in *Appleton's Magazine*, which I shall send you by this mail, and after a fair examination, especially of Holmes's book, to let me know what you think of the case; for your opinion will have great weight—not only with me but with the reading public generally."

Both these communications were sent to my friend, Mr. Joseph Crosby, of Zanesville, Ohio, of whom, I have already spoken, as one of the best Shakesperian scholars in this country, and to whom I am much indebted. His letter, though private, is so able and full of interest, and so much better than anything I could write, that I herewith send you the most important parts.

Mr. Morgan's trash is flip-pant, arrogant nonsense; the *Post's* article is really worse, because it is *sophistry*; it is more specious, and more people will believe it. But it is sophistry of the purest kind. It is all very true that a "perfect dramatist" does not let the world see *himself*, or his opinions, but gives only those of his characters, who speak *their own* sentiments, not those of their author. And probably no author who ever wrote permitted *less* of his own idiosyncrasy

to appear through this mask, than Shakespeare. And yet, in the very nature of things, it is impossible *totally* to conceal this. A preference, a partiality, a sympathy, an individuality *must* crop out in the selection, by their creator, of these characters, in the fairness and earnestness with which they are made to represent or misrepresent certain opinions. Just as two artists will make each a perfect picture; every lineament or landscape perfectly delineated; and yet who can fail to distinguish between them, or to recognize the peculiarity of each artist? His individuality and character will appear through his work, try he never so hard to conceal them. Take the dramatic productions, "Cato" by Addison, and "Manfred," or "Cain," or "Sardanapalus" by Byron; let a critic, entirely unacquainted with these two authors, read these works; could he have any difficulty in recognizing through one set of characters, (though each perfectly drawn in its place,) that their creator was a devout believer and Christian; through the other, a defiant sceptic and moody misanthrope? "*Ex pede Herculem*" is true here as in other things.

In the case of Shakespeare, it would be a delightful employment to follow up this line of thought, and trace the poet's personal views, feelings, and even opinions, through the vizards of his creations. The best book on the subject is Dowden's "Mind and Art of Shakespeare," an admirable and most convincing work. Did time permit, I should enjoy taking up the play of *Henry V*, for instance, and follow Shakespeare in the young King. The poet has evidently opened out his own heart through this character, and enjoys the portraiture. Else tell me *why* he has made him the admirable, exemplary, God-fearing man he has done? Why has he put these noble words in his mouth? Where did he find them? Were they not *congenial* to his own heart and feelings? He had no authority for them in the sources that he drew from. They are not to be found in Hall or Holinshed. As a "matchless dramatist" he could have made his character "perfect" without them. Again, in *The Tempest*, does not every loving, reverent student of the poet, who has read and admired these immortal works of his until he has become as it were *imbued with his very spirit*, does he not recognize the great creator's own features and feelings in his noble creation of *Prospero*?

But after all, this is a matter not of *argument and to be proved*, like a mathematical problem, but of *conviction to be felt*. And I venture to assert, on my own experience, that there is no mind, even one that is uncultivated, that is at all accustomed to deduction, but must acquire upon a careful study (not perhaps of one act or one play,) but of the entire works of this author, a most *vivid impression* first of the poet's *identity* through them all, and through that identity, a most *vivid impression* of his character, and originality, his sympathies and antipathies, his religious predilections and tendencies, his ecclesiastical status, and even of his political bias.

In regard to Morgan and his "myth," (in *Appleton's Journal*,) you must do the best you can, i. e., if you think him worth reply-

ing to at all. I *dare* not attempt it, or I shall get "mad." The most insulting thing about him is the cool, flippant way in which he divides the world of Shakespearian readers: the millions—who read Shakespeare, and believe that he wrote his own works—(believe it because they *know* and feel it, on precisely the same evidence as they *know* that Ben. Jonson, and Milton, and Dryden, wrote *their* own works,)—he calls "*The Shakespeare Party*;" and the half-dozen lunatics, who take up the theory that Bacon, or Raleigh, or some other person, wrote them—a theory that has been *exploded* a dozen times—are the wisecracks, who cannot "be gulled into belief on any man's say so;" the "men of understanding pate"—the "parcels of headpiece extraordinary"—the "Sir Oracles" and "Daniels come to judgment" of the world. Their pitiful "theory" had no *existence* before the time of poor crazed Delia Bacon, who ended her days in a madhouse; and one doesn't want to say any evil of *her*. And who are her disciples? They are, and always will be, a certain set of people, who wish to make a "sensation" by their "independence" (forsooth!) giving utterance to bizarre and outrageous opinions, for the sake of showing off their cleverness at maintaining a baseless argument contrary to *received notions*. Too ignorant as a general thing, to write or talk of the poet and his works as other men do, they endeavour in this way to attract attention by a conceited affectation of superior wisdom. And what basis have they for such presumption? Whatever argument occurs to their flippancy must be of an *internal* character, for of *external evidence* they have not one particle. They would have exactly the same right to rob Sir Walter Scott of the reputation of writing his celebrated works as they have to rob Shakespeare of his. This insane theory was never thought of by any of the poet's contemporaries or successors—by no one until poor Miss Bacon fancied Lord Bacon to have been her ancestor, and the author of Shakespeare; and she actually spent her little funds in going to England, and would have opened the poet's grave, expecting in her crazed imagination to find there, among his dust and remains, evidences of her insane theory, had she not been watched and prevented.

As for the poet's own contemporaries and immediate successors, Dr. Ingleby has recently published a large and beautiful volume, entitled Shakespeare's "*Centurie of Prayse*," in which he gives nearly 300 extracts and quotations from writers and poets of all descriptions, all of them referring to Shakespeare by name, or to his works, or alluding to him or them, more or less, every one of which Catena of writers lived and wrote during the poet's lifetime, or within one hundred years of his time. Among all these there is no hint, no suspicion, that any other person than Shakespeare wrote his plays and poems. These extracts are collected by Dr. Ingleby for a very different purpose, of course, than to prove this; but they *do* prove it very patently, nevertheless. But what need to take more than *one* of these?

"If your example be well chosen,
One's as sufficient as ten dozen."

Ben. Jonson was a contemporary and a survivor of Shakespeare. Both were actors, and both writers of plays; they were close companions, intimate friends; and the records show that Ben was not a little jealous of his friend's superior popularity. If any one were likely to know of any collusion, any assumption of the honor due to another, by Shakespeare, surely Jonson was the man; and surely he would have proclaimed it far and wide. But does he? Not a bit of it. Read the glowing, magnanimous eulogy that Ben Jonson wrote over his own name, and prefixed to the 1623 folio of Shakespeare's works. Is there any suspicion of any collusion there? How can these insane theorists get over this? And this is but a small part of Jonson's testimony; and the whole of it is of a piece with that of scores and hundreds of others, men who surely had the best opportunity to know and expose Shakespeare, had he been the purloiner, or receiver of goods under false pretences, that these men accuse him of being.

In my last letter, I cited the instance of *Charles Dickens*, as a parallel case. He, like Shakespeare, at his death was the author of the most popular books of the time, a favorite and friend of learned men, noblemen, even of royalty itself. Yet he did not have, by long odds, as good an education as had our poet; for he had almost none at all; being taken when a mere child and placed in a blacking factory, to paste labels on the boxes. All the ground these men argue from is that it is *improbable* Shakespeare could have been the author of these imperishable works from want of education. Is there not a still greater improbability in the case of Dickens? But our Shakespeare was *not* an uneducated man; on the contrary, he was, for the time, a *man of letters*. We know that he received a fair grammar school education. He had good masters, and attended the school at Stratford until he was about 16 years of age; and education at those grammar schools was very thorough in those days. After he went to London, we soon hear of him in the best society: he was a natural *absorbent*, and no doubt had, in addition to the advantages of high-toned conversation, access to all such books as the time supplied. It is a great error to speak of Shakespeare, as many do, as an "*inspired ignoramus*." And then after all, it was not mere *scholastic* knowledge that Shakespeare needed for his productions. Jonson had *this*, in an eminent degree: and his dramas are, I think, only the worse for it. Shakespeare knew enough to read Hall, and More, and Holinshead, and North's Plutarch, for his history; and enough of the modern languages to read Italian and other continental novels, for the sake of the *plots*—the dry-bones, on which he built the flesh and blood of *life* in his immortal works. The real *books* that Shakespeare studied were the "*book of Mankind*," and the "*book of Nature*," and these he knew by heart. He needed not a university to teach him *these*. While his style shows frequently, by the *radical* and *exact* senses in which he employs numerous words, that he had a competent knowledge of the Latin language, it is in his using the idiomatic powers of the English language in their high-

est perfection, that its force and beauty consist. Jonson's style, as a dramatic writer, is often marred, and enfeebled, and spoiled by his exuberant Latin quotations, and magniloquence, and learned affectation; and that is why I say that Shakespeare's "little Latin and less Greek" stood him in better stead, than all the ponderous learning, and classic conceits, that weighted the poetry of his rival.

There is one argument that these theorists seem never to have examined, viz., that deducible from Shakespeare's "poems" and "sonnets." These no one has ever disputed his authorship of. That *cannot* be disputed, for he published them himself, and dedicated them to noblemen of the day, under his own name. And yet can any intelligent person read these works, and not be convinced that the *same mind and hand* produced them that produced the dramas? There are not only similar expressions, but whole lines, similes, metaphors, and turns of thought are constantly recurring, the same in each. This, to my mind, is as strong an argument as I could ask. A careful study of the *poems and sonnets* is a great help to understanding many things in the *plays*; and the fact that *one person wrote both* is as undoubted and clear to me as noonday. Many people lose a great enjoyment by neglecting to study the *poems*, and especially the *sonnets* of Shakespeare. Of course, as compositions, they are essentially dissimilar. The business of the dramatist is to keep himself out of sight, and to let nothing appear but his characters. As soon as he attracts notice to his *personal* feeling, the illusion is broken. The effect is as unpleasant as that which is produced on the stage by the voice of a prompter, or the entrance of a scene-shifter. But this personality, though fatal to the drama, is the inspiration of the "sonnet." In his *sonnets*, mysterious although many of them may be, and difficult to understand, Shakespeare has turned the calcium light of his genius upon *his own heart*. There is no doubt that they are, in the main, to be interpreted as personal, autobiographical, records of his own thoughts, feelings, and reproaches. Read the 111th sonnet, in which he so touchingly chides fortune for making him a "*public player*."

"That did not better for my life provide
Than public means which public manners breeds,
Hence comes it that my name receives a brand,
And almost thence my nature is subdued
To what it works in, like the dyer's hand;"

and compare it with the 55th, in which he glories, with all the assurance of the *true poet*, in his own immortality.

No one can persuade me that our dear poet didn't *know* and *feel* that his writings would be imperishable. All poets have that instinct. Milton composed almost altogether under the influence of the fame of posterity; and though Shakespeare was sufficiently a man of the world, and man of *business*, to see that his glorious poetry brought present pay and advantage, yet he too had the poet's presentiment that—

"Not marble, nor the gilded monuments
Of princes, shall outlive this powerful rhyme."

But, retorts Mr. Morgan, and his class of upstarts in this new literature, if this were the case, if Shakespeare were really the author of these works, and knew their pre-eminent worth and immortality, why did he do nothing towards preserving them,—why did he thus carelessly throw them off and leave them to their fate and not, at the least, give to them the advantage of supervision and publication? This question is propounded again and again, with an owlish *sapience* that is supposed to be unanswerable. Yet there are many reasonable ways of replying satisfactorily to this objection.

Dr. Charles Badham, in an essay on "The Text of Shakespeare," published in the *Cambridge Essays* for 1856, page 263, has some remarks on the subject of Shakespeare's *neglect of his works*, which, while I do not agree with him, are, I think, worth my time copying for you here. He says:

"What if the very quality which has made him without a rival in the drama may also account for his leaving the publication of his plays to chance? That perfect simplicity and absence of egotism which was the ground of his sweet and sociable temper, of his spontaneous and effortless style, and of his perfect identification of himself with every character which he portrayed, would render him less apt to dwell on the prospect of his future greatness. While we see in Milton such a predominant self-consciousness, that we never for a moment lose sight of him as personally teaching us, we find that the whole mind and thought of Shakespeare is so merged in his creations, that he never speaks *through* his characters, but *in* them. As this characteristic feature of Milton's mind is accompanied with a continual reference to his immortality as a poet, so that from his earliest writings we find him in English, in Latin, in Italian, in prose and in verse, in his letters and in his prayers, dwelling upon the thought of posthumous fame, it is not unlikely that the *want* of this habit of self-consciousness, or rather self-reference, for which Shakespeare is remarkable, may be connected with and serve to explain his forgetfulness of the means by which his future renown was to be secured. It is also not unlikely that a mind so essentially dramatic never seriously brought itself to look at a play as a thing *to read*, but considered its only real publication to be in its living utterance upon the stage; so that, looking upon his vocation as quite distinct from mere authorship, he would regard all printing and revising as a curious niceness which in no way concerned him; the same view would lead him to do that which, had he regarded himself chiefly as a writer, he would not have done,—to mix his own wonderful creations with the dull plays of inferior men, and to consent to the less necessary parts of the action in his own works being filled up by another hand. I allude to those scenes where we see clowns and such like persons so vastly inferior to the corresponding characters in other parts, and yet where the possibility of interpolation is excluded by the connection of the scene with what precedes and follows."

All this is very good and very interesting. And yet if Dr. Bad-

ham and Mr. Appleton Morgan had given the subject the thought it demanded, they would perhaps have hit upon an argument which would have rendered unnecessary all this refinement of the learned Doctor of Laws, and been, *me judice*, a complete answer to Mr. Morgan's hypercritical or pseudo-critical objection. It is simply this: Shakespeare did not publish his books BECAUSE THEY WERE NOT HIS TO PUBLISH. He made and wrote them; made and wrote them as *good* as they are, because he could make and write them in no other way. He made and wrote them as good as they are because he could not help it, even as the bird gushes out its morning song, thrilling the earth and the air from its own joyous heart, because *it* cannot help it. But Shakespeare made and wrote his grand and magnificent works *for use* as well as *for beauty*; he made and wrote them to sell to his theatre, to be there represented for the pecuniary advantage of the shareholders of the theatre aforesaid. He sold the "copyrights" to the *Globe* and *Blackfriars* Companies, and used the proceeds to purchase lands, and tenements, and "tithes," and "New Place," to be a *home* for his parents, and family, and himself, when the time came he should be able to retire, independent of the "public means that public manners breeds." These plays it was the permanent interest of these companies to keep from publication, by every possible means, so that their popularity should not be made common in books, but the public be compelled to go with their shillings and half-crowns to the *theatre*, if they wished to see and enjoy these matchless works. He knew that the public interest and curiosity about them were so great that fifteen of them *were* published, but not by Shakespeare; they were published surreptitiously; either by attending at the theatre and "memorizing" what was possible, or by bribing the actors to sell portions here and there, or by short-hand reporters who relieved each other; "enterprising" publishers thus getting as much of the original representations as they could, and supplying the gaps and vacancies by their own wits and ingenuity. These fifteen surreptitious Quartos show, at any rate, the popularity of the original works; and by them we may partly see *why* it was that Shakespeare *could not publish* the plays himself.

No doubt it vexed him and his inmost soul to see his careful productions issued in this garbled way—bearing as much resemblance to the genuine works as a poor, counterfeit banknote does to a good one. But how could he help it? He sold the copyrights probably for a bonus down, at any rate for a proportion of the receipts on each representation; and this formed part of his income. It has also frequently occurred to me that, as the collected edition of the Poet's works—the immortal First Folio—published by Messrs. Heminge & Condell, Shakespeare's *partners* in the business and stock of these theatres, was not published until the year 1623, the very same year in which the Poet's widow died, it is more than probable that Shakespeare's interest in these copyrights formed part of the *widow's dower and income*, the same ceasing and reverting to the original stockholders surviving at her

death, viz: Heminge & Condell, who were thus enabled to publish these works to the world, a thing that they, as well as the Poet himself, could not do before. Be this as it may, we see plainly how it was that Shakespeare was denied the pleasure of publishing and revising his dramas. It was a pure matter of business honour; and this, it seems to me, is answer enough to Mr. Appleton Morgan, on that point.

The preposterous idea that Lord Bacon wrote Shakespeare, and was ashamed to acknowledge it, is almost too insane to deserve a word or thought. Two *minds* more essentially different, more diametrically opposed, could hardly be imagined. Just as well say Shakespeare wrote Bacon's works. He was just as capable of doing that as Bacon was of writing his dramas. Fancy Webster writing the poems of Longfellow! After Judge Holmes published his notorious, long-winded, tiresome and silly Octavo, he sent a copy of it to Mr. Spedding, the accomplished editor of Bacon's works, with a note. To this note Mr. Spedding replied in a letter which Holmes publishes in his second edition. It is the best antidote to Holmes' poison you ever saw. It is a most crushing reply to his argument, and I advise you and every one to read it. While Mr. Spedding treats the Judge with all the courtesy of a gentleman and a scholar, he cuts up the ground from under his feet, showing first the fallacy, secondly the absurdity of his proposition, as perfectly and as exactly as if demonstrating a proposition in Euclid, bringing it to the "Q. E. D." in an unanswerable way, and in a very few well-written words. I was amazed when I saw that Holmes printed this incontrovertible reply to his book. *Quem deus vult perdere, prius dement at.*

Some years ago there was a little book published in London, by a Mr. Townsend, called "*Shakespeare not an Impostor*," giving a good *summary* of the arguments, pro and con; and recently another, in Buffalo, I think, called "*Bacon versus Shakespeare*," a plea for the defendant." But all such books are needless, I think; as they only give additional importance to the silly and absurd theory which is sure to die out if only let alone.

But I must stop, having written much more than I intended, and my sheet is fortunately full. With kind regards,

Yours very truly,

JOS. CROSBY.

P. S.—Just let me give you *one* little example. The lawyers have an adage, "*falsus in uno falsus in omnibus*." What must that fellow's ignorance be who can impudently assert of the Folio of 1623, that it contains 36 plays, and that of these, 14 or 15 had been previously (i. e. previously to its publication in 1623,) published; but that of the remaining 21 or 22, *no one had ever heard a syllable until they were thus published* in our grand first folio. The merest tyro in Shakespearian literature knows of Francis Mears' book, published in 1598. There was never an annotated edition of Shakespeare published that did not refer to Meares' work, and copy from it, where in three long and separate

passages he eulogizes Shakespeare as being the *best writer of the time*, and superior to all the ancient authors, both in tragedy and comedy; giving the NAMES of 12 plays of our poet, 6 of tragedies and 6 of comedies; and of these 12 nearly one-half were not *printed* until they appeared in the 1623 folio! Morgan affirms, for example, that the *Two Gent. of Verona* was never heard of until it came out in 1623, seven years after Shakespeare's death; and yet we have a printed book, by a well-known author, published 1598, in which he names and eulogizes this play, among several others, and speaks of its author being *W. Shakespeare!* This is barely one straw to show the *ignorance* displayed on this subject.

JOS. CROSBY.

Miscellany.

THE OLD CATHOLIC MOVEMENT.

THE presence of Bishop Herzog in this country gives interest to the following letter referred to in our October number, a letter which has not before been published, but which is useful as part of the *history* of the Reform movement.

GENEVA, March 27, 1874.

Rt. Rev. WM. R. WHITTINGHAM, D. D., Baltimore, Md.

Rt. Rev. and Dear Sir: An opportunity has lately been afforded me to learn something of the characteristics of Swiss Old Catholicism, a brief account of which will not, I think, be unacceptable to you.

About two years ago a popular meeting of liberal Catholics convoked at Olten, appointed a Central Committee for Switzerland, consisting, of necessity, entirely of laymen, since at that time the movement numbered no Swiss priests. At another meeting, held much more lately (I have not the exact dates at hand,) this committee was charged with the preparation of a constitution or organic law for the liberal Catholics of Switzerland; and the committee itself entrusted one of its members, the venerable Landammann Keller of Aargau, together with Pfarrer Herzog of Olten, with the duty of preparing the draft of such a law. The draft being ready, the Central Committee assembled last week at Soleure to receive and consider it. The Père Hyacinthe, though not a member of the committee, was formally requested to sit with them; and I was courteously invited (by the committee) to accompany him.

Going to Soleure, therefore, in company with the Père Hyacinthe and the Genevese delegates, Messrs. Heredier and Gavard, we were received at the station by the President of the committee, Simon Kaiser, and others, and accompanied to the hotel where the meetings were to take place. A session was held that

evening, and another the following morning, each four hours long. I was the only stranger present—present, of course, simply as a guest. Of the Old Catholics, the Père Hyacinthe was the only ecclesiastic, Pfarrer Herzog having been detained away. The others present, eighteen in all, were laymen, and included the most noted and remarkable of these lay leaders of the Swiss Catholic reformation—the Landammänner *Keller* and *Vigier*, Counsellor *Leo Weber* of Soleure, *Dr. Winkler*, who represented the committee at Cologne, Prof. *Favrot* of Berne, the secretary of the Geneva Alabama Arbitrage, President *Kaiser*, &c., &c. They were staunch, clear headed, earnest, practical men, thoroughly resolute, and with most positive ideas as to their work; just such a stamp of men, as in many instances, adorn the lay deputation in our General Convention.

They gathered round a long table in one of the hotel dining rooms; and having called, almost without exception, for their cigars or pipes, and their wine or beer—*more germanico*—went to work, with little form and ceremony, but in downright earnest, smoking, drinking, and considering the work before them. Landammann Keller read the report of Pfarrer Herzog and himself; and after some general comments on the part of two or three, it was taken up article by article, discussed, modified, reshaped—dealt with in a direct, rapid, vigorous manner; and after eight hours consideration, handed over to a sub-committee to put into final shape for submission to the synod, which is to be summoned in accordance with its own provisions, sometime this spring.

The discussions were conducted both in German and in French; everything of moment said in one language being at once translated, in substance, into the other. Herr Kaiser presided with striking ability, presenting point after point with great impartiality, clearness and terseness; and the discussions were equally marked for their dispassionate as for their decided character. A remarkable unanimity prevailed in almost all decisions. I do not remember that I have ever seen such an utter absence of feeling, combined with such earnestness and positiveness, as characterized this whole business-like discussion.

Of this organic law, as it resulted from this discussion, I will note only a few most important features. When finally adopted, I will, of course, be able to send it to you in its published form.

It formally adopted the name *L'Eglise Chrétienne Catholique de Suisse*. It was a severe reflection upon the Christian character of their ultramontane brethren; but was, perhaps, not so direct a thrust as another name proposed, *L'Eglise Catholique non-Romaine*.

It proposed a national synod, composed of the clergy and of lay representatives of the parishes, in such proportions as to secure a decided lay preponderance and consequently complete lay control: permitting the church in each canton, at its discretion, to organize a Cantonal Synod for the regulation of local interests.

It proposed a Bishop—probably, hereafter, more than one—to be elected by this national synod; to the presidency of which he is eligible, but *has no right ex-officio*; and to be assisted, indeed controlled, by an Episcopal council.

Beyond these principal organic features, the plan was left to be developed in its details by the synod itself when it should meet. From this draft and this discussion, certain characteristics and tendencies of the movement were revealed.

There had been much cause for anxiety whether the representatives of various phases of this Swiss Old Catholic movement could agree upon any course or upon any scheme of organization. That movement has, thus far, presented marked differences in different parts of the country. In some neighborhoods, especially in some parts of German Switzerland, where the laity have had, from the first, and have still the reins exclusively in their own hands, the movement is very radical and destructive; with apparently but one positive article in their creed, "*whatsoever is of Rome is sin*," it is impatient to change everything. In others, as for instance where the Pfarrer Herzog is known and looked up to; and especially among the French clergy of the Bernese Jura, among whom the influence of the Abbè Deramey is paramount, there is a firm resistance to any change whatever, even in externals, prior to synodical action. In Geneva, the Père Hyacinthe pursues a middle course, sanctioning a few of the more important practical changes for which he feels that the need is imperative, but holding back against great lay pressure to await the action of the synod. Those who, looking upon this great movement as a whole, are accustomed to regard the Curé of Geneva, among its leaders, as representing the extreme advance or even the extreme radical element, will be surprised to know that here in Geneva, he is the massive drag upon the wheels—the strong and only powerful conservative influence.

But the discussion at Soleure proved that the differences between the lay leaders were equalled by their tolerant sagacity; and it was evident that however great the divergence between them in some respects, there was more power in three leading characteristics in which all evidently agreed:

1. The movement in Switzerland is not the sturdy theological and religious protest of learned ecclesiastics, as in *Germany*; nor the calm, slow growth of a desire, on the part of statesmen and thinkers to modify the views, remove the prejudices and enlighten the convictions of a people, as in *Italy*; but it is a vigorous and indignant popular resistance to political and social interference; and the *Swiss* movement is, therefore, most emphatically democratic in its character.

2. The jealousy of the clergy is great and not unnaturally so, since in no instance, have they been the leaders of the movement and but few have even followed. The feeling of these laymen towards a few German priests, such as Herzog, Schwind, and Egli, is exceptional and almost purely personal; and their admiration of the Père Hyacinthe and even their dependence upon

him is great : but the jealousy of the clergy, as a class, is universal, and it is especially strong in French Switzerland, where, it will be remembered, not one Swiss priest has yet joined the movement, all those accepting office under it being, like their great leader, from France.

3. They are, finally, alike actuated by a positive *dread* of the episcopate, which reminds me of that felt in some parts of our own church, at the date of its separate organization. As our fathers had little conception of a Bishop, save as an English Lord and Peer in Parliament; so these Swiss have little conception of a Bishop, save as a satrap of the papacy. It was at one time greatly to be feared that the office would have been rejected altogether; and so far, therefore, from being distressed, as the clergy were, at the manner in which the episcopal office and power were guarded and restrained:—I was relieved that, in the present stage of the movement, the laymen who were here met together, were willing to accept it at all.

Regarded as a *finality*, the scheme adopted at Soleure might well, in some of its features, have given deepest pain to the foreign friends of this Swiss movement, whether German Old Catholics on the one side, or ourselves on the other. But it cannot possibly be regarded in that light; and, regarded as the work of *such* men, at *such* a stage of *such* a movement, it was, under all the circumstances, in my opinion, most encouraging in its future promise for the Swiss Catholic reformation; and I could most honestly offer to these estimable men, mingled with some respectful warnings and suggestions, my sincere congratulations.

The work over, they all dined together before they parted; and to the Père Hyacinthe was assigned the head of the table, while I was placed on his right hand. When the more substantial portion of the meal was over, a hearty toast was proposed to the great French reformer, by Councillor Leo Weber, accompanied by a warm tribute to his noble single-heartedness and eloquence; and it was responded to in excellent taste by him.

Dr. Winkler, of Lucerne, then gave a toast to the American Episcopal Church, and congratulated themselves upon the presence of one of the clergy of that Church, as a pledge of the fulfilment of their hope that their movement would ultimately result not only in the reformation of their own Church, but also in the restoration of Christian unity. All responded, unitedly and severally, endorsing the speaker's words; and I replied, both explaining the nature and assuring them of the prayerful earnestness of an interest which was illustrated not merely by such an informal witness as was given by my presence on that occasion, but by the much more important testimony, my dear Bishop, of your own official presence at the Congress of Cologne.

On our return from Soleure, the Père Hyacinthe and I went, first to Olten, where I had the opportunity of making the personal acquaintance of Pfarrer Herzog, the most influential and unquestionably the ablest of the Swiss Old Catholic clergy, and probably their future first Bishop; and afterwards to Bienne,

where we saw the new Curé, St. Ange Lievre, a Frenchman, though formerly a Vicaire at Geneva, under Mons. Mermillod.

I will try to write you of the proposed synod when it meets ; and remain meanwhile, respectfully and most faithfully yours,
WM. CHAUNCY LANGDON.

THE LEICESTER CHURCH CONGRESS.

THE Congress was opened September 28, with two special services, the sermon at S. Martin's being preached by the Archbishop of York, on "The Living presence and Power of Christ," and that at S. Mary's by Dr. Vaughan, Dean of Llandaff.

The Archbishop's line of thought was that unbelief had taken hold of a vast many minds that were brought up in the faith. He quoted the following lines as an expression of their mental state :

"In all eternity I lead one chance,
One few years' term of gracious human life.
The splendour of the intellect's advance
The blest home with babes and wife.

This chance was never offered me before,
For the infinite past is blank and dumb,
This chance returneth never, never more.
Blank, blank, for me, the infinite to come.
And this sole chance was frustrate from my birth,
A mockery, a delusion: and my breath
Of noble human life upon this earth
To reach me that I sigh for senseless death."

To meet this Christians must "put on Christ." No criticism had ever yet touched that Divine Example. Union with Christ, imitation of Christ is the argument that will conquer the world.

Several Bishops were present at these services. The "evangelical clergy" had a service by themselves at Holy Trinity, with communion, about 100 being present, among them the Bishop of Meath, Bishop Riley, of Mexico, and others.

At 2 P.M. Tuesday, the Bishop of Peterborough delivered the Inaugural Address, as President, at the Congress Hall, about 4000 being present.

After mentioning that the Nonconformist Mayor and others had joined in the duties of hospitality, he said he should not make any plea for mutual tolerance and charity, as if brother churchmen were to be congratulated for having met together for four days and having actually kept the peace ; but he should take all that for granted. He traced these Church Congresses to the great revival of religious life which is the outcome of the Church movement of the earlier part of this century (meaning the so-called *Tractarian*.) which made men feel that the Church is neither a body of official "clergy," nor a mere department of the State, but a Divine family and Kingdom, older than any State, and that would survive all human institutions. Men saw that the laity must be represented not as in Parliament, as members of the na-

tion, but in Church conferences and Congresses, as members of the Church. The Bishop went on to show how the Church Congress might grow into one great central General Assembly that could speak for the whole Church to Parliament and the Nation. He made light of some "burning questions," and said the real burning question was how to get the masses into the Church; though it hardly occurred to him to ask who are doing more in this line than those who make burning questions of so-called trifles.

After this address, the whole assembly rose and recited the Apostles' Creed. The first subject was

FOREIGN MISSIONS.

The Rev. Dr. Cutts (Holy Trinity, Haverstockhill,) read a paper on the "Condition of the Greek Churches and other Churches of the East in relation to the Church of England and its Foreign Missions." This he prefaced by a brief sketch of the state of Christendom at the rise of the Mahomedan power, and at the time of its greatest sway. At the present day the Eastern Churches, including that of Russia, numbered seventy million souls. The great patriarchate of Antioch was represented by a Prelate who visited us a few years ago in search of sympathy, and it had about a hundred and fifty thousand members. That of Alexandria was represented by four or five hundred Copts. That of North Africa, the Church of Tertullian, Cyprian, and Augustine, had entirely disappeared, and was the only one that had done so. The Armenians were actually advancing. They were some five million souls, and were the most intelligent of the Churches of the East. There were also four or five million Abyssinian Christians. The Persian Church was represented by the so-called Nestorians, about a hundred and fifty thousand in number, and the Christians of St. Thomas, on the Malabar coast, of whom there were one hundred and sixteen thousand. It appeared to him that, with all their ignorance and their faults, these Eastern Christians were deserving of the sympathy of English Churchmen, and that they might, under happier circumstances, become important centres of missionary effort.

The Rev. Dr. Hale read a second paper, his theme being the Church of Russia, explaining that the Holy Governing Synod consisted of six great prelates, two priests, and one lay member, the Over-Procurator, who, however, sat apart from the rest, and was only the means of communication between the Church and the civil Government. The charge of ignorance brought against the Russian clergy was greatly exaggerated. The Russian Church had theological reviews that would bear comparison with the best of England and America. Of course, much needed to be done, but much was really doing. There was at least one Bishop who was not under monastic vows; and two more had been consecrated under protest, public opinion being strongly in favour of the selection of prelates from amongst the regular clergy. The common charge, that the Russian Church had no missionary

spirit, could only be made in ignorance. There was, for instance, a flourishing Russian Mission in Japan with at least six thousand communicants.

Sir Richard Temple spoke of India. It was said that money laid out upon Missions was wasted. At this moment £450,000 was expended and seven thousand persons were employed by the missionary societies; but was it true that the results were small? Why, there were no fewer than 350,000 native Christians, not counting 150,000 children in Christian schools. Then it was said that these vast establishments were not so efficiently worked as they might be; but if the Congress could see those establishments and could see the Christian villages, which were models of order and happiness, they would be quite satisfied. (Cheers.)

The Bishop of Gibraltar said that one of the objects for which his See was founded was to promote friendly relations between the Church of England and the historical Churches of the East. His predecessor and himself had laboured for that purpose, but the prejudice of ages still remained. Thus, at Smyrna, the popular way of classifying religion was—"Christians, Catholics, and Englishmen." The other day he had a long conversation with the Patriarch of Constantinople, and he found that even the Patriarch supposed that the English Church was called into existence at the time of the Reformation. It was, therefore, most important that we should be careful to exhibit our Church in her true light by the churches we built, the services we held, the doctrine we taught, and the lives we led abroad. He believed that no institution had ever done more signal service in that direction than the Anglo-Continental Society, with its zealous and learned founder and secretary, Mr. Meyrick. (Cheers.) Nothing could be warmer than the reception which he (the Right Rev. Prelate) had received; and why? Because he had avoided the policy of the American Dissenters, and had carefully abstained from anything like proselytising raids on native Churches. He earnestly recommended that no attempt should be made to induce the Eastern Christians to change their usages unless when they were absolutely superstitious. If they seemed to us childishly fond of kissing their *icons*, we should remember that it was to these Eastern Christians we were indebted for whatever light we enjoyed.

Canon Tristram having said that the Council of Bethlehem had adopted the Roman doctrine of Purgatory, Prependary Meyrick said there were not ten Easterns who believed in it. The Bonn Conference showed an essential unity between the East and us. In the evening the subject was

THE RELIGIOUS CONDITION OF THE NATION.

The first paper was by Canon Barry, on the "Upper Classes." He finds here less "conventionalism" than formerly, less reverence for traditional authority and law: two powers of free, religious principle and irreligious license at work: a tendency to tolerate bold departures not only from traditional beliefs, but even the traditional decencies of society—a vague agnosticism and

pessimism in some quarters—a sort of Pagan worship of Humanity and “civilization” allying itself with a growing luxury and materialism of modern times that does “not like to retain God in its knowledge” and hence either *ignores* or passionately denies Him.

But the same freedom has given new scope to religious faith and kindled anew mighty religious energies. There is stronger *personal* religion than ever: all great questions take a theological turn: those who have anything to say, of exegesis or criticism, are welcomed: the press was never busier for religion: and religious work and munificence was never greater. The tendency to Rome in the upper classes is due to a reaction from vague rationalism towards an authoritative teaching. The sense of the educated class sees what it is that ends with Bradlaugh and Mrs. Besant. The Church must fall back on her deeper theology and give unfettered opportunities for free devotion and action.

The next paper was by W. Lefroy on the “Middle Classes.” The commercial world, the men who lead *busy* lives, are not much touched by theoretical infidelity of any kind. They accept the Bible as practically and experimentally true. They are the majority in all Church congregations. The writer claims that parochial *Missions* have saved and will save the Church. The middle class appreciate these as much as the poor. Sunday school teachers, choir singers, district visitors, that formerly would have been paid, are now volunteers to the number of a million or more; so of the societies of foreign missions and every form of benevolent work. The peril of this class is the ceaseless occupation caused by competition leaving no time for personal, religious culture, leading to practices that destroy commercial integrity. But the great body of merchants still condemn and scout “sharp practice.” The pulpit must be incisive on these questions of commercial morality. (But must not these evils of competition become almost intolerable when England keeps up her policy of free-trade while other nations raise against her the barriers of a tariff?—ED. ECLECTIC.)

The Bishop of Bedford read a paper on the “Industrial Classes.” Laborers’ “*Unions*” are all the time crying down the Church and the parsons. Personally, they like the parsons who are generally so kind to them and their families: but the class feeling is becoming stronger, which makes them hate landlords and parsons in the abstract, more than they like them in the concrete. So they come to look on the Church as the Church of the rich.

The Bishop gave a description of East London. He says neglect of Church attendance is almost universal, but where a good *preacher* appears, there a congregation is sure to gather. The state of the poor is not hostility to religion, but simple *indifference* to it. When converts are made from this class, it is as with those from the ancient heathenism, who had to *come out* and be separate from it. For this class there must be simpler services, unwritten sermons and an army of workers. (Is there any better or more successful way than that of the late Father Lowder of S. Peter’s London Docks, whose sudden loss the whole Church must deplore?—ED. ECLECTIC.)

The Rev. Harry Jones made a speech to show that the industrial classes should not be called irreligious because they do not go to church, because the printed page now takes the place of "going to church" (*credat judaeus!*) and people now "hear with the eye." Much of his argument was the same as that of Sunday loafers; who claim that the people who go to Church are "no better than themselves." He brought out the good points among the poor, such as mutual help, truthfulness and industry however, little may be said for their temperance or their morals. His exhortation was to more sympathy and more elasticity and warmth in services and sermons. (How all these discussions seem to leave out the Real Presence of Christ in our Churches, the obligation to be brought and the gift to be obtained which is lost by absence from the Altar of God. *Is there any other real basis for the "argument in favor of going to Church?"*—ED. ELECTIC.)

One speaker blamed the pew system for keeping out the working man—another said the working man was content with *any* seat in a theatre, and did not expect a *box*: another called for more laborers from among the young men of the cities specially fitted for the work: another advocated "lay deacons" for men of their own class, &c.

PAUPERISM.

On the same day, at the Temperance Hall, where Lord John Manners presided, a paper was read by Mr. A. Pell, M. P. on *Pauperism* and its treatment. It chiefly shows how existing laws and agencies tended to increase pauperism, from not helping the poor to help themselves.

Rev. Mr. Blackley read a paper on the prevention, not the cure of pauperism, as he believed a cure impossible. Only two countries in Europe, England and Denmark, relieve the poor by a special tax. He held that the Poor-Law, intended to aid the poverty of the few, has only pauperised the many. More deaths from starvation occur under it, than in countries that have no Poor-Law. It only compels the thrifty men to support the wasteful men—rewards idleness by fining industry. He illustrated this by examples. The principle of the law summed up is this: "Put no compulsion on the man who will not pay, (though he earns the same wages as his neighbor, and *might* be as thrifty,) but double compulsion on the man who will." He described the improvidence, intemperance, discontent and pauperism which had become a national disgrace, and which he attributed chiefly to the Poor Law, which takes away the stimulus for saving and thrift, and encourages men from early life to spend as fast as they earn. And so it is all surplus earnings evaporate in drink. He goes for a plan of *national insurance*, compelling every one to give part of his wages toward a providence fund. He commended a little work published by Kegan, Paul & Co., for the National Providence League, entitled *Essays on the Prevention of Pauperism*. The only objection he had heard which he could not answer was that the nation was too stupid to adopt so good a measure. He appealed to clergy to take up the plan, and told the following

anecdote: "Two months ago I found myself starting from Ludgate-hill towards Victoria in a railway carriage crammed with artisans, to whom I spoke of national insurance. So interested were they that some of them went a station or two further than they had first intended, in order to hear more of the matter. As I drew near to my own destination their principal spokesman asked me, "Have you got any cards about you?" I thought he said "about *it*," and laughingly said, "No. Did you think I was an insurance agent?" "No, sir," he answered, "it was your address I meant. What's your district? That's what I want to know. I have not been much of a one since I was a boy to go to any church at all; but if yours is within five miles' walk of my house, I'll go to hear you every Sunday of my life."

The Rev. C. W. Stubbs, a country parson, read a paper confirming these tendencies of the Poor Law in a rural population, but claimed we could not make men thrifty, any more than we can make them sober, by act of Parliament. Men can rise only by *self-denial*. The lower classes and the higher classes do not save. It is only the middle class commercial and tradesmen that turn over their capital and save. The salaried and wage-earning class does not save. His plan would be to open the means of lucrative *investment* at once to those who will save—to agricultural laborers the opportunity of holding land, or working it on the co-operative plan. Peasant proprietorship is what makes France and Belgium prosperous: till that comes, let the allotment system and the principle of co-operation be more extensively applied.

Earl Nelson congratulated the meeting on the very high character of the papers, and expressed his agreement with most that had been said except Mr. Blackley's compulsory remedy. His Lordship thought the panacea was in a very raw state, and persistence in it was likely to ruin the progress of thrift. He did not believe that the money could so easily be spared as Mr. Blackley fancied, and inquiries he had made of the Post Office Savings Bank authorities and his knowledge of a friendly society had convinced him that it would be impossible for parents with many children to put by £10 before they are twenty. He further showed how impossible it would be to detect shamming illness, and he believed the Legislature was not likely to pass such a measure as Mr. Blackley desired. There were, however, other ways of meeting the evil. Giving alms was to a Christian a duty owed to God and man. Given with care it would encourage thrift. His Lordship thought it a good plan to let land to thrifty labourers and to give such pensions to old deserving workmen as would prevent their going to the Poor-Law for relief.

The Bishop of Winchester said, with reference to Mr. Blackley's scheme, that it had at least the merit of not dealing with the matter by dribblets, and said, in answer to the statement that people could not be made thrifty by compulsion, that they had been made paupers by compulsion. His Lordship illustrated this fact by his own knowledge when quite young of labouring poor in

Buckinghamshire. He knew the difficulties of Mr. Blackley's scheme, but, if it were possible to work it, he did not think the objection that "you cannot make man thrifty by compulsion" insuperable, for the habit once acquired may be continued. His Lordship agreed with Earl Nelson as to the difficulties of detecting shamming.

The Rev. W. Barker, vicar of St. Mary, West Cowes, in closing the debate, said that the question must be regarded as an imperial one, and he believed the working classes of England would espouse Mr. Blackley's scheme of insurance if assured of Government security, and the Poor-law would then not be abolished, but would abolish itself.

In the evening there was a discussion on

THE DUTY OF THE CHURCH IN REGARD TO TRADE UNIONS AND FEDERATIONS OF EMPLOYERS.

The Rev. W. H. Stanton read a paper showing that in dealing with conflicts between labor and capital, *moral* considerations may and ought to be introduced as well the mere rigid laws of political economy. *Laissez faire* in trade led to the principle of non-interference with perfect liberty of individual action, thus condemning all combinations of workmen, and leaving employers without responsibility to anybody to say, "Am I my brother's keeper?" But Legislation has had to step in with enactments as to mines and factories that contravene *laissez faire*, and the increase of machinery at first works cruel suffering whatever it may do in the end. Unionism has put employers and employed more in contact with each other and more on an equality. Employers should see that their wealth is not made by moral sacrifice and physical deterioration of their workmen. An account of a conspicuous example of such an industrial hero, the Parisian house decorator Leclair, one who was singularly successful, and who does not seem in the result to have lost by what he did for others, has been given us by Mr. Sedley Taylor in the *Nineteenth Century Review* of September. Few aims more truly philanthropic can be set before men of the employing class than that they should use their business experience and capacity in ways such as these.

Mr. Stanton urged the duty of arbitration in disputes as to rate of wages. He concluded as follows: "I have pointed to the evidence that the operation of mere self-interest does not ensure that industry will be carried on in a manner as happy as might be for the working-classes and for the general welfare. And I have indicated the moral consideration and sentiments which ought to have place in the business relations of employers and employed. Now, surely it is not out of place if, in order to enforce these, we seek to bring to bear the powerful motives of the Christian religion. To do so, is but to adapt precepts of the New Testament in such a way as to make them apply to modern circumstances. The Mediæval Church was one of the chief agencies in the extinction of the older and harsher form of slavery, and it

also contributed not a little to the gradual abolition of that milder form of slavery, which we call serfdom. Is it wrong to be ambitious that the Christian Church at the present day should likewise help in setting at rest the feud between Capital and Labour, and in remedying the evils which attach to the position of the working-classes?

On Wednesday morning at Congress Hall, the subject for discussion was—

UPPER AND MIDDLE-CLASS EDUCATION, ITS PRESENT CONDITION,
AND HOW TO MAINTAIN AND PROMOTE ITS RELIGIOUS
CHARACTER.

In an exhaustive paper the Warden of Keble College, Oxford, advocated the necessity of making religion "come naturally" to those who were receiving education, and indicated as a danger to religion the letting it appear as an appendage or a separate department of instruction. He then dwelt on the importance of home religious education, especially in early childhood, and on the responsibility resting upon parents. Speaking of the choice between two kinds of middle-class schools, viz., the old public schools attached to the Church of England by tradition and preference, but which had widened their borders to receive all comers, and institutions like Keble College, Oxford, the future Selwin College, at Cambridge, and Lancing College, he remarked that between these two classes of schools he earnestly desired to maintain a wholesome and friendly rivalry; but he strongly urged that, unless home and schools worked together, failure must result, whilst the good that was done by their working together would be of a lasting kind and be woven into the very texture of life.

The next paper was by Archdeacon Thicknesse, of Northampton, and is the first one we should like to print in full. He closed with this practical proposal:

"Indeed, I propose to the Congress, not in my own name, but in the name of many more influential persons deeply interested in the matter, the establishment of a network of diocesan girls' schools throughout England, for the purpose of a thorough English education—the Bishop, visitor; the Archdeacon or Rural Dean, president; the rector of the parish in which such a diocesan school happens to be situated, vice-president; one lady, superintendent; and a body of five trustees to report to a Central Diocesan Board at the Cathedral city—all persons connected with the management to be members of the Church of England; all appeal in difficulty to be to the Bishop; the school payment to range from £6 to £10 a year for a day scholar, from £25 to £30 a year for a boarder—all boarders to be *bonâ fide* baptised members of the Church of England; day scholars to be admissible to make up the divisions and classes, and if not of Church family, to be admissible with a Conscience Clause.

Will such a school be self-supporting? *In the end* it will. It needs only a helping hand at first.

The admirable Miss Sewell, (that untiring friend of girls,) with

whom, all honour to her, this idea originated, has established such a school, which I have seen and visited more than once in the very moderate-sized town of Ventnor. About £200 I think was raised by her efforts among her friends in the first instance, a house taken, a mistress with full powers appointed at a salary of from £80 to £100 a year. There were soon as many boarders as were allowed to be received, and their number was sufficiently supplemented for the formation of classes by day scholars coming in, (some with a Conscience Clause,) and the school is now both flourishing and self-supporting. Miss Sewell (as those who have read her papers in *Macmillan* and the *Monthly Packet* know) lays much stress on *small* schools as boarding schools, because she believes girls can only be formed by the personal influence of a superior mind, and because she feels the dull and backward girls cannot be reached and influenced at all in too large a school."

In the course of the discussion which followed, the President of Trinity College, Oxford, speaking as a teacher of eighteen years' experience, asserted that in that period there had been an immense improvement in religious education, and that it was simple justice to parents to say that his experience had led him to the conclusion that during the last generation the religious education of children was much better cared for in English homes than it used to be, and certainly much better in English schools.

The Bishop of Carlisle, while admitting the great importance of maintaining a healthy intercourse between the boys and their masters, pointed out the danger which he feared might arise where there was only a few years' interval in age between the masters and the eldest boys. The danger was, although the former exhibited a fine manly spirit before the latter, there might be a tendency on the part of the masters to encourage a crude expression of opinion on the one side, and the generation of a considerable amount of self-conceit on the other. These young men would do well to bear in mind the dictum attributed to a distinguished master of a college in Cambridge, who, having heard the opinions expressed by the whole body of junior Fellows of his college, said, "Gentlemen, I think we ought to remember that we are not infallible, even the very youngest man amongst us." (Laughter and applause.) With regard to the ordination of schoolmasters, he agreed that a Bishop might with advantage accept a *bonâ fide* mastership in a school as a title to holy orders. He had no objection to the appointment of chaplains, but they should be regarded as assistant curates to the head master, upon whom should rest the responsibility of the religious teaching of those committed to his care. The real mainspring in the machinery of the religious instruction of a public school was the character of a head master like Dr. Arnold. (Applause.) As to looking to Cathedrals for the spread of definite religious instruction throughout the various dioceses, the Commissioners were quite at one with the suggestion that the Cathedrals should give a great impetus to education of that character.

In the afternoon, the Bishop of Carlisle presiding, the subject was—

THE INTERNAL UNITY OF THE CHURCH, AND THE INFLUENCE OF
THE THREE GREAT SCHOOLS OF THOUGHT IN THE CHURCH
OF ENGLAND UPON EACH OTHER AND UPON
THE CHURCH.

The Bishop of Durham read the first paper, in which he said of the three schools of thought: "They must almost of necessity coexist; their coexistence was a guarantee for the fulness of the teaching of the Church, and the loss of any one of them would be a serious impoverishment of its life, and, therefore, it was not expedient to attempt to throw out, or starve out, any one of them—(applause)—while at the same time, adherence to the fundamental principles of the Catholic creed, and loyalty to the Church in which they minister, must be demanded of all alike." (Loud applause.)

J. G. Talbot, M. P., read a paper with few special points. One point was well made: "A leading member of the Low Church party is reported to have said, 'If any clergyman likes to preach in a surplice, or has the Lord's Supper weekly, or has Saint's-day services, or daily Matins and Vespers, I have not the least wish to interfere with him, though I cannot see with his eyes.' Now, such a remark seems to me to betray a complete ignorance of the point from which these matters are regarded by those who are called High Churchmen. They claim, in the regard they pay to such observances, to be carrying out simply the rules and orders of the Church to which they belong; and whether it be allowable or nor for others to dispense with them, it is surely little less than an insult for those who have agreed upon a system of self-dispensation to talk about 'not interfering with' those who carry out strictly the law which is equally binding on all."

A paper by the Earl of Carnarvon was read, contrasting the present state of things as to ritual practice, devotion and controversy, with the intolerance and bitterness of fifty years ago.

Lord Carnarvon's paper ended as follows: "Men have envied her grandeur and prophesied her fall; her foes go round her walls and mark her battlements; but temporal and religious assaults have alike fallen idle. No weapon that has been formed against her has prospered, and even the tongues that have risen against her have been condemned. But the true peril—none can doubt it—is from within, and if parties become factions, and they who should be our strength divide our household, that which neither the rivalry of Rome nor the opposition of Dissent, nor the ceaseless fret of political warfare, nor the bitter hatred of atheistic philosophy, could effect—

*Quod neque Tydides nec Larissæus Achilles,
Non anni domuere decem, non mille Carinæ,*

our own dissensions may bring to pass. And, therefore, to sum up my practical conclusion in a few words, it is for all parties in the Church, but especially for the Bishops, to recognise the distinct, and, as I hold, the legitimate schools of thought which exist amongst us, and with a generous construction of motives, and a liberal exercise of the discretion happily entrusted to them, to

give free and fair play to different congregations and parties in the practice and externals of Divine worship."

Canon Farrar read a paper as a plea for the Broad Church, which, he said, began with the Cambridge Platonists, but claimed such Fathers as Origen, Gregory Nyssa and Gregory Nazianzen and the school of Antioch, and in modern days "such names as Bacon and Hales, Jeremy Taylor, Tillotson, Coleridge, Arnold, Whately and Thirlwall." The influence of the three schools, he maintained, had been indispensable to each other.

Mr. C. Wood said that the Oxford movement simply found the evangelical school without the sacramental system and united them. It only completed what Evangelicalism had begun.

The Dean of Manchester had been brought up an Evangelical, but had become one of the High Church School, which had taught him to be more tolerant and how to assimilate with his old faith Catholic truths which had been long forgotten.

The Bishop of Carlisle did not wish to be counted in any "school."

In the evening a paper was read by Prof. Plumptre on *Home Reunion* or the Responsibility of the Church towards Dissent. He had little hope of reunion, but urged charity and kindness.

Earl Nelson held that standing by the Church and its system of dogma is the only hope of Christianity in England.

Bishop Ryle laid the increase of Dissent to past unfaithfulness of the Church. He believed in co-operating with Dissenters on some general questions, such as Temperance, Sunday observance, Bible circulation, &c.

Mr. Harwood would have more elasticity in our system, more lay power, and the correction of abuses.

Archdeacon Denison laid stress on the lack of discipline in the Church as the chief cause of dissent.

The Bishop of Winchester also spoke of the necessity of reforming abuses.

On Wednesday at the Temperance Hall, Bishop Browne presiding, Canon Scott read a paper on *How to preserve the Church's influence over the young*. This excellent paper we have reserved entire.

In the afternoon, at Congress Hall, the Bishop of Peterboro was called to decide whether Bishop Riley of Mexico should be allowed to speak, on account of a blasphemous expression he had been reported to have used in connection with the Roman Mass. Bishop Riley denied having used the words, and he was allowed to take part in the discussion, which was on Old Catholic Reform in Foreign Churches.

Prebendary Meyrick read the paper. Ten years have passed since the Vatican decrees, and now there is an Old Catholic Church in Germany, with one Bishop, 53 priests, and 45,000 members. In Austria, 4 priests and 1,000 members. In Switzerland, 1 Bishop, 61 priests and 50,000 members. In France, 2 priests and 1,000 members: total, 2 Bishops, 120 priests and 106,000 members, with an *entourage* of 300,000 or so of adherents. Mr.

Meyrick traced the history of the movement, and the informal acts of sympathy by English Bishops, followed by rather more decisive action in the case of Père Hyacinthe, who, for two years has been under the provisional oversight of the Anglican Episcopate, exercised by the Bishops of Moray and Edinburgh, for whom Bishop Herzog has held a confirmation in M. Loyson's Church, and one of whom, Bishop Cotterill, has received the communion there with the two Old Catholic Bishops. The gist of this paper is contained in the following extract :

"That the attitude taken up by the Church of England towards the Old Catholic Reformers, not only in Germany and Switzerland, but also in France, is justifiable, or rather that she would have failed in her duty as a part of the Church Catholic had she not done at least as much as she has done, in holding out the hand to those who called upon her for assistance, appears to the writer of this paper unquestionable; nor can I doubt that any one who studies the arguments and statements of Bingham and Isaac Casaubon on the subject will come to the conclusion that, according to the principles of the Primitive Church, Bishops are bound to give such aid as they are able to an oppressed minority wherever the faith is endangered by the heresy or corrupt doctrines of those who, in any country or district, form the greater number. This point I regard as settled both by precedent and argument; but there is a further question which I desire to bring before the Church for ventilation now, and for decision by the competent tribunals hereafter; which may affect the attitude of the Church of England towards those reforming efforts that are being made on somewhat different lines in Spain, Portugal, and Mexico. It is this—whether the various National Churches which make up the Roman Communion, such as the Church of France, the Church of Spain, and the Church of Portugal, have forfeited their claim to be the National independent Churches of those countries by the acceptance of a dogma which substitutes for their authority and traditions, the authority and tradition of one man external to themselves. The case contemplated by Gregory the Great has arisen. To clench his arguments against a Universal Bishop of the Church, he says that in that case, should the Universal Bishop fall, the whole Church would fall with him. In the Roman communion not only is there one Universal Bishop who has fallen into divers heresies, but every Bishop in that communion has bound himself by oath to regard the formal utterances of that man to be true on all points of faith or morals. Is there, then, any longer in the various National Churches that liberty of maintaining the faith as handed down in their own localities which qualified them to be witnesses for the truth? The voice of free men, testifying in different parts of the world to that which they had received, is valuable; but of what value is the voice of slaves, bound to swear to their master's word? Can the slaves of a man, regarded by themselves as infallible, be the free ministers of God? With their loss of freedom have not the Bishops of those National Churches lost their claim to jurisdiction?

If so, are not purer branches of the Catholic Church bound to establish congregations under Episcopal control, whenever occasion arises, without regard to the forfeited claims of the present territorial Bishops, or, if not bound to establish them, are they not at least justified in establishing them if they find cause for doing so?"

The Prebendary added that this argument does not apply to the Greek Churches, because they have no single, much less infallible head.

In reply to the above the Bishop of Winchester said in a speech: "In conjunction with my brother of Lincoln I went to the Cologne Conference—(applause)—and we saw that there was a great upheaving on the part of the German Catholics; and I think if they had gone on as they began the Old Catholic movement would have made great head. But the fact that Prince Bismarck thought fit to persecute the Ultramontanes created so great a reaction that I am afraid that the old Catholic movement was in consequence to a great extent driven back. (Hear, hear.) But still there is considerable dissatisfaction and movement on the Continent; and the question is, What can we, as English Churchmen and Christians, do to help the movement in the direction of reform? I think that in every way that we reasonably can we should help them by the expression of our sympathy; and, if they want our money, we should be ready with that assistance. (Hear, hear.) I have much more doubt as to the question of interfering with the jurisdiction of the Bishops of these countries. (Hear, hear.) It is a very difficult question. I acknowledge what Mr. Meyrick has said about the corruption of the Roman Church, and the unhappy position in which the Bishops of the Continent have placed themselves under the will of one man—a single Bishop controlling all the other Bishops of his communion in Europe; but still I look round Europe and say, "Am I prepared at once to unchurch the whole of these bodies of Christians in communion with the Church of Rome?" They are ancient National Churches, though I will admit their grievous corruption. I look on the doctrine of the Immaculate Conception as approaching very nearly to a heresy against the incarnation of our Lord Jesus Christ, and I am sure that the Vatican Decrees have turned away numbers from Episcopacy throughout all those portions of Europe where the Roman Catholic Church dominates. Still there are millions in communion with this ancient Church, and I do not feel myself able to say they are not of the Church of Christ at all. (Hear, hear.) Luther was a strong reformer, but yet he never would admit that the Church of Rome was anti-Christian. What he said was that Antichrist—and by that he meant the Pope—that Antichrist does not sit in a stable or a dunghill, but he sits enthroned in the Church of God. He does not therefore deny that it is the Church of God; and it is difficult for me to say that I would unchurch all these National Churches. If I may differ from Mr. Meyrick, I would say we ought *not* to consider them as different branches of the Church. I do not like that branch theory. (Hear, hear.)

They are different National Churches, and the principle of the English Reformation was the claim of the National Church to the right to reform. We claimed that right, but the Church of the Continent did not; and we hold that we did not by any act of our own break that catholic unity by reforming ourselves as a great National Church. Our attitude must still be to acknowledge these as National Churches, however corrupt they may be, and when there are members of these Churches endeavouring to reform them we can give them sympathy and kindly help, but we must be careful how we invade the rights of an independent National Church. It appears to me we are in a tremendous crisis. In all Europe, in all Christendom, there is a great tendency to unbelief. Now most intellectual unbelievers, if inclined to doubt the soundness, are always attracted to Romanism. It is a strange fact, for they I speak of are not mere fanatics, and the reason I think so is that they find in the Church of Rome a clear and complete organisation, a definite doctrine without doubts. Can we give to these inquiring spirits something better and truer and purer than this Romanism which attracts them? The only way we can do so is to keep firmly to the faith as it has been handed to us from Jesus Christ, by trying to organise ourselves more closely than we ever were before, by doing all we can to promote that unity which has been not only imperilled, but almost broken. (Cheers.)

On Thursday at Congress Hall, the subject treated was—

THE EXISTING FORMS OF UNBELIEF—POSITIVISM, SECULARISM,
AGNOSTICISM—THEIR SOCIAL AND MORAL
TENDENCIES.

The Archbishop of York read a somewhat rhetorical paper on Positivism, in which he showed that science itself is continually altering its data, and coming across phenomena that refuse to be "mapped," without losing confidence in itself as science. Definite or positive results can hardly be obtained in any region except mathematics, (and even this has a shadow land.)

"It is the same with the cognate principle of moral obligation. Kant, the severest critic of the boundary lines of human science, has left standing after his analysis the so-called 'categorical imperative,' which, put into the plainest words, is this—that the fact that I feel bound to act according to a law of duty within me, apart from consequences and calculation, is the best evidence that we have for our connexion with a higher being, higher laws, a more permanent system. It stands in Kant's system reasoned out, in the system which of all others is relied on by modern sensualists; and yet we are told that for the future it is outside the realm of knowledge altogether! Why? Because you cannot get its formula like that of picric acid. If science has no place for what Kant proves, and strong men live on, science is incomplete, and the rule of exclusion is artificial, and instead of a new system of knowledge, we have before us an appeal to the weariness of religious strife and metaphysical argument which has

come over men at various times in the course of history, and which prevailed in the age of the Greek sophists, in the time of Hume and Voltaire, in the days of Comte and others among ourselves. It is not so much a system as a mood—a condition of exhaustion, which will surely pass.”

Prebendary Rowe read a paper on Agnosticism, of which Spencer in England and Fiske in this country are the high priests. Spencer's *Data of Ethics* reminds one of the Psalmist's words, “Man walketh in a vain shadow.” Mansel's weapon against German unbelief has simply been turned against Christianity. “In a word, the God of the Agnostic is an infinite algebraic x , the value of which is insoluble in any known quantities of human thought, to whom if worship is rendered it must not be a service of which reason can take cognisance; but it must be of the silent sort, offered through the imagination to the unknowable and the inscrutable.” Its philosophy, (which is that of evolution,) divests God of moral qualities, and makes the moral elevation of man a thing apart from religion. Agnosticism, though it admits a God to begin with, is yet moral Atheism.

Mr. Rowe showed Agnostic Evolution to be equivalent to fatalism, and to lead in morals to mere selfishness and the right of the strongest: the destruction of moral obligation and social order.

Lord Plunket (Bishop of Meath,) spoke on the substitution of a blind force in place of a personal God, which would make the whole world cry out in another generation, “Give us back the Christ we have lost.”

The Archdeacon of Warrington said the Secularists, whose name first appeared in the Religious census of 1851, were an organized conspiracy against religion and the hopes of mankind.

The Rev. Dr. Maitland did not charge Positivism with setting up an unworthy standard of human conduct, but condemned it because it acknowledged no righteous Father above all, no eternal life in which the trial of goodness might be perfected. Without a God, a Heaven, a Divine spirit of holiness, or a life to come, it left man alone with nature, and in these circumstances what force could it supply to eradicate our selfishness and enable us to live lives of glorious self-sacrifice? For answer, it pointed to humanity as the supreme existence. This humanity was something more than the living members of the human family. It was the whole human race—past, present, and future—the race in its totality, not the individual, and to speak of humanity, as an actual being itself was therefore merely to play with words. True, it expressed a conception, but of being, individuality, and substance of its own, it had none whatever. Surely such a bodiless phantom never did or could have existence, unless in the brain of a philosopher or a poet. If a man loved not his brother whom he had seen, how was he to love this impalpable humanity? It was a pretty theory, this evolution of universal unselfishness, by the worship of an ideal humanity, but under the strain of egotism and passion it must go to pieces at the first attempt to apply it.

In the course of subsequent discussion, Mr. Welldon referring

to the existence of unbelief at the Universities, and especially Cambridge, said he was happy to be able to assure the Congress that Infidelity was not on the increase there; in fact, one might count on his fingers the number of those who, having abandoned Christianity, professed nothing else. There were not more than ten Positivists at Cambridge, but he had forgotten how many sects that small number comprised. Besides these; there were a few Deists, or Freethinkers, but they had no cohesion or corporate existence. They had their meetings for the reading of papers and discussions, at which perhaps fifty persons, including some lady students, attended, but they exercised little influence on thought at the University. The conclusions to which he had been led through his intercourse with Agnostics and other professors of unbelief was that any system which took this world only into consideration was *ipso facto* condemned as fatal to the three great Christian virtues of humility, self-sacrifice, and purity, and therefore an inevitable failure.

At the Museum Hall, on Wednesday morning, took place a discussion on the

PENITENTIARY WORK OF THE CHURCH.

Rev. J. P. Davidson read a paper. Work among the fallen was not merely philanthropic, but a spiritual work, and so had been best done by sisterhoods. The Church is becoming more alive to the value of religious communities. They ought, however, to have an order of Magdalens, and greater elasticity of services.

A paper of Miss Ellice Hopkins was read (many ladies being present.) She urged more care for the great masses of young girls, and dwelt upon the internal arrangements of the homes, saying they should not be shut up too closely in such places so as to make them prisons.

The Rev. W. H. Chapman said there was no substitute for individual search by visiting committees going to the actual places of resort.

Mr. Brinckman in a speech said it was asked, "Are things worse than they were?" He thought so. Opportunities for sin are easier and more frequent; locomotion, postal communication, all so easy and cheap; the examples set in extravagance in dress, extravagance in taste as well as expense, the fearful harm done by the Divorce Court, and by certain places of public entertainment. Those who do try and help the fallen find much difficulty in their work. Many of these women regard Homes as they would prisons, and it was often difficult to help a girl who wished to give up her bad life, but who refused to go to a home. Houses were wanted where such cases could be taken in till something could be done for them. Many of these women felt that those who were most anxious to help did not understand them. What could a clergyman, ordained straight from college, know of the world and of their lives? Men were not the only culprits; women often caused the fall of women. The harsh conduct of a mistress towards a young servant at the time of her first fall has often

been the cause of her subsequent life of sin. Government might help in giving powers to a properly chosen committee in large towns to visit bad houses. Many a young girl might thus be got at and persuaded to come away who is kept by others from giving up a life of infamy. Churches in some places should be open occasionally at night, so that those who would might come and intercede for the conversion of those living in sin. The more we all join in mission work, the less need to fear for the future of the Church. Let us not, while attempting much elsewhere, any longer neglect the saddest, most difficult field of all.

The *Church Times* correspondent says: "Another point upon which Mr. Brinckman touched was a rather delicate one, but he did it at once strongly and delicately, and that was the evil incentives provoked by the present character of women's dress, which he very properly condemned as too often immodestly over-defining the figure of the wearer. The speaker took occasion also to point out the evil wrought by the personal paragraphs in the 'Society' journals—to my mind the most vulgar of all modern vulgarisms, except, perhaps, the exhibition of photographic portraits in shop windows of what are disgustingly termed 'professional beauties.' As regards these Mr. Brinckman had something to say, and he said it well. Especially he drew attention to the utter sham of charity bazaars, at which, if some of these so-called 'professional beauties,' who might be, and doubtless were, very pure and estimable women, in spite of their photographic notoriety, held stalls, the proceeds were very large; whereas, without such attractions, the visitors were limited and the sales more limited still."

Mr. Brinckman has a "Church Mission to the Fallen" at All Saints, Margaret Street, which employs women as Missionaries to seek out these persons in their homes, in hospitals, workhouses, and the streets: it holds mission services in churches and schools and opens some churches at late hours for prayers and intercessions.

At this same place another Sectional meeting was held on

THE DUTY OF THE CHURCH AS TO THE LAWS OF MARRIAGE AND DIVORCE.

Canon Temple read a paper holding marriage as a spiritual bond (?) not a mere *unitas carnis*, but admitted that our Lord's words may imply that the innocent party in a divorce may marry again.

Mr. Dodd said the law of the Church before the Reformation was that marriage could not be dissolved. The Divorce Act of Parliament could not alter the Church's law. He also maintained the Canon law as to marriage with a sister-in-law.

Dean Cowie thought the State would over-ride all this and thrust a Code Napoleon upon them, with marriage before a registrar alone.

Hon. C. L. Wood urged resistance to any change in the Church's law.

Rev. T. Bennett said expenses of marriage ought to be reduced, and real marriages promoted. Breaches of the 7th Commandment should be made penal as well as of the 6th and 8th.

At the Temperance Hall, in the morning, the Bishop of Lichfield presiding, the subject was

CATHOLIC REFORM.

The first paper was by Bishop Harold Browne and laid stress in keeping up the Cathedrals as far as possible to their original idea; and to this end the Bishop's position should be more clearly defined. The Chapter should be his *Council*, and most of them should be permanently resident. He took up the duties of each, Dean, Canons, (which ought not to be attached to parishes,) Precentor, &c., with the various work of Missions, Education, Theological Lectureships, &c.

The Bishop of Truro also read a paper. Canon Trevor read a spicy paper urging a clean sweep of all the so-called "reforms," and a simple restoration of the original status. The only real reform since *Magna Charta* was bringing the Dean into permanent residence. All reform is summed up in "residence."

Beresford Hope described what the Cathedrals Commission were doing.

At the devotional meeting on Friday morning at Congress Hall, the subject was

THE COMMUNION OF SAINTS.

Valuable papers were read by Rev. J. L. Davies, Prof. Westcott, Rev. A. Kirkpatrick, and admirable speeches made by the Bishop of Bedford and Knox Little, that can hardly be summarized.

In the afternoon, the Bishop of Carlisle presiding, the subject was

POPULAR RECREATIONS, LIGHT LITERATURE AND THE STAGE.

Rev. H. C. Shuttleworth read a capital paper on the proper influence of religion over all popular amusements, including the Stage, and commended the "Church and Stage Guild." If the young will have this kind of amusement, let us direct them to what is good.

Rev. Gordon Calthrop denounced the thing as quixotic and declared an alliance of Church and Stage impossible.

Mr. H. Merivale, a "professional dramatist," read a paper. He vindicated the purity of life of many players, said "Society" was to blame for most evils of theatres, could have English plays as well as French ones if they would only "pay;" theatres must make money, and so must any line of business. Many good Christian players forced to act for a living, were members of the Guild, which was doing a good work. He did not wish theatres coupled with "music-halls."

The Rev. Mr. Ponsonby said the boys playing the *Children's Pinafore* in Leicester, were selected from London choirs, and sent the money they earned home.

Canon Money said that the stage practically could never be as ideally presented.

A Mr. Coleman, an old manager, said he was ever trying to purify the stage and lost money by it. It "*ought to be next to the pulpit.*"

[This is all *twaddle*. The stage will present whatever *pays* best. And the passion for play is just like the passion for *drink*.—ED. ECLECTIC.]

At Temperance Hall, on Friday, papers were read on Diocesan Finance, Augmentation of Poor Benefices, Union of Small Parishes, and the Amendment of Pluralities Act, by Mr. Egerton, M. P., Lord John Manners, Sir T. F. Buxton, and others.

Other papers at Sectional meetings were by Canon Money on *Home Mission Work*—how to reach absentees from public worship: and by the Dean of Lichfield on *Ecclesiastical Legislation*, and giving Convocation more powers—also by Rev. G. Venables on "*Church Patronage*."

On Friday evening, at Congress Hall, an address was presented by the Nonconformist ministers of Leicester of friendly greeting to the Congress. They expressed their obligations to the vast literature of the Church of England and believed this Congress would promote better feeling between Churchmen and Dissenters.

The Bishop of Peterboro made a rather long but skilful reply, mentioning Robert Hall, of Leicester, Mr. Rogers, Dr. Houghton, and others, and reminding them that the evils and abuses in the Church had been as unsparingly criticised in the Congress as they could have been by Dissenters. He gracefully thanked them for their hospitality.

There were several special meetings during the Congress: one on the 30th in regard to the new Burials Act. The following resolutions were adopted:

I.

"That, whereas the Principle of the Burials Act is contrary to the Law of God and the Order of His Church, the Clergy are advised to decline to take any part whatever, directly or indirectly, in Burials under the Act; and it is recommended to Incumbents of Parishes that, where necessary, they state publicly to their Parishioners that no Burials under the Act are permitted on Sundays, on Good-Friday, or on Christmas-Day, or on any other days during the time of Divine Service."—Carried, *nem. con.*

II.

"That it is the opinion of the meeting that the Priests of the Church of England, being bound by their Ordination Vow to minister the doctrine and Discipline of the Church, regard it as being their bounden duty to carry out that Discipline by promoting, and providing for Presentment to the Ordinary (at his Visitation Court, according to the Canons) of notorious evil-livers, and offenders against the Doctrine and Discipline of the Church within the pale of the Church."—Carried, *nem. con.*

III.

"That it is not a just, nor a reasonable, nor so much as a decent thing, to require of the Clergy that they register, in the Register of the Church, burials not conducted according to the Order and Authority of the Church."—Carried, with *one* dissentient.

IV.

"That whereas Consecration is a solemn Dedication of the thing so hallowed to the Service of Almighty God forever, to Consecrate a Burial-Ground which may be subject to immediate desecration from services conducted by any man, woman, or child, or any persuasion calling itself Christian, is, in the opinion of this meeting, a thing profane in itself and unknown to the Church. This meeting, therefore,

earnestly appeals to the English Episcopate to discontinue henceforth all such Consecrations."—Carried, *nem. con.*

V.

"That this meeting records its Solemn Protest against the action of the Archbishops and certain Bishops in voting for the Second Reading of the Bill, the publicly declared judgment of the great majority of the Clergy in their Convocations, and generally throughout the Dioceses, notwithstanding."—Carried, *nem. con.*

VI.

"That this meeting records the expression of its earnest and grateful thanks to the Lord Bishop of Lincoln and other Bishops, together with the Earl of Mount Edgumbe and all Members of both Houses of Parliament who opposed the Second Reading of the Bill."—Carried, *nem. con.*

(Signed)

GEORGE ANTHONY DENISON, M. A.,

Vicar of East Brent and Archdeacon of Taunton, Chairman.

GEORGE TREVOR, D.D., Rector of Bedford and Canon of York; *Secretary for the Province of York.*

F. C. HINGESTON RANDOLPH, M. A., Rector of Ringmore and Dean-Rural of Woodleigh; *Secretary for the Province of Canterbury.*

For further information, &c., apply to the *Secretaries.*

LEICESTER, Oct. 2d, 1880.

NOTES.

A TESTIMONY TO THE VALUE OF THE ATHANASIAN CREED.—"V." sends the *Record* the following extract from his diary: "Geneva, June 7, 1872.—Monsieur Merle d'Aubigné talked to me last night, among other things, about the question as to the use of the Athanasian Creed in public worship. He said that twenty or thirty years ago, when he and his friends here were making a stand against the Rationalistic party in the Eglise Nationale, especially as to the Divinity of our Lord (which ended in the establishment of the Eglise Libre,) they determined to refuse to receive Holy Communion from ministers who doubted the Divinity, and went in a body to receive it at the English Church. It happened to be a day on which the Athanasian Creed was said. It came quite unexpectedly on the Genevese. 'Oh,' he said, putting his hand on his heart, 'I cannot express to you the comfort that it was to me to hear that doctrine for which we were fighting pronounced in such precise terms; it was an inexpressible joy to me.' ('Je ne puis vous exprimer le bien que cela me fit d'entendre cette doctrine pour laquelle nous combattions, énoncée en termes si précis; c'était une joie inexprimable.')

ENGLISH HISTORY.—The addition made to the stock of our historical knowledge and the increase of our stores of research have been almost greater during the last fifty years than at any other period of our national existence, though the days of Carte, of Brady, of Tyrrell, and of Hume might perhaps justly contest with our own times this distinction. Be that as it may, during the more recent period Lappenberg and Pauli, and Ranke, Guizot, and Wallon, on the Continent, have employed their pens upon our antiquities and constitutional history; whilst, at home, we have had for the earlier period the volumes of Sir Francis Palgrave, of Mr. Freeman and Mr. Pearson, and for later times the histories of Mr. Froude and of Lords Stanhope and Macaulay.

The whole career of our constitutional history and the rise and progress of our laws and institutions have been surveyed with great industry and learning by Canon Stubbs; while to Mr. Thorold Rogers we are indebted for the very valuable *History of Agriculture and Prices in England*, as yet unfinished, but soon we trust to be resumed and completed by the honourable member for Southwark. It would indeed be a grave misfortune, if the commonplace duties of the representative of that very unintellectual borough should prevent the successful completion of Professor Rogers' historical labours. Neither among these contributions to a fuller knowledge of English history ought we to omit all mention of the anonymous life of "the greatest of our Plantagenet Kings," Edward I., nor that large introduction to the calendars of State papers of the reign of Henry VIII., unfortunately incomplete, in which Mr. Brewer has written so full a life of that King and of the administration of Cardinal Wolsey. The controversies of the Stuart days have been revived in the pages of Mr. Forster and of Messrs. Gardiner and Bisset and others, and for the period since the closing of the last century we have the histories of Mr. Lecky, of Mr. Spencer Walpole, and of Justin M'Carthy—all these in course of publication. In the volumes of Messrs. Abbey and Overton and in those of Dr. Stoughton we have a survey of the religious condition of the last century, written from different points of view, but in their combination presenting us with a picture of ecclesiastical affairs of the greatest value; whilst the volumes of Miss Martineau, of Mr. Roebuck, and of Mr. Molesworth give us the purely party struggles of the period ending with our own days. Into this historical arena Mr. Green has entered in the four volumes under notice. In these he has, however, not selected any one period, nor dealt with any one aspect of the national life of England, but has taken a rapid but comprehensive survey of the whole period from the times of the Roman occupation of Britain down to the general peace of Europe which followed upon the crowning victory of Waterloo, dealing not only with the dynastic struggles which have taken place on English soil and with the purely political history of the nation, but briefly sketching the literary progress and the religious condition of the successive periods embraced in the various chapters of his *History of the English People*.—*John Bull*.

—“Dr. Colenso was condemned by the Metropolitan and the Provincial Synod of South Africa on December 16, 1863, for ‘*denying the Incarnation*,’ and ‘*teaching Nestorianism*,’ and was on this ground deposed from his office as Bishop of Natal. This sentence of Condemnation and Deposition was formally recognised as spiritually binding by the Convocation of the Province of Canterbury—by vote of the Upper House on July 1, 1868, and by a vote of the Lower House ‘concurring in their Lordships’ decision’ on July 3, 1868,—and this in spite of the fact (on which the Bishop of Worcester justifies his action) that the Judicial Committee of the Privy Council had already declared the Sentence of the Bishop of Capetown to be null and void in law,

thereby securing to Dr. Colenso the 'emoluments and temporal status' belonging to a Spiritual Office from which he had been deposed.

—Some peasants at Gaza, while rummaging in a sand-hill at Tell el Ajoul, discovered, lying on its back, a splendid marble statue of Jupiter. They sold it to a merchant for a trifle, but the Turkish Governor repaid him the money, took possession of the hill, and is trying to sell the statue, for which the Prussian Consul has made a bid. It is not yet wholly unearthed, but M. de Reinach pronounces it to be of the best Alexandrian age, the face and hair being admirably chiselled, and it may, perhaps, be a copy of Phidias's Jupiter Olympus.

—The *John Bull* says of Farrar's "Life of St. Paul," we cannot agree with the reviewer in thinking the style inferior to that of the "Life of Christ." We can, at least, *read* Dr. Farrar's "St. Paul," the other we have never been able to get through. We positively stick, like a fly in a glue-pot, in the viscid mass of gorgeous epithets which seem to be his conception of fine writing. In "St. Paul" we do get a few clean nouns and verbs, without having to wash away a triple daubing of adjectives and adverbs.

—In the *Contemporary*, Professor Lotze quite remarkably shows how well a German can adapt a kindred tongue to the native art of laborious thinking. It is some trouble to dig out of his heavy sentences the undoubtedly good things he scatters here and there on the province and the limits of philosophy. One remark is especially ingenious, viz: that when the subjective character of our knowledge is alleged as an argument against external reality, it is forgotten that, let external things be as real as possible, still our knowledge would be the same.

—The author of "Words for Peace" writes as follows to the *Ch. Review*: "I give reasons for thinking that the original Liturgy of Rome was similar to that of St. Clement, but I forgot to addend a very striking bit of evidence. It is well known that the Clementine Liturgy does not include the Lord's Prayer. This is its one great peculiarity, and it is a feature which has greatly puzzled liturgists to account for. But we learn from St. Gregory the Great that till his time the Roman Liturgy also possessed the same feature, and that it was he who introduced the *Pater Noster* into the Latin Mass. This divides the argument, which shows that originally the use of the Western Churches was substantially identical with that of the Eastern, and that the Roman Liturgy has, therefore, not the smallest pretence to an Apostolic origin.

My idea, in short, is this. The first thing the Apostles would have to do (as the late Archdeacon Freeman pointed out) would be to settle for the pilgrims who would have to return immediately after the Day of Pentecost anything that was necessary for their Christian life; and it is quite likely that the first draft of the Liturgy would not be quite the same as it soon afterwards became. It is in this manner that I would account for the omission of the words of justification from the Liturgy of the far East, and that of the Lord's Prayer from that of the far West. I suppose that the Pentecostal Liturgy contained neither.

Church Work.

CHARLES FUGE LOWDER.

OUR readers will have seen in the daily papers the announcement of the sudden death of the Rev. C. F. Lowder, which happened last Thursday morning, (the 9th Sept.,) at the Trone Hotel, Zell-am-See, in Austria.

Mr. Lowder was returning to London after a short holiday to the Austrian Tyrol, whither he had gone after visiting the Oberammergau Passion Play, and was due at home on the following Monday. Unfortunately he had no one for his companion, but had travelled all by himself. It appears that through some mishap he lost his luggage and money, and that he reached Zell-am-See after a four hours' walk in a drenching rain. Having no proper change of clothes, it is supposed that he caught cold, and in a few hours he was prostrated on a bed of sickness, suffering from inflammation of the bowels. From the commencement of his illness he rapidly sank. His brother and sisters were telegraphed to come to him, but before they could meet him, Father Lowder had departed this life. He said, in a letter dictated by him late on Wednesday evening, that he had been overstrained in mountaineering, and been obliged to put himself into the doctor's hands, and had obtained some relief; that he hoped soon to be well, but must wait a little to regain some strength, and could not be home as soon as he was expected (Monday, 13.) The letter was dictated to Mr. Foulkes Taylor, a gentleman of Folkestone, well known to Miss Rose Lowder, who mercifully happened to come to Zell with his wife and daughter on Wednesday, the 8th. Mr. Lowder thus received every care which English friends could give, among other things reciting for him the penitential psalms and his favourite prayers and hymns. Though sinking very rapidly, he was conscious all the time. His spirit passed away at 5.15 a.m. on Thursday, the 9th.

Mr. Lowder was the first clergyman of the Church of England who fairly dashed away the barrier which in our great towns divided rich and poor. Then in the prime of life, and with great expectations before him, he gave up all to be a missionary in the slums of East London. He tells the story himself in his entrancing book, "Twenty-one Years in St. George's Mission." At first met by dogged opposition, ill-treated and refused, and again with Mr. Bryan King and Mr. Mackonochie and others, suffering twelve months' riots and persecution, he spent years with hardly any result. They knew not the man they had to deal with. But at last his passionate love of souls, and iron will, by sheer persistency, broke down the resistance of their hearts, and his devotion and utter recklessness of life in the great cholera panic completed the conquest. Of late years it has been simply a matter of gathering in the spoils won by his prayers and self-denying life.

The beautiful church and schools of St. Peter's are only the outward expression of the spiritual life of his people. There are on the communicants' roll nearly 500 names (to say nothing of numbers who have passed on to other parishes,) souls won absolutely from indifference or sin. The schools are full of children. There are men's clubs and lads' clubs, night-schools, and the usual machinery of a well-worked parish. Mr. Lowder had the rare power of winning to himself the entire confidence and devotion of his colleagues. He was surrounded by a large staff of clergy, Sisters, and school-teachers, who had worked with him for years. His popularity amongst the poor, not only of his own parish, but of the whole East of London, was wonderful.

Mr. Lowder was born at Bath of a good, old English family. He was educated at Exeter College, Oxford, taking honours in both classics and mathematics. He sat for a fellowship at Exeter, which, however, was won by the present Lord Coleridge. He was ordained deacon in 1843, priest in 1844. At the commencement of his London career of usefulness, he connected himself with St. Barnabas, Pimlico, where he remained seven years, then under the incumbency of Mr. Bennett, now vicar of Frome. Here, though close to the borders of aristocracy and wealth, poverty abounds, and the church and clergy house are placed in its midst. It was in this locality Mr. Lowder made his first acquaintance with London labour and London poor. Here, too, did he suffer his part of the first persecution for conscience sake, which raged so bitterly against Mr. Bennett and his coadjutors. The *Times* writes as follows respecting Mr. Lowder's work:—"It was, no doubt, largely owing to Mr. Lowder's popularity at the West-end that he was enabled soon after going to work as Mr. Bryan King's curate at St. George's-in-the-East to establish in Wellclose-square one of the most successful missions in the East of London. There he was joined by the Rev. A. H. Mackonochie and other clergy and laymen. Schools were established and street Arabs brought in long before the days of School Boards; soup kitchens, Bible and communicant classes, and all kinds of agency for the temporal, moral, and spiritual good of the people were set on foot.

Mr. Lowder was a popular speaker at Church Congresses. Bishops Tait and Jackson, though disapproving his ritual, fully appreciated his high character and immense work, and discouraged any prosecution of St. Peter's. The late Mrs. Tait was one of his warmest supporters, as were Earls Beauchamp, Powis, Devon and Nelson; and, above all, the Rev. F. H. Murray and the parishioners of Chislehurst, in the beautiful churchyard of which he is to be laid to rest this day."

Mr. Lowder leaves behind him as the monument of his labours the beautiful Church of St. Peter's, London Docks, the altar of which is thronged by devout communicants, the poorest of the poor. He has also built large Parochial Schools. But he did not live to see his work completed: there is still wanting the *Clergy House*, for which he has begged hard, and the site for

which is purchased. This would be a fitting memorial to him from the Catholics of England: and it is hoped that funds will pour in to the Curate in charge for this purpose, and for carrying on the work.

The sad news of Father Lowder's death travelled with proverbial rapidity and reached St. Peter's, London Docks, on Friday, and when it became known to the people, they could hardly realise the blow that had come upon them. Consternation and grief were general throughout the parish, and we were assured by one who was in the neighbourhood at the time, that the number of closed or half-shut shops, and of houses with drawn blinds, was surprising, so great were the love and respect for Mr. Lowder. At the High Celebration at St. Peter's on Sunday the Church was filled with a large congregation composed, for the most part, of parishioners. Sunday being within the octave of the Nativity of the B.V.M., the altar was dressed in white frontal, and on the ledge were vases of flowers and candles. Father Lowder's stall was covered with white linen, and there were placed on it his biretta and stole, and a cross made of flowers. There was no perceptible alteration in the conduct of the service, as far as the ritual and music were concerned; so that there is no need to describe at any length what has now been the customary use at St. Peter's for many years, and, thanks to its influence, what one may see in many a Church of the Anglican Communion. The behaviour of the congregation was quiet and reserved, if sad and sorrowful, and all seemed to find comfort in the service. The new mission priest celebrated, and the Rev. L. S. Wainwright delivered a brief sermon on St. Luke viii. 13, "And when the Lord saw her, He had compassion on her, and said unto her, Weep not."

THE FUNERAL

Was the most remarkable spectacle of the kind ever witnessed in London. Arrangements had been made for bringing over the body on Thursday, and for a series of services in its presence during the night and early morning. It did not, however, arrive until 10 A.M. on Friday, and ten Low Celebrations, the first of which began at three, were performed in its absence. At these services the communicants numbered 265; 60 communicating with the Rev. Bryan King, at 7 A.M. Tidings that the coffin was on its way being at last received, it was met by a solemn procession at the Old Gravel-lane bridge. On its way to the bridge—a considerable distance—and back to the church before the corpse, the choir sang the funeral sentences and the following Psalms: *Domini est terra* (xxiv.), *Dominus illuminatio* (xxvii.), *Dixi, custodiam* (xxxix.), and *Domine, refugium* (xc.) Several hymns were also sung, such as "They whose course on earth is o'er," "Jerusalem, my happy home," "O, what their joy and their glory must be," &c.

The pall-bearers were: Rev. Fr. Benson, Rev. H. D. Nihill, Rev. A. H. Mackonochie, Rev. Harry Jones, Rev. Cosby White, Rev. Bryan King, Rev. F. W. Kingsford, Rev. R. A. J. Suckling.

The scene, once witnessed, can never be forgotten. The procession was headed by a cross-bearer and acolytes in albs. Then came thurifers swinging censers. Next followed a strong surpliced choir, and about 100 priests in surplices. After them followed a number of sisters, and finally a number of guilds and confraternities, the Church of England Working Men's Society being especially prominent. The streets were lined with the most orderly crowd we have ever seen. The people were mostly poor. Mothers held their babies in their arms. Strong men held the tobacco pipe in one hand and the hat in the other. The window sashes were all thrown up, and were filled by sympathetic sight-seers. Not a sound could be heard; nor an indecorous or irreverent word; while many of the poor were not ashamed to cry, and not a few alternated their singing with tears. All traffic was suspended. The police were in the streets to keep order, but their services were not needed for that purpose. The clergy present in the procession, in the church, or in the churchyard were about 200 in all. Amongst those more particularly identified with the district were Mr. Bryan King, who was the rector of St. Georges-in-the-East when Mr. Lowder began his mission there, and Mr. Harry Jones, the present rector; Mr. Kitto, rector of Stepney; Mr. B. Kingsford, rector of Shadwell; Mr. Septimus Buss, rector of Wapping; and Mr. J. M. Vaughan, of Dodbrooke, South Devon, formerly vicar of St. John the Evangelist, St. George's-in-the-East, who had come to the town for the purpose of showing his respect to his former neighbour.

At the High Celebration the Rev. L. S. Wainright was priest, the Rev. Fr. Linklater deacon, and the Rev. Fr. Downham sub-deacon. The Service was Marbecke, except that the *Gloria in Excelsis* was said in monotone. The famous sequence of Thomas de Cellano, "*Dies iræ, dies illa*," was sung to the ancient plain-song; and as the church, a lofty and dignified edifice in the early French style, lends itself to such music, the effect was most impressive.

The sermon was preached by the Rev. W. H. Cleaver. It was short, eloquent, earnest, and touched the hearts of the large congregation who heard it.

After the High Celebration and some additional services, the coffin, in the case which enclosed it, was placed in a hearse, and was preceded by a procession such as that which headed it into church, back again to the bridge, singing hymns all the way. The body was accompanied by a weeping multitude to the bounds of the parish, when the hearse and mourners set out for Chislehurst, where the interment was to take place. The *cortège* having left it, took their places by the special train engaged for the occasion. It was thought that provision for six hundred would have been ample; but it proved wholly insufficient, and it is stated that at least two hundred more travelled by the train. Some who could not afford a shilling for the fare actually went on foot, though the distance between St. Peter's and Chislehurst was twenty miles. The scene on Chislehurst common, where trains from London bridge and Charingcross had discharged many mourners, was most

remarkable, for it is computed that at least ten thousand persons were present, including about 200 clergy. When the case was opened it was found that the Austrian nuns who had made the deceased's last toilet, had covered his face with a mask of wax painted *au naturel*, and that they had a pane of glass inserted in the coffin lid, so that the people of St. George's might have one more opportunity of seeing the features of their beloved pastor! This proceeding, which was not at all in accordance with English ideas, showed at any rate a singular amount of sympathy for the sorrows of the bereaved congregation and friends of the deceased. The nuns of the convent to which Mr. Lowder's body had been removed from the hotel where he died, finding his cassock in his portmanteau, had dressed him in it, and placed a crucifix in his hands, and adorned his head with flowers.

The whole of the Burial Service was used, the body having been preceded into Chislehurst Church by the Rev. F. H. Murray, rector, his curates, and choir. The church was crammed, half of it being occupied by surpliced priests: and the Service was sung with much feeling and taste, both within the sacred edifice and in the beautiful churchyard outside.

As a processional was sung, "Brief life is our portion." After the lesson followed *Nunc Dimittis*, and then, as the body was carried to the grave, "Light's abode, celestial Salem." The sun was just now setting at the close of a lovely day. When the body had been lowered into the grave, which was lined with yew and moss, the coffin being overwhelmed with wreaths and flowers, we all sang, "Brother, now thy toils are o'er;" and when all was over, the rector solemnly committed to God's gracious mercy and protection his departed brother and friend.

No such funeral as this has been seen in England in modern times—in fact, it was like a triumphal procession. The thanksgiving and the voice of melody in the streets of East London on a working day, the populace turning out *en masse*, the church adorned in white and beautified with lights and flowers—all this symbolized not the sorrow of those who had no hope, but the last and best genuine earthly reward of a good man's love to his neighbour, and John Wesley's ideal, "Rejoice for a brother deceased."

After the interment of the body in the churchyard of Chislehurst, several of those present assembled at the rectory, on the invitation of the Rev. F. Murray, when the Rev. Bryan King addressed them to the following effect: "Pray pardon me when I venture to offer a suggestion in connection with the interment in which we have just taken part. When I reflect upon the condition of the inhabitants residing within the precincts of the present parish of St. Peter's at the time of the formation of the mission; when I cannot recall to my mind more than three or four communicants as living in the district at that time; and when, on the other hand, I reflect upon what I have witnessed this day—the Celebration at seven o'clock, at which it was my privilege to officiate (and that one of some ten or twelve Celebrations,) at

which there some sixty communicants; when I reflect upon that crowded congregation of true mourners present at St. Peter's at the funeral service—nay, when I reflect upon that reverent and mourning multitude by which the adjacent streets were crowded as we passed on our way to the church—I am simply amazed and overwhelmed at the thought. Literally, I know not in the whole of history any revolution so utterly beyond ordinary experience as that which God has been pleased to work in human hearts through the ministry of that faithful servant of His whom we have just laid to rest. And, as bearing upon this point, I may here notice one of the most touching incidents which have ever come to my knowledge. When it was rumoured in the parish that the body might probably be interred in Austria on the ground of the considerable expense involved in its removal to England, the members of the working men's club immediately sent off the sum of thirty pounds in order to secure for themselves and their neighbours the sad satisfaction of receiving among themselves for the last time the beloved remains of their true friend and pastor. Our dear brother had conciliated the warm regard of very many who were far from sympathizing with his distinctively theological convictions. Bishop Cloughton, of St. Paul's Cathedral, has written to me, most happily characterizing him as 'one of those servants of God whose life simply told its own tale, an epistle of Christ known and read;' and on the last occasion of my meeting the Archbishop of Canterbury he spoke to me in the very highest and warmest terms of regard and respect for Mr. Lowder's character, and I learn that he has recently written to the clergy of St. Peter's expressing such feelings on receiving the news of his death. And here let me add that in originating and conducting St. George's mission, dear Lowder was assailed by trials and difficulties of no ordinary character. It was not long after its commencement that he was more sorely tried by the defection of some of his fellow workers, and this trial was repeated at a subsequent period. These defections issued in feelings of very general distrust and obloquy against himself and his work, but never once since he offered his services to myself, now between twenty-four and twenty-five years ago, did he fail or falter through all these bitter discouragements. His faith, his patience, his steadfastness through all were simply *heroic*. In one word, may I not say that our very dear Brother Lowder has, by his life and conduct, held up to us all a truly glorious standard of priestly and ministerial devotion in his Saviour's service, such as has conferred upon us all an obligation unspeakable? And may I not add the conviction that very many will rejoice in having the opportunity of making some recognition of that obligation by contributing to form some memorial to his name?" After bearing high testimony to the priceless services which have been rendered by the noble band of Mr. Lowder's fellow workers, Mr. King proposed the formation of a committee, with the object of receiving contributions for the erection of a clergy-house at St. Peter's (a site for which has been obtained,) as being an object very near Mr. Lowder's heart.

This proposal was supported by Mr. J. B. Knight, who has been a large employer of labour in the district, and a warm supporter of Mr. Lowder's work ever since the formation of the mission, and was at once heartily adopted by all those present.

One man deserves special mention in connection with this funeral, and that is the Rev. Harry Jones, rector of St. George's-in-the-East. Nothing could be more generous, brotherly, and manly than his conduct. He walked the streets bareheaded, singing hymns as he went; was partaker of the functions of the day from beginning to end, kept open house for the brethren, and showed a really liberal example which we hope others will quickly follow. Also devout men carried Father Lowder to his burial. His body was fitly borne by members of the Church of England Working Men's Society, who had brought it from the railway station to St. Peter's, and to whose labours and zeal the bringing of the body to England, and the funeral itself were largely due.

On Friday evening a sermon was preached at St. Peter's by the Rev. H. D. Nihill. On Sunday the preacher was Fr. Linklater, who for many years had been one of Mr. Lowder's curates, but who had lately joined the preaching order of St. John, Cowley. The Rev. gentleman took for his text the words which, by a coincidence that would be wonderful if such things did not always occur, were part of the day's Gospel, "Friend, go up higher."

In the evening the preacher was the Rev. A. H. Mackonochie, of St. Albans', Holborn, who had just returned from America.

ST. MARY'S HALL.

FARIBAULT, Minn., Oct. 11, 1880.

To the Editor of the Church Eclectic.

WILL you kindly give space for the correction of a misstatement in your issue for October?

In contrasting the expenses of Church schools in the United States with those in Canada, you say that St. Mary's School at Knoxville, Ill., and St. Mary's Hall at Faribault, Minn., "make no special reduction for clergymen's daughters." I cannot speak for the school at Knoxville, as I do not know what their arrangements are in the matter, but in reference to St. Mary's Hall at Faribault I beg leave to make the following statement:

In the School Register, in immediate connection with the terms which you quote, is the following sentence: "Daughters of clergymen at reduced prices."

The facts in the case are simply as follows: Bishop Whipple has always educated at St. Mary's Hall *free of expense* the daughters of his missionaries, while the daughters of the other clergy of his diocese have always been received at half price.

Very frequently the daughters of clergymen of other dioceses have also been received at half price, and always at very reduced rates.

Respectfully,

GEORGE B. WHIPPLE,
Chaplain of St. Mary's Hall.

NEW YORK, Oct. 18, 1880.

To the Editor of the Church Eclectic.

In the October number of the *ECLECTIC*, under the head of Church Work, some educational statistics are given as to the relative expense of some of our Church schools for girls and one in Canada. St. Mary's School, Knoxville, Ill., is made, by a hasty calculation, to cost \$475 a year, while the school over the line costs but \$300.

Allow me to call your attention to some facts overlooked by the editor who compiled the statistics, which will convince you, I trust, that our schools are not all more costly than Canadian schools. They ought to be more expensive because higher wages and salaries are paid in this country, and nearly everything that is used in furnishing a house costs more.

First, as to the general charges covering board and tuition in all the studies of the course: the Canada school charges \$300; the Illinois school, \$324, but \$4.00 is paid to the parish church for support of services, no chapel being yet provided for St. Mary's. The real charge of the school is \$320. This looks like an advance of \$20 on the Canada price. But let us see. What accommodations does that school furnish for \$300? *Dormitory* accommodations, eight cots in a room! For a "private" room, which means a room shared by *three pupils*, the extra charge is \$45, making the aggregate \$345, for exactly what is furnished at the Illinois school for \$320.

On looking further in the circular now before me, this statement must be modified. Bed and bedding must be brought by pupils in the Canadian school or there will be an extra charge of \$12 for use of same during entire time of pupils' residence. As most pupils stay but a year or two, we will average this charge at \$5.00.

We have, then, this result: For all *necessary* expenses, to a pupil who declines to go in a dormitory, including about the same studies, the charge in this Canada school which has been chosen by you for comparison, is \$350; while in the Illinois school, exactly the same thing is given for \$320! The way of putting the thing makes a difference. In this country we go to the point at once and state the whole charge.

But your compiler has erred also in the matter of extras. He has no right to count painting *and* music, both, as extras; for pupils do not take both of these branches as *extras*. Nor has he a right to count expense of graduation, extra, for not more than five per cent. of the pupils graduate, and the charge is, in their cases, for a gold cross of honor that costs the school, with the diploma, the full amount. The only difference, to the great majority of pupils, is in the charge for music. In the Illinois school it is set down at \$60; in reality it is \$40 or \$60, according to the teacher. The professor takes most of the pupils, and his charge is \$60—considerably less than such services command in any country in the world, outside an institution. In Canada the charge is \$45. Does this give all the pupils the instruction of an eminent professor of music?

To institute a fair comparison in such cases, something more is necessary than to add up a column of figures at random. I venture to say, and challenge the investigation of a competent committee, that the charges to-day for the same kind of accommodation and instruction, are less in St. Mary's, Knoxville, than in the Canada school that has been brought forward to illustrate our extravagance.

One more remark will still further show the inaccuracy of your statistical writer, and that is in answer to his statement, that in this Illinois school no special reduction is made for the daughters of clergymen; this, while right under his eye was the printed announcement that a reduction of *one-fourth* is made! The fact is, that a far greater reduction is generally made. The one-fourth applies to clergymen who are able to pay; but in many cases, since the founding of the school, nearly thirteen years ago, the daughters of poor clergymen have been received without a dollar of charge for board and tuition, for a term of years. In some cases, even books and stationery have not been paid for.

C. W. L.

IN DREAMLAND.

Down among the grey green shallows
Runs a cool translucent stream,
Rippling over pebbly shallows
Like the Lethe of Love's dream,
Broadening into pools of amber
Under rocks where wild vines clamber,
And the lilac wind-flowers gleam.

There the turf is smooth and mossy,
Still unshorn and ever new;
Each young shoot and herblet glossy
Drinks at eve the tender dew;
For no storms assail the garden,
Frosts nor winds the rathe leaves harden,
And the heavens are hazy blue.

On the boughs the quinces mellow
Mid the dim green shades above,
Spheres of purest palest yellow
With the scent that speaks of love;
Proserpine's pomegranates under
Ripen, redden, fall asunder,
Gem with gold the myrtle grove.

High o'er head sleep-cradled zephyrs
Sway the bay boughs to and fro,
Over meads where milk-white heifers
Knee-deep in the grasses go;
And where'er the streamlet wanders,
Faint-hued fragrant oleanders
Drop their petals soft as snow.

In a dream Night led me thither,
And I saw assembled here
All the loves that bloom and wither
In our gross terrestrial sphere;
Mid the myrtles, on the meadows,
All the joys that leave but shadows,
All the days that disappear:

Changed to flowers and very quiet,
Fragrant in perpetual spring,
After life's uneasy riot
Folded under death's broad wing,
Gathered, garnered in a slumber
Which no waking dreams encumber,
Where remembrance hath no sting.

J. A. SYMONDS.

Summaries.

FOREIGN.

—Archbishop Tait's last charge speaks highly of the efficiency of S. Paul's cathedral. This is involuntary testimony to a Dean and Canons *not* of the Stanley school, whose "Abbey" is about useless to the Church except as a National graveyard. The Archbishop seems willing to acknowledge that the Church is a spiritual body, not a State department, and he actually says: that "it would never do to stop all improvement in the outward form of our public worship till such time as there is an universal consent for its adoption, and every captious objection has been silenced,"—and that the clergy ought to read theology.

The *Ch. Times* adds upon this: "If he had realized these maxims a little earlier, and had acted on them, we should have been saved many of the sores and scandals of the last twenty-one years, from the Wapping riots down to the Public Worship Act and its consequences. That he should try to lay on the shoulders of His Churchmen the

blame of the modern wave of unbelief which is sweeping over the Universities, is perhaps only natural, but is scarcely historical: either as a matter of dates or origin. It is not Sacerdotalism in Lutheran Germany which has generated the scepticism which Englishmen have chiefly borrowed thence, and Balliol has never been a seat of Tractarian fervour, nor is Dean Stanley a revolted pupil of Cardinal Newman."

—Stopford Brooke has seceded from the Church of England, though he will not give his adhesion to any existing sect, having a chapel of his own. He seems to be Unitarian. He rejects miracles, especially the miracle of the *Incarnation*, which is just the fact so little comprehended by most Broad Churchmen. How is it that the ecclesiastical authorities never trouble themselves about this class of men, but give them *carte blanche*, while they hound to the death such devout believers in the Incarnation and all that that implies, as Dale, Purchas, Rodwell, and Mackonochie, and Randall.

—We quite agree with the *Ch. Times* in being sick of hearing the Church blamed for the existence of Wesleyanism and other schisms.

The Church as a corporate body was, for many long years, gagged and fettered by the State; and we should like to know what would be the condition of our civil institutions if Parliament were suppressed for a hundred years; especially if the officials were appointed for political, and personal, and party reasons, rather than with any view to the efficient discharge of their duties? After all, religious revivals have invariably originated within the Church. If we have lost the Wesleyans, it was simply because we had no Convocation to treat with them; if Church extension began a quarter of a century too late, it was because there was nobody to make a start. Anyway, none of the reasons which are supposed to excuse Dissent in the past exist any longer, and we therefore see no reason why it should be treated as if it were something to be cherished and preserved.

—Already a good many cases of dispute and litigation have arisen over funerals under the Burials Act. Among the first was a Roman Catholic funeral, with incense and all. A Town Council at Cheltenham debated much whether the words "Jesu, Mercy," should be allowed on a tombstone in the Church part of the cemetery. It was finally allowed on the ground of the *principle* of the Burials Act to include all.

The *Ch. Times* thinks it foolish in the clergy to refuse to register funerals, as

they do not have to record the one performing the service, and besides they get the fees for *all* funerals. It is hoped the meeting in London in November will result in some uniform plan of action.

—The O. T. Company of Revision had their 65th session October 1. They finished Job and Proverbs to chapter xii: 16.

—Archdeacon Denison has been writing the Somerset farmers about cheese. He says good Cheddar can be made only at home, and condemns the American factory system, and artificial drying. No real cheddar should be eaten till eighteen months after making, and no factory cheese smells sweet after six months, when it is a "race between men and maggots."

There is no country in Europe, or out of it, that can make prime Cheddar cheese except Somerset, and it is the worst folly to go and throw away a monopoly, being a natural gift. We had better go back and, if need be, live on bread and water two years, that in the third year we and our customers may be able once more to live on bread and real Cheddar cheese."

—The *Ch. Review* says:

We are glad to announce that the Rev. R. A. J. Suckling, rector of Barsham, Suffolk, has been appointed vicar of St. Peter's, London Docks. In this we understand the patrons have carried out the known wishes of the late Rev. C. F. Lowder.

—Ireland is in a state of anarchy. The last murder was of a landlord (Mountmorres,) who was no absentee, but resided on his estate, and had offered to reduce his rents 20 per cent. Parnell, with scores of priests, holds meetings of his "Land League," which simply proposes forcible abolition of the landlords, and a peasant proprietary.

—The Rev. A. Tooth has no parochial charge now, but is Chaplain of a religious community established by him at Woodside, near Croydon.

—There is to be a great meeting in London in November to discuss the line of action to be taken by the clergy under the new Burial law. The Bishop of Oxford refuses to have it debated in his Diocesan Conference.

—Bishop Ryle has had his carriage pelted by an Irish mob in Liverpool for preaching against the Roman cultus of the Virgin.

—Earl Nelson, with Canon Liddon and others, are going to erect an altar-tomb in Salisbury cathedral to the memory of Bishop Hamilton.

—Quite a number of churchyards have been ordered closed, as being quite full.

—A memorial fund of £10,000 is to be raised to finish the works begun by the late Father Lowder in connection with S. George's Mission and other objects.

—At the September ordinations 126 deacons and 110 priests were admitted. Of these 162 were university graduates.

—Under the new Burial law the clergy of the Church are not at liberty to do anything which they could not have done before. It is the non-conformist who is left at entire liberty as to his services. But the clergy have the fees, and the right to select the site of each grave. The *Ch. Times* recommends setting apart a "Potter's field" in each churchyard, which has caused some indignation. But as Dissenters pay no rates, they should have something to take care of. Many also urge that the clergy should now refuse to bury non-communicants and people of bad character, such as have practically excommunicated themselves.

THE CHURCH CONGRESS.—This surpassed all its predecessors (19 in number,) as a success, with 1,000 more tickets sold than last year. It is wonderful how these gatherings widen and tone up the views of the clergy. Some authorities of the Church Association say that Evangelical men must cease attending these meetings, or else that body must cease its operations. We have not reported all the "lateral" meetings such as those of the Free Church Association, the movement against Bishops sitting in the House of Lords, the E. C. U., the C. E. W. M., &c., &c. A huge volume would not contain all the subjects and proceedings, which we think are rather too widely extended for one week.

Since 1800, Leicester has increased in population from 17,000 to 126,000, and has 17 parish churches, and 33 conventicles divided among 9 sects. This was the town of Robert Hall, and here Wiclif, Bunyan, Latimer and Fox preached.

The Congress Hall was a spacious wooden building erected for the purpose near the railway station, on the model of that at Croydon. Concurrent sessions were held at "Temperance Hall" and "Museum Hall." Subsidiary meetings were held at "Peel St. Chapel," once a Dissenters' chapel, but now in the hands of parish priests as a Mission Room. The Church Schools in Leicester have 7,215 out of a total of 8,484 of all scholars in voluntary schools, but there are 8 Board schools besides.

We have preserved some of the papers read in the Congress for reprint, though there were few of sufficiently salient points for their length. Our abstract in

the Miscellany gives really the pith of what was said, except perhaps on the question of Agnosticism, and some questions of mere local interest.

The C. E. Working Men's Society had a powerful meeting Tuesday night, and passed a strong protest against the new Burials Bill.

At the Working Men's meeting at the Leicester Church Congress, addresses were made by the Archbishop of York, Bishop of Carlisle, Bishop Ryle and Mark Knowles. More than 3,000 workmen were present, and there was an "overflow" meeting at S. George's Church.

The trouble about Bishop Riley (whose mission a correspondent says has ended in *Chateaux d'Espagne*,) was that a handbill had been circulated in the Congress which read as follows: "Ought Bishop Riley to be allowed to speak? In preaching lately, Bishop Riley, when speaking of a fire in one of the Mexican Churches, derided the priest who attempted to save 'the golden pyx containing his Wafer God.' In the same sermon he told the congregation how a band of his followers broke into the Cathedral of Mexico, armed with hatchets and such-like implements, and proceeded to destroy the altars and images, &c., so that in a few minutes the interior of the Cathedral presented the appearance of a heap of ruins. Ought such a man to be allowed to speak at a Church Congress?"

But Bishop Magee received an explanation from the Bishop which caused him to decide in the latter's favor.

—The "Ecclesiastical Art Exhibition" has become a necessary appendix to the Congress. Art needlework, Church literature, musical instruments, school appliances, clerical vestments, funeral biers, brass work, and "loan collections" were gathered in wonderful profusion. The Religious Tract Society and the C. E. W. M. S. showed a vast quantity of publications, including the famous "Parish Tracts" of the Rev. J. H. Buchanan.

Several pieces of the old ecclesiastical embroidery were to be seen, amongst them a fine old Cope of XIV-XV. Century work, lent by Mrs. Bayman of the South Kensington School of Art, and many specimens from the East Grinstead School of Embroidery. The Rev. J. H. Buchanan, of Ilkeston. Notts, exhibited specimens of filoselle embroidery worked by Mrs. Buchanan, very effective, and withal comparatively inexpensive, and therefore adapted for those parishes which are not able to afford the more expensive class of work. Two banners of this work, belonging respectively to the C. B. S. and C. E. W. M. S. branches at Ilkeston, show how thorough-

ly good the work is. Father Benson, of Cowley, lent to this collection a set of altar vessels richly jewelled, while the Secretary of the Church Guilds' Union sent a number of medals of guilds in connection with the Union, showing the growth and spread of this revived form of increasing the religious life. The Corporation of Leicester kindly sent the valuable "Codex Leicestrensis" which is in their possession, together with a copy of the Sarum Missal. The stalls for embroidery work, on the floor of the hall, belonging to the Parish House, St. John Baptist's, Hulme, exhibited needlework of a cheap, simple, but effective character, with a view to its adoption in missions and poor parishes.

A beautiful linen chasuble, with very effective embroidery on Y cross, was exhibited by "Antiquary." It was stated to be intended for village use at home or mission work abroad. It was very simple, and the effect of work in red, blue, and white very telling.

—In its remarks on the Church Congress the *Ch. Times* says: "On the other hand, the language of the Catholic School appeared to cause not the slightest uneasiness, though it certainly was not less out-spoken than usual. Thus, amongst the more noticeable features of this meeting, may be enumerated the paper of Professor Westcott, and the speech of Canon King, upon the commemoration of the faithful departed, and the proposal of Precentor Venables that the altars should be restored to all the chapels of our minsters and Cathedrals, and that they should be given over to Guilds and Confraternities, which should be allowed to use offices of their own.

The truth is that the Evangelical brother has, to a very great extent been converted. He has come to see that there is nothing after all prejudicial to spiritual religion in the Catholic conception of the Holy Church throughout all the world, or in the immemorial belief of Christendom on the subject of the Sacraments, or in the order, decorum, and decent pomp of Divine worship. Nay, he has learned that these things, so far from interfering with vital godliness, are helps vouchsafed to us for the very purpose of fostering and developing it. Hence, although he may not quite appreciate them himself, he is becoming every day more and more ready to admit that there are persons of unquestionable piety to whom they are really means of grace. When we find one Evangelical like Dean Howson conducting such a restoration as that of Chester Cathedral; another like Dean Close publicly avowing that he finds the daily service an unspeakable blessing; and a third like Pre-

bendary Cadman, earnestly deprecating any attempt to decry the observance of Saints' days, we can understand how it has come to pass that some "burning questions" have burnt themselves out. It is not, as Bishop Magee seems to think, because they were unimportant, but because their importance has come to be recognised all round."

Some of these papers, and especially the Hon. C. L. Wood's speech on "Internal Unity," we shall try to print.

—The Rev. A. H. Mackonochie, vicar of St. Alban's, Holborn, on returning from America, finds that in his absence the fund for making good the loss he sustains by the sequestration of his benefice has so prospered that a guarantee of the sum of 250*l.* per annum for three years, concurring with the period of his sequestration, has been realized by his friends. The value of his benefice is 150*l.* per annum; so that he owes 100*l.* a year for three years to the good offices of Lord Penzance.

—The new Burials Act will work smoothly if all clergymen and ministers agree as they do at Chatburn, Lancashire. The Rev. L. J. Chamberlin, vicar there, attended the sick wife of a Methodist local preacher so kindly that the local preacher on his wife's death said he would not avail himself of the new act, but let the vicar perform the funeral ceremony. The vicar, however, called on the Methodist Free Church minister and asked him to come to the church and assist at the funeral of his assistant's wife yesterday, which the minister did, wearing a surplice and reading a portion of the Church Service. The noble example is much discussed for miles round.

—The French Jesuits have purchased, and are to open as a college, Halesplace, Canterbury, on the 28th of Oct.

—Bishop Littlejohn, of Long Island, by invitation will preach, during the month of November, a series of sermons in the University of Cambridge. Bishop Whitehouse and Bishop Stevens were called on to preach before the Lambeth Conference, but no American Bishop has as yet preached, if we are rightly informed, in the University pulpits.

—Sir Fitzroy Kelly, the last Lord Chief Baron of the Exchequer, died September 17, at Brighton. He would have been eighty-four years of age the next month. He retained full possession of his faculties to the last moment, and seemed to die merely from the effects of old age.

He was a good Christian, a steadfast Churchman, and an honourable and courteous judge. He sat in the Privy

Council on the Ridsdale case, and with other judges dissented from the finding of the majority. The then Lord Chancellor, Cairns, brought him to book for letting out the fact that the judgment was not—what it professed to be—that of the whole court, and got for his trouble Sir Fitzroy Kelly's judicial repudiation of the Puritan attempt to revive the Star Chamber of hateful memory; and his statement that the Ridsdale judgment was one which was "more of expediency than of law." The funeral service was at All Saints', Margaret St., on Wednesday, and the body was buried at Highgate cemetery. R. I. P.

—Of Father Lowder's funeral the *Ch. Review* says, "In truth it was a triumphant thanksgiving procession through crowded streets of East London such as England has never before seen in this 19th century." The body was expected Thursday night, but arrived Friday, 10 a.m. Vespers were sung, Mr. Nihill preached and confessions were heard till midnight. First celebration at 3.30 a.m., Mr. Tooth celebrating at 4.00, and others at intervals to 9.30 a.m., the communicants numbering 265. The procession met the body at Dock Bridge, the boundary of the parish, led by choir, sisters and clergy, with thurifer and cup-bearer in red cassocks and albs, followed by cross-bearer and taper-bearers, with deacon, sub-deacon, and celebrant, the last in alb and white stole only. The body was placed on a bier covered with a white pall (Mr. Lowder being a celibate priest) and the altar and sanctuary vested in white. Three tall candles were on each side of the bier (as was the case at Baron Kelly's funeral.) Working men of the C. E. W. M. S. carried the bier. The Eucharist was celebrated, the introit being "Grant him eternal rest," and the sequence, *Dies Irae*, and the Creed, *Merbecke's*. The sermon was by Rev. W. H. Cleaver. The burial was at Chiselhurst, 20 miles out, whither many people went on foot, as well as by train. It was at Wapping bridge, some 20 years ago, that Mr. Lowder was mobbed, and came near being thrown into the dock.

A correspondent of the *Church Review* says:

"Mr. Lowder was visited during his last illness by the Roman Catholic priest of the place, who prayed with and for him. This circumstance, and the knowledge that his body must be removed from the hotel and kept for burial in the adjoining convent, led him to dictate, before he died, a declaration that he died, as he had lived, in the Communion of the Church of England. We have before us a letter from a lay gentleman

who saw him die. It says that the writer, at Father Lowder's request, read to him the penitential Psalms and prayers from his book of private devotions, ending, just before the good priest breathed his last, with the commendatory prayer from the Prayer Book, Mr. Lowder telling the reader, who knelt by his bed, where to find the places."

—The *Church Times* says: "The result of the latest litigation in South Africa is nothing short of an outrage upon every principle of justice or equity. To go back to the beginning—the episcopate was set up in the Province by Letters Patent, but when Dr. Colenso had been tried and condemned in the Court authorised by those documents, the Privy Council decided that the Crown had not and could not possibly have, any ecclesiastical jurisdiction in any colony which had a Legislature, and that the Letters Patent were not worth the parchment they were written on. Under these circumstances, the Church in South Africa reconstituted itself as a Voluntary body, as the Presbyterians might have done; but a short time ago, Dr. Williams, the Dean of Grahamstown, thought fit to conduct himself in a most unbecoming and insubordinate manner, and being called to account for it, the colonial Court has now decided that the "Church of South Africa" is not the "Church of England in South Africa," but a totally different body; and that, therefore, all the property which is held in trust for her, and of which she has never ceased to hold possession, belongs to somebody else, of whom Dr. Colenso and Dr. Williams appear to be the only clerical representatives. It may be affirmed with considerable confidence that the force of legal hair-splitting and chicanery could no further go. The South African Court admits to the fullest extent that substantial justice is with the Bishop; but it seems that our unfortunate brethren in South Africa are to occupy a position in which the Bishop can enforce no discipline as a prelate under the English Canon law, and yet the Colonial Church has no power to make rules for her own government! An appeal to the Privy Council is to be prosecuted, and it may surely be expected that their lordships will find some means of remedying so intolerable a grievance.

—Bishop Ellicott's *N. T. Commentary for English readers* is severely criticised for its "broad" hints. One of these is on S. Matthew iii: 11, where this suggestion is unnecessarily and gratuitously made concerning the wise men from the East worshipping the Infant Saviour:

"We need not ignore the fact that the narrative has been treated by many critics as purely mythical."

The other note is on S. Matthew iv: 1, on the temptation of Christ. Here we read—and mark the suggestion to the devout believer, who hears of such a thing for the first time from a Bishop—"We are compelled to look on it [the temptation of Christ] either as a mythical aftergrowth, as a supernatural revelation of facts that could not otherwise be known, or, lastly, as having had its source in our Lord's own report of what He had passed through." After dealing very tenderly with the unblushing Rationalism of the above suggestion, the comment says: "Here, therefore, the record will be dealt with as the record of an actual experience!"

The *Ch. Review* says upon this: In our opinion nothing can be more mischievous than this kind of thing. If the thought of wickedness is sin, what must be the suggesting of doubts as to the inspiration of the Holy Ghost or the truth of the written Word of God to either of the two classes for whom this commentary is intended, devout doubters or devout believers?

In order to do away with the impression produced on our own minds by these notes, we have looked into good old Matthew Henry's commentary on the same verses, and into the commentary of another bishop, the learned and sound Bishop of Lincoln. The latter not only does not discredit the story of the Epiphany, but says of the wise men, "Their act was like a creed," while the notes of the pious old Puritan Matthew Henry glitter with gold alongside of the mixed metal which in these days would seek to level God's Word to "the opinion of the vast majority of Englishmen." The Bishop of Lincoln's Bible notes before the Bishop of Gloucester and Bristol's, ever and always for us and our children.

The Proselytes of Ishmael; A Historical Survey of the Turanian Tribes in their Western Migrations; with Notes and Appendices. By Charles Ingham Black, B. A., Vicar of Burley-in-Wharfedale, near Leeds. Evelyns, 8, Duke street, Adelphi. 1880.

With some men the Jews are the great favourites, and with others the Eastern Christians. We talk, and write, and hear much of the Turks, but we really know very little about them. Therefore we hail with pleasure Mr. Black's scholarly treatise. Its size—pp. 334. 8 vo.—brings it within the reach of persons of historical taste who have but little leisure, and its clear and racy style cannot

but make it a pleasant companion. There is in this book not a little learning, and much of that weighing of evidence and moderation of statement which marks the genuine historian as distinguished from the distorting partizan. Mr. Black's line is rather that of Gibbon than that of Macaulay's "History of England." Originally delivered in the form of lectures to his parishioners—who must, by the way, be much above the average standard of education to be able to appreciate them—we now have the result of Mr. Black's research in four parts, each composed of several chapters. To this is added Part V., consisting of three chapters—one, on the Saracens; two, on the Persians and Parthians; and three, on the Mosaic ethnology.—*Ch. Review.*

LINES

READ AT THE GOLDEN WEDDING OF COL.
WILLIAM OSBORN AND WIFE, OF GRACE
PARISH, WATERVILLE, OCTOBER 28,
1880, BY ONE OF THE DAUGHTERS,
MRS. R. A. PARK, OF ATCHISON, KAN.

Gold is the gift they bring to kings
In homage to their power;
It typifies all perfect things,
And is of all the flower.

Golden the sunset hues at eve,
Golden the ripened grain;
Refined gold the souls that grieve,
From seven-fold fires remain.

And so to-day thy children seven
Bring golden gifts to thee:
We four on earth and three in heaven,
This year of Jubilee.

Like the dear poet's* artless maid,
We still repeat the strain;
And we are seven souls in all,
Who gather here again.

But in those former vacant chairs,
Your three new sons you see,
Who joyful come with us to make
This year a jubilee.

The blessed golden promise given
To patriarchs of old,
Was yet to see their children's children
In numbers manifold.†

And so grand-children's gleeful faces
Illume the coming night,
And change your waning sunset glories
To aureoles of light,

To glow upon your silvered locks
A golden crown complete,
Of bud and blossom perfected
After the spring-time—wheat.

And so we bless your board and bed,
This golden wedding day,
And bowing to each regal head
Our loyal homage pay.

Oh long may hearth-fires brightly burn
To cheer us in this place,
Our childhood's happy native home,
The cradle of our race.

E'er golden be the skies above you.,
Pure gold the hearts you trust;
And golden seeds of future promise
Spring up from out your dust.

*Wordsworth. †Ps. cxxviii. 7.

HOME.

Doubtless our readers have kept trace of the proceedings of the General Convention by the secular and weekly press. We therefore wait for the Secretary's summary for the results accomplished, to be published after the adjournment. Our abstract of the Leicester Church Congress makes heavy demands on our space, and the foreign news quite dominates everything else. The death and funeral of Father Lowder is an event that a volume could not do justice to. He leaves the most impressive witness to the reality and power of the Gospel in the Catholic Faith that the world has lately seen.

Mr. Jackson's history of the Mozarabic Liturgy is a contribution of permanent value, and furnishes an obvious key to the Mexican question, which we hope, will be urged in the proper quarters. Our Shakespeare students (and there are many of them,) will be glad of another paper on that subject.

We hope to get back soon to a little more complete representation of our Foreign Church literature, more in accordance with our original design. Our Miscellany shall be used more for the purposes of condensation. One good leading article, besides the *Correspondence* and *Church Work*, should be enough of original matter outside of the *Summaries*. Prof. Richey will continue his series on the Reformation. Father Grafton's article on *Sisterhoods* has been gratefully welcomed in many quarters. Copies of it may be had of Pott, Young & Co., in New York.

On the whole, "Evangelical Truth and Apostolic Order," as it used to be called, or the True Faith and Practice of the Holy Catholic Church as a system is becoming better and better understood and securing the allegiance of more and more of the thought and intellect of this XIXth century: though many are the adversaries.

The Secession of Stopford Brooke, and the letter of Dean Stanley on *nationalising* the Church, must open the eyes of the Bishops to the real outcome of that

"Broad" theology which so many have fancied might be the proper alternative to a "narrow" evangelicalism, but which has lost its hold on the Supernatural, and is therefore deaf and blind to the meaning of the Incarnation—literally without God in the world. That which human eyes have seen and human hands handled, is the *Word of Life*, continuing with the Church, all days, to the end of the world.

—St. Luke's Guild, of The House of Prayer, Newark, N. J., celebrated its Eleventh Anniversary on the evening of St. Luke's Day. It having been announced that the Rev. W. J. Knox Little would preach the sermon, the church was crowded before the service commenced. A large number of the clergy walked in the procession as the choir entered the church, and many others were present in the congregation. Even song was sung by the Rev. George C. Betts, of St. Louis, and A. G. Mortimer, of New York. It will be quite impossible to give even a summary of the eloquent and striking sermon which followed, and which held the attention of the large congregation for an hour. It was delivered entirely without notes. The general subject was the Work of an Evangelist, and the Practical Lessons to be learned from the Life and Example of St. Luke. The sermon was filled with telling passages, and adorned with very beautiful imagery. At its conclusion Bishop Starkey made an earnest address, in which he commended the work of St. Luke's Guild and bade its members God-speed. After service, the Bishop and clergy were hospitably entertained at the Rectory by the Guild. The following abstract from the Secretary's report shows, in part, what the Guild has done during the past year: Weekly services at the Soldier's Home, and occasional cottage meetings, together with a special course of sermons in Advent and Lent, have been maintained; 4,000 tracts and leaflets on Church doctrine and practice, have been distributed; social gatherings of parishioners, with occasional entertainments,

parochial visiting, under the direction of the clergy; the burial of the dead; relieving the destitute; providing employment for the deserving; furnishing hymn books for common use in the Church; acting as ushers at the services; improving the Church property; and assisting the clergy in many ways to carry on the work of the parish. The total income of the Guild during the past year was \$467.74, most of which has been expended in sustaining the charitable and other work of the organization. W.

The Trinity Church Catechism, of the Things which a Christian ought to know and believe to his soul's health. New York: Pott, Young & Co. 1880.

Dr. Dix informs us in the introductory note, that this Catechism was compiled by one of the parochial clergy at his request and under his direction. It is intended to supply the special want of these days, which is dogmatic, orthodox, Catholic teaching. Of statistical, geographical, historical study of the Bible there is already more than enough, and very little has come of the attempt to make juvenile commentators on Scripture. This book is thorough, systematic, clear and condensed. It goes over the whole ground of doctrine and duty, and while simple enough for children, is comprehensive enough for adults. It might be used as a syllabus of subjects for a Bible class.

We wish we had space to go into its special merits as compared with others, but while there is nothing inconsistent with Sadler's splendid Manual, there are parts on difficult points more clearly and satisfactorily put, such as the Descent into Hell, the Resurrection and Ascension, the Holy Catholic Church, which is far fuller and more definite than usual.

The Sacraments, too, are treated with no uncertain sound. We confess, however, that we are not sure about the canonical or dogmatic authority of the "Notice at the end of the First Book of Homilies." Besides the *Catechism* proper, there is an Appendix giving an excellent outline of the general history

of the Church, coming down to its organization in this country.

We are sure the clergy of our parishes generally will find this a valuable help for real and thorough theological instruction, both for young and old.

BOOKS RECEIVED.

—*A Guiding Star*. By Austin Clare. London: S. P. C. K. Pott, Young & Co., N. Y. A capital story of humble life in England, with incidents of poaching.

—*The Beautiful and the Sublime*. An Analysis of these Emotions and a Determination of the Objectivity of Beauty. By John Steinfort Kedney. 1880. New York: G. P. Putnam's Sons.

We hope to have a review of this.

—*Lectionaries*. Gathered and arranged by the Rev. Charles F. Hoffman, M. A., rector of All Angels Church, N. Y. American Ch. Press. N. Y.

—*Helps and Hindrances to Church Growth*. The Bishop's Address to the Diocesan Convention of Missouri. St. Louis, September 28, 1880.

Bishop Robertson deals faithfully with such subjects as Supply of the Ministry, Family Prayer, the Vestry System, Divine Services, Ritual questions, Provincial System, &c., &c.

—*Thirtieth Annual Convention of California*. (*Journal*.) Clergy, 53; parishes, 44; confirmed, 406; communicants, 3,362; contributions, \$76,789.

—The General Convention has appointed three new Missionary Bishops: the Rev. G. K. Dunlop, of Missouri, for New Mexico; the Rev. L. R. Brewer, of Central New York, for Montana; and the Rev. J. H. Eccleston, of New Jersey, for Washington Territory.

—The *Church Quarterly* for October (just received,) is a solid mine of good things, from which we shall quarry: on the Catacombs of Rome, the Philosophy of Aquinas, Life of Waldo Sibthorp, Pagan Reaction under Julian, (good for these times,) Christian Imaginations of Heaven, &c., &c.

—The *American Newspaper Directory*, (Geo. P. Rowell & Co., 10 Spruce Street, New York,) is a perfect Encyclopedia of information about the newspapers and periodical press of this country. A vast amount of labor and attention is expended upon this large and handsome volume to make it every year more complete.

—The *Monthly Index* is published at the office of the American Bookseller, (10 Spruce Street, New York,) and gives under proper heads the list of contents of both books and periodical literature according to subjects. We find most of the solid articles of the *ECLECTIC* cited in it. It is very useful to students and literary men.

—Our *CHURCH WORK* editor often notices catalogues of Schools and Colleges in a way that is tantamount to a first-class advertisement, which is perhaps not lessened by the occasional misconception that has to be rectified. A standing advertisement, however, is better than occasional notices, which are not easily referred to. The clergy are often consulted about schools for parishioners' children.

—We have a notice of Mr. DeCosta's edition of *Bishop White's Memoirs*, which will appear in our next. We shall also print a revised copy of the Rev. Dr. Ewer's article on the Roman Doctrine of *Intention*.

TIMES' NOTES.

—The Symbols of the Apostles are as follows: St. Peter, two keys; St. Paul, two swords; St. Andrew, a cross saltire; St. James the Great, pilgrim's staff and scallop-shell; St. James the Less, a saw and a fuller's club; St. Bartholomew, a knife and book; St. Thomas, a lance, or a carpenter's square; St. Philip, a basket with loaves, a lance, or a double cross; St. John, a cup with a serpent or dragon in it; St. Jude, a club, or a small ship; St. Simon, a fish or a sword; St. Matthew, an angel, a purse, a dolphin, an axe, or a stone. 2. The square assigned to St. Thomas refers to the legend of the palace he built for King Gondophorus; and St. James's scallop-shell is a memorial of the pilgrimage to Compostella.

—We believe the truth about the black

gown to be that the *academic* gown, but no other, may be worn by any member of a University when preaching, if he take no other part in the service; but that literates and other non-university men have no right to wear any such vestment; and also that it is illegal to change the surplice (or other vestment worn during service) for the gown in the course of the same service, as such a change is a ceremonial act, not enjoined nor sanctioned by any English rubric now or formerly.

—One of the great reasons why the preaching of the advanced High school counts for little as a power against the educated scepticism of the day is, that their pulpit addresses are to a large extent not preaching at all, but the delivery of a well-written essay or of an ill-prepared "extempore" oration with a text having nothing to do with the subject, subsequently tacked on because of some English verbal connection with the matter of the discourse. The Low, and specially the Broad, men do this also; but if the High school are to carry the English people with them they must "open unto them the Scriptures."

The text of a sermon ought to have some more connection with the discourse than those scriptural mottos, often unconnected with the poetry and as long as a Presbyterian "grace before meat," which "safe" Anglicans think beautifully "High," and delight to read out in church before singing "Hymns Ancient and Modern."—*Ch. Review*.

FATHER LOWDER.

Is. xxxiii: 17.

Another steep to climb,
One still reserved for me,
I'd fain enrol this on my staff
Of Alpine victory.

So spake he, and once more,
Firm up the mountain trod,
With eager eyes, as though he strove
To reach the hill of God.

Another height is won,
Beyond the cloud-capped peak,
A loftier vision still,
Too bright for tongue to speak.

The cloud uplifts, he sees
The mysteries of the blest,
The King in all his beauty clad,
The land of endless rest.

Lord, grant us grace like him,
To follow up to Thee;
Burst through the clouds below,
And reach eternity.

THE CHURCH ECLECTIC.

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For the Church Eclectic.

'PHILOSOPHY OF RELIGION.

"PHILOSOPHY of Religion" is a misleading title on the back of this handsome volume, which by no means contains what we ordinarily might expect to find in a Philosophy of Religion. It takes up no positive religion, not even Christianity, to show its philosophic content. It does not give a moral symbolism to Christian dogmas, as Kant, that Christianity might be seen as a "Religion within the bounds of Pure Reason." It has nothing to do with the *history* of Christianity or Comparative Religions. Yet the author says that "the Religious history of the world is itself a philosophy of Religion, ready-made" and that a detailed examination of all the data of the religious history of mankind would be necessary to construct such a philosophy.

The title of the book as given on the title-page, however, is so corrected as to free us from any such (vain) anticipations as to the contents of Dr. Caird's book. He calls it "*an Introduction to the Philosophy of Religion.*" He gives us to expect only a clearing away of obstructions and a substantiating of the ultimate ground of Religion as the key to the religious experience of mankind and as the philosophic ground on which a philosophy of religion must be constructed. (p. 320.) This he finds in all religions to be man's effort to make himself at one with the Infinite life; to renounce himself and all finite ends, or to surrender the human spirit to the Divine. (p. 321.)

But even as merely an "Introduction," the book will disappoint some, because it is a purely philosophical work, maintaining throughout a lofty metaphysic, scarce ever touching the physics of Religion. It will chiefly interest those who appreciate Hegel's philosophy and are not hostile to the theory of evolution. For throughout it breathes the spirit of these twain theories of physics and metaphysics. To a mind once imbued with them, there comes a new revelation of the universe, and a total change of the roots and relations of all things in it. In this book, such a mind tries to express the ultimate and necessary root of all religion, as

¹"An Introduction to the Philosophy of Religion. By John Caird, D.D., Principal and Vice-Chancellor of the University of Glasgow, and one of her Majesty's Chaplains for Scotland." New York: Mac Millan & Co. 1880.

the *necessary* relation between the Infinite and the finite, the *absolute* and the *conditioned*, paradoxical as this may seem.

After Hegel the philosophy of Religion must be different from what it was after Schleiermacher, whose theory of *faith* or feeling of dependence as the ground of Religion was done into English by Morell. I do not know of any English writer having attempted to do for Hegel what Morell did for Schleiermacher, for Baring-Gould's hotch-potch of rankest Materialism and Hegelian idealism cannot claim such a position.

Even Dr. Caird does not attempt it in this volume—only an *Introduction* to it, for Hegel's work embraces a philosophical criticism of Religions in general and of Christianity as the *absolute* religion. Dr. Caird's work, however, is valuable, as it is in the spirit of Hegel and far beyond what one might suppose possible from a Scotch Hegelian. *In this article*, we can give but an imperfect sketch of his *line* of thought.

He first meets the objections made to a scientific treatment of religion.

1st. That from the alleged relative character of human knowledge as presented by Mansel and Spencer and others. After reading his calm, keen, convincing criticism of Spencer's objections, we feel that Spencer may safely be laid aside, as far as theological controversy is concerned.

His flourish of trumpets in his "First Principles," struck terror into the army of the Lord; led many to doubt and many to rejoice at this Goliath of the enemies of the *living, knowable, and known* God.

Lately he has been losing his hold even upon his admirers. Many are not slow to point out his logomachies and to accuse him of a mild form of either ignorant or wilful charlatanism.

Dr. Caird shows that the true absolute cannot be one which is simply the negation of thought, but rather that which comprehends all finite things and thoughts, "because it is itself the *Unity* of Thought and Being." The finite and Infinite, the relative and the absolute, are *necessarily* correlative and in their absolutely indissoluble unity is their only reality. They are in *organic unity*. The *Universe* is this *Unity*. This idea, the central doctrine of the book, is elaborated in his chapter on "The Speculative Idea of Religion."

2d. The objection by those who hold that religious truth is cognizable only by an organ other than Reason; that divine truth is intuitive or immediate. He strips this theory of all that is accidental and individual and shows the residuum of Reason that lies back of and supports all that is true in it; that the highest justification of any idea is the showing it to be a *necessary moment* of the universal system, of that organic whole of which all truth consists, and that is God.

3d. The objection that Religious truth, as an authoritative, supernatural revelation, lies outside of the domain of Reason. He discusses very ably the hackneyed distinction between truth "contrary to Reason" and "above Reason," insisting that, from

the very nature of things, there can be no revelation of what is unintelligible to reason. "An authority proving by Reason its right to teach irrationally is an impossible conception." But the doctrine of the Trinity, which, after Hegel, he says is the central truth of the Christian Faith, can be shown by Reason to be the eternal history of God.

He then shows the necessity of Religion, 1st, from the inadequacy of materialistic theories; 2d, from the inward, rational necessity of the Religious relation—that the transcendence of the finite spirit into communion with the Infinite spirit, is involved in the very nature of mind, and necessary to mind as mind. This he maintains by again insisting upon the *organic*, or *necessary* unity of the finite and the Infinite—of Thought and Being.

His criticism of the proofs of the existence of God is fine. Admitting their inadequacy as logical arguments, he shows their value "as representing the *successive* steps of the process in which the human spirit rises above the finite and in which it is forced onward by the immanent logic of Religion to more adequate religious knowledge." But the religious knowledge of ordinary thought is strained through finite images and materialized conceptions—is representative, figurate, and consequently inadequate. Even in the higher form of systematic theology, it is one-sided and inadequate because passed through the sieve of a narrow and rationalizing logic. This narrow logic let free plays havoc with dogmas, exaggerating differences, instead of giving unity. There must then be a higher method of knowing the Content of Religion; of grasping the manifold elements of divine truth so that they shall be seen as correlated members of an *organic whole*. Nature, man, God, these, their *reality* and *unity* can only be rationally conceived of and held under the form of an *organic unity*, which is "The Speculative Idea of Religion," to affirm and prove which is the object of the book.

This alone enables us to escape Pantheism and Anthropomorphism and Nihilism, by holding all three—God, nature, and man, as parts of one stupendous organic unity in which each has its only reality and all their organic connection. He first applies this idea to the dualism between nature and man, subject and object, as the solution of the difficulties of one-sided schools of philosophy, bridging over the otherwise impassable gulf between two rigid self-identities and merging idealism and materialism into a living Realism.

The same principle enables us to apprehend the relation between the finite mind and God. The two are *moments* or members of an organic whole, in which both exist, at once in their distinction and their unity. Finite mind involves and can only realize itself through the Infinite. Without this it has no existence. On the other hand the Infinite involves, contains in its very nature organic relation to the finite—involves it as its self-revelation and object. As organic, this relation is a necessary and absolute one. "The idea of God contains in itself, as a necessary element of it, the existence of finite spirits, the nature of

God would be imperfect if it did not contain in it relation to a finite world." (p. 252.)

The true idea of the Infinite is that which contains in it organic relation to the finite. It is *necessary* for God to create, to manifest to, and hold relations with the finite, as well as it is necessary for the finite to be related to the Infinite for its own realization. The relation is thus organic or necessary on *both* sides. We can no more conceive of the two apart than we can conceive of a centre apart from a circumference, an inside apart from an outside. As mind realizes itself in nature and nature finds its explanation in mind, so the Infinite realizes itself in the finite, the absolute in the conditioned. Thus God is not to be conceived of as something out of organic relation with man and nature, but as joined with them in the closest unity. Nor is finite existence any limit to God's infinitude, for the highest realization of any independent life is found in its perfect return to God and atonement with Him. Nor is this atonement a negation of finite spirit. "For whilst in one sense we give up self to live the universal and absolute life of Reason, yet that to which we surrender ourselves is in reality our truer self. The life of absolute truth or Reason is not a life that is foreign to us. In yielding to it we are not submitting to an outward and arbitrary law, or to an external authority, but to a law that has become our own law, an authority that has become enthroned in the innermost essence of our being." (p. 250.) "I still live, yet not I but Christ liveth in me."

He then shows the inability of the highest morality to fulfil the law, so as to make perfect atonement, and the necessity of religion, in one of the finest chapters of the book. In religion our aspiration becomes realization, for in it we absolutely identify our wills with God's will, thus limiting ourselves by nothing foreign to our true selves. In faith or self-surrender, which is the beginning of the religious life, there is involved this identification with the divine life which is eternally realized, and our religious progress is not like that of morality—progress *towards* but progress *within* the sphere of the Infinite. We are "complete in Him." All the apostolic language about the oneness of believers with, and their perfectness in Christ, becomes the natural language of the truest philosophy. The use of all the externals of religion is to keep up this sense of oneness with the Infinite.

The last chapter on the relation of the philosophy to the history of religion, will be the most interesting of all to many, because it comes down to the physics of religion.

In it he illustrates the organic development of religion and meets the objection that it may throw doubt on the supernatural origin of Christianity, because of the place that all pre-Christian religions must have had in this development. They are by no means the efficient or mechanical cause of Christianity, which implies a totally new spiritual power. While taking up into itself all their truths, explaining, harmonizing, and by a divine alchemy transmuting all, it yet *immeasurably* transcends them all—"gathering together in one all things in heaven and earth" in its "revelation of the mystery hid from ages."

We commend the book as the best English apologetic of this transition age in religious thought. It will have the most happy effect in facilitating the prosecution of the fullest and freest Biblical and Historical criticism, the most Catholic apologetics, the most unprejudiced evidences. The foundation, the spirit, the life of Christianity is infinite and eternal, let its external manifestations come in whatever form they may.

The value of the book is not slightly enhanced by the admirable paper and type which are very refreshing to the eye wearied with much of the cheap-John publications of the day.

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THE SACRIFICIAL ASPECT OF THE HOLY EUCHARIST.

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[*Continued.*]

PART II.

DOES THE SACRIFICE OF THE EUCHARIST IMPAIR THE SACRIFICE OF THE CROSS?

IT has already been shewn that there are sufficient reasons for regarding the Holy Eucharist as a sacrifice. Before proceeding to consider the relation of the sacrifice of the Eucharist to that of the Cross, which is our second point, we must consider more precisely what is meant by the Sacrifice of the Eucharist. In what sense is the Eucharist a Sacrifice? What, in other words, is the gift which, in accordance with our definition of sacrifice, we present to God for the purpose of holding communion with Him? The answer is not far to seek. The gift we present to God is the Body and Blood of our Lord and Saviour Jesus Christ. In whatever sense the Body and Blood of Christ are present in the Eucharist (I do not now discuss the manner of the presence,) in that sense we present them as a gift to God for the purpose of communion with Him, and in that consists the sacrifice. And if we do this, as it cannot be denied that we do, by Christ's own ordinance; if we by so doing, as S. Paul says, "shew forth the Lord's death till He come," 1 Cor. xi. 26, our question seems already answered, for it cannot be that Christ's own ordinance should in any way impair, contradict, or derogate from Christ's own work.

But it is asked, and asked often in a spirit of intense zeal for the honour of the perfection of Christ's atoning work, Did not our Lord once for all present His Body and Blood to the Father for

us upon the Cross, and does not our presenting it still seem to imply that that presentation was in some way or other incomplete? Let me try and answer this question in the same spirit in which it is asked.

And first, let us see if an answer may not be drawn from the very definition of sacrifice above given. Sacrifice was defined to be a gift presented to God for the purpose of holding communion with Him. But we are sinners, and "the soul that sinneth, it shall die," Ezek. xviii: 20; "the wages of sin is death," Rom. vi: 23: "without shedding of blood is no remission of sin," Heb. ix: 22. Sinners cannot approach to God but through the means of bloodshed and death, this is shewn by all the sin-offerings of the old Law; yet in the Eucharist there is, strictly speaking, no blood-shed—no death; the sacrifice of the Eucharist is essentially an *unbloody* sacrifice; *ἡ ἀναιμακτος θυσία*, as the early Church loved to call it. And this very fact of its being an *unbloody* sacrifice, shews that it must needs rest for all its efficacy upon another and a bleeding sacrifice; and so *each offering of the Eucharist that we present and plead before God is a testimony to the completion and perfectness of the one great bleeding Sacrifice upon the Cross*; as often as we "eat that Bread and drink that Cup" we "shew forth the Lord's death," and proclaim in very deed, that "His one oblation of Himself once offered is a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." But for the Sacrifice of the Cross, the sacrifice of the Eucharist could not be. So far, then, from the sacrifice of the Eucharist interfering with, or in any way impairing, the completeness of the Sacrifice of the Cross, it is an *abiding witness to its efficacy and perfection*.

Secondly, let us see what answer may be gathered from the teaching of the Epistle to the Hebrews. We there find a parallel and a contrast drawn between the High Priests of the old covenant and our Lord Jesus Christ as the High Priest of the new: the special point of the parallel is between the Jewish High Priest's work on the Great Day of Atonement and the work of atonement wrought by Christ; the contrast is between the *yearly repetition* of the sacrifices of the Day of Atonement, and the *singleness* of our Lord's one sacrifice for sin offered *once for all*. Our Lord's Sacrifice, then, is both like and unlike the Jewish High Priest's sacrifice on the Day of Atonement; like in nature and object, unlike in being *once* offered instead of *year by year*: it was never to be repeated. Let us note both the nature and the object of the yearly sacrifice on the Day of Atonement, with which our Lord's one Sacrifice is paralleled, for herein is to be found the answer we are seeking.

(a.) In its *nature* it was a sin-offering, and consisted of two parts, or actions;¹ first, the killing of the victim (Lev. xvi: 11,) which is spoken of as "making an atonement;" and secondly,

¹The burning of the body outside the camp was not, strictly speaking, a part of the sacrificial action at all.

the taking of the blood within the holy place (Lev. xvi: 14-19,) which is spoken of still more emphatically as "making an atonement." The fact of there being these two actions did not destroy the unity of the sacrifice; they were parts of one whole, and together went to make up the one yearly atoning sacrifice. Similarly, in our Lord's fulfilment of this type, there were two parts, or actions: first, His death upon the Cross; secondly, His entrance into heaven, the true Holy Place, with His own Blood. These two actions were parts of, and together made up, His one perfect all-atoning Sacrifice offered once for all. He "was *once* offered to bear the sins of many," Heb. ix: 28: and "He entered in *once* into the holy place, having obtained eternal redemption for us," Heb. ix: 12: and this, in contradistinction to the *yearly* offering, and *yearly* entering into the holy place by the Jewish High Priest.

But this once entering into the holy place, which is heaven itself, with His own Blood, there to exercise the functions of His eternal High Priesthood, there to plead for ever His one Sacrifice before the Father, there ever to make intercession for us, does not in any way mar the unity, or impair the perfection, of His Sacrifice upon the Cross: on the contrary, it is part of that one sacrifice, it is the continuation of that sacrifice, it is one and the same with it. And as our Lord's perpetual presentation of Himself as our sacrifice in heaven does not mar the unity, or impair the perfection, of His Sacrifice upon the Cross, so neither does the perpetual presentation of that same Sacrifice at the Church's altars upon earth. Christ is now in heaven as the Propitiation for our sins, as S. John teaches us, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He *is* the propitiation for our sins" (*αὐτὸς ἱλασμός ἐστι*), 1 S. John ii: 1, 2. And similarly, the Church teaches us to pray as often as we celebrate the Holy Communion, "O Lamb of God that *takest* away (*qui tollis*) the sins of the world, have mercy upon us." The Church's offering is a solemn participation in that abiding act, the earthly reproduction and representation of the sacrifice proceeding in 'the tabernacle not made with hands,' (Heb. vi: 20; ix: 11.) It is a single service both here and there. Thus the Christian Sacrifice is at once permanent and single; its unity does not contradict its duration, nor its duration prevent its being ever one and indivisible. The offering of that sacrifice is indeed divided into numberless acts, according to the conditions of time and space in our earthly life; but they are brought into unity and held together through the Person of Christ, with whom and in whom His ministers do all their acts. It is precisely in this multiplicity of the oblation, whereby the one ever-living Victim is offered, and the Sacrifice of the Cross constantly applied anew in its effects to the whole body and its individual members, that the perfection and indissoluble power of that sacrifice reveals itself. To the Christian's retrospective glance, the multitude of sacrificial acts on the altars of the Church at once take their place as dependent on that one heavenly offering, which again depends on that of the Cross, as

one single celebration of sacrifice; 'For Jesus is entered into heaven itself, now to appear for us before the presence of God,' Heb. ix: 24. The Cross has grown into a living Tree, ever green and ever fruitful, under whose shadow the Church of all times and all places finds rest."² Very similar to these words of a great living theologian, are the words of one of the Church's greatest preachers, S. John Chrysostom: he says, "What then? Do not *we* offer every day? Certainly we do; but as making a memorial of His death. And this (sacrifice) is one, and not many. How one, and not many? Because it has been offered once for all, as that one which was brought into the Holy of Holies. For that Jewish sacrifice had a relation to the Sacrifice of Christ, and our sacrifice has a relation to it also."³ *For we offer always the same*; we do not offer one sheep to-day and another to-morrow, but always the same, *so that the sacrifice is one*: otherwise, since the sacrifice is offered in many places, there must be many Christs. But this is not the case; but there is one Christ everywhere, whole Christ here, and whole Christ there—one Body. As therefore He is one Body, though being offered in many places, and not many bodies, so likewise there is one sacrifice. It is that High Priest of ours who has offered the Sacrifice which cleanses us. *And we offer even now that Sacrifice which was then offered—the inexhaustible Sacrifice.* This takes place as a memorial of that which then took place. For He said, 'Offer this for My memorial.' Not a different sacrifice, as the High Priest in former times, but the same sacrifice we always offer; or rather we make a memorial of sacrifice."⁴

(b.) We have next to consider the *object* of the yearly sacrifice on the Great Day of Atonement.⁵ It was, as we have seen, in its nature a sin-offering, and its object was to atone, not only for the sins of High Priests, priests, and people (Lev. xvi: 6, 11, 30, 33,) but *to atone for and purify the Tabernacle and Altar itself.* See Leviticus xvi: 16, "He shall make an atonement *for the holy place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do *for the tabernacle of the congregation*, that remaineth among them in the midst of their uncleanness:" compare v: 33, "He shall make an atonement *for the holy sanctuary*, and he shall make an atonement *for the tabernacle of the congregation*, and *for the Altar.*" Again, vers. 18, 19, "He shall go out unto the altar that is before the Lord, and *make an atonement for it*; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and

²Döllinger, "First Age of the Church," p. 244.

³This seems to be the meaning of the rather obscure words *τοῦτο ἐκείνης τύπος ἐστίν, καὶ αὐτὴ ἐκείνης.*

⁴S. Chrysostom, Hom. on Heb. x: Migne, tome xvii: p. 131. For the original, see Appendix B.

⁵I owe the following argument in part to the Rev. Father Benson, of Cowley S. John, Oxford.

cleanse it, and hallow it from the uncleanness of the children of Israel."⁶

It was for this cleansing and hallowing of the altar and temple, year by year, that the Jewish High Priest may be said to have existed. It was the one function peculiar to his office. *But on it depended the ministrations of all the other priests throughout the year.* Without this yearly atonement of the Temple and the altar, the ministration of the other priests would have been null and void; it may be said they would have had no altar and no Temple in which to minister, for the altar and Temple would have become profaned and unhallowed, and would have become unclean places, through the sins and "uncleanness of the children of Israel," but for this yearly cleansing by the High Priest. Here, again, there is both an unlikeness and a likeness in the Antitype as compared with the Type. Unlikeness, because what the Jewish High Priest did year by year, the High Priest of our profession, Jesus Christ, has done once for all: but likeness, in that He, by that one Sacrifice, in its two parts or actions, as we saw above, has consecrated for ever the true Tabernacle, the Church both in earth and heaven, as a holy place of sacrifice, wherein may minister, in consequence of that one purifying Sacrifice, priests, His own representatives, the whole virtue of whose priestly acts is derived from, and depends upon, that one act of their true High Priest. The shadowy, transitory, High Priesthood of the Jewish dispensation has given way to the true abiding High Priesthood of the Son of God; the yearly oft-repeated sacrifices of the Day of Atonement have given place to the one great Sacrifice of Atonement offered once for all; and the shadowy priesthood of the Jews has given way to the more real priesthood of the Christian Church. The Christian priesthood is not less, but a *more real* priesthood than that of the Jews; for, instead of mere typical sacrifices, the Christian priest presents and pleads on earth the one true and availing Sacrifice, which the great High Priest has entered into heaven to plead continually "in the presence of God for us." The Christian priesthood is a more real priesthood than the Jewish, because it is the very extension of Christ's one true Priesthood, depending wholly upon that; and, of course, no more to be regarded as adding to it, than the pipe which conveys water from the cistern can be thought of as adding anything to the waters of the cistern.

Some words of S. Ambrose may be here quoted, as illustrating what has just been said:⁷ "First, then, the sketch (*umbra*) went before, the picture (*imago*) followed, the reality (*veritas*) is to be. The sketch in the Law, the picture in the Gospel, the reality in heaven. There is the sketch of the Gospel and of the congregation of the Church in the Law, the picture of the future reality in

⁶Compare the remarkable expressions in Ezekiel with regard to this. Ezek. xliii: 20, "Thou shalt *unsin* (the altar;)" v. 22, "They shall *unsin* the altar, as they *unsinned* it with the bullock;" Ezek. xliii: 23, "When thou hast made an end of *unsinning*;" Ezek. xlv: 18, "Thou shalt *unsin* the sanctuary." See the original Hebrew, and Appendix D, note.

⁷For the original Latin, see Appendix C.

the Gospel, the reality in the judgment of God. . . . We have seen the Chief Priest coming to us, we have seen and heard Him offering His blood for us; *we priests follow as we can, that we may offer sacrifice for the people*; though weak in our own deserts, yet to be honoured for our sacrifice; for though Christ is not now seen to offer, yet *He Himself is offered on earth, when the Body of Christ is offered*; nay, *He Himself is discovered to offer in us*, He whose Word sanctifies the sacrifice which is offered. And He Himself stands as advocate for us with the Father; but now we see Him not. Then shall we see Him, when the picture shall have passed, and the reality shall have come."—S. Ambrose on Psalm xxxviii: § 25.

Very similar are the words of the same Archbishop, in his Treatise on the Duties of Ministers: "We are, then, to aspire after those things wherein is perfection, wherein is reality. Here is the sketch, here is the picture, there is the reality: the sketch in the Law, the picture in the Gospel, the reality in heaven. In old time a lamb was offered, a calf too was offered; *now Christ is offered* (*offertur*, 'is being offered;') but He is offered as man, as bearing suffering; and *He Himself offers Himself as priest*, that He may forgive our sins; *here in a picture, there in reality, where He intercedes for us with the Father*."—S. Ambrose, *De Officiis Ministrorum*, i: 48.

Before leaving the Epistle to the Hebrews, it will be necessary to consider the following passage, which occurs in the thirteenth chapter: "We have an altar, whereof they have no right to eat^s which serve the Tabernacle. *For the bodies of those beasts whose blood is brought into the sanctuary BY THE HIGH PRIEST for sin, are burned without the camp*. Wherefor Jesus also, that He might sanctify the people with His own Blood, suffered without the gate." Heb. xiii: 10–12.

The words I have italicised are important for understanding the argument. It must be remembered that there were two classes of sin-offerings under the Law. In the lower class of sin-offerings, the bodies of the animals offered were *eaten* by the priests, see Lev. vi: 26, 29; and especially, the words of Moses to Aaron in Lev. x: 17, 18, "Wherefore have ye not *eaten* the sin-offering in the holy place, seeing it is most holy; and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord. Behold, *the blood of it was not brought in within the holy place*: ye should indeed have *eaten* it in the holy place as I commanded."

In the higher class of sin-offerings, those namely of which the blood was brought within the holy place, the bodies of the animals were *not eaten*, but burnt. See Lev. vi: 30, "And no sin-offering, *whereof any of the blood is brought into the tabernacle of the congregation* to reconcile withal in the holy place, *shall be eaten*: it shall be burnt in the fire."

^sοὶ τη σκηνῇ λατρεύοντες; by these words must be meant especially, if not exclusively, the Jewish priests. Jews in general did not *serve* the Tabernacle.

We now see the force of the word 'for' at the beginning of verse 11; our altar, as being the altar of a sin-offering, whose blood has been brought into the Holy Place, (heaven itself, Heb. ix: 12,) is one, of which even priests of the Jewish dispensation (οἱ τῆς σκηνῆς λειτουργοῦντες) have no right to eat; *for*, in such cases, under the Law, the bodies of the animals offered were *not eaten*, but burned without the camp. *The* sin-offering, however, which the writer has in view, is no ordinary sin-offering, but one whose blood is brought into the sanctuary by the *high* priest: but that would apply *only* to the sin-offering of the Great Day of Atonement. And so here too, as in the earlier part of the Epistle, it is the sacrifice of the Great Day of Atonement that the writer has in view as the special type of our Lord's sacrifice upon the Cross. And of this true sin-offering upon the one true Great Day of Atonement it is implied that we Christians *eat*: and in so doing, enjoy a prerogative not granted even to the Jewish Priests, nay, not to the Jewish High Priest himself. So here is another proof of the superiority of the Christian to the Jewish dispensation: that ordinary Christians are superior to the priests of the old Law. And hence this passage entirely fits in with the general argument of the Epistle: it supplies another to the many contrasts between the old and the new, which has been drawn in the chapter immediately preceding: *as* we have not come to the mount that might be touched, &c., but to Mount Zion, &c., *so* "we have an altar whereof they have no right to eat who serve the tabernacle."

Of course, the eating spoken of must be a real eating on the part of Christians, or it would not be parallel to the eating on the part of the Jewish priests, and the whole argument would fall to the ground. And we eat of the altar by partaking of the Body and Blood of the one great atoning sacrifice in the Holy Eucharist. In what precise way we eat of it need not be here discussed; but it is obvious that it is a sacrificial eating, and that it in no way interferes with the oneness and perfect efficacy of the great sin-offering, but rather witnesses to its unapproachable and unique pre-eminence.

[To be continued.]

Revised for the Church Eclectic.

THE DOCTRINE OF INTENTION.

BY THE REV. F. C. EWER, S. T. D.

ONE point about which the battle closes between Catholicity pure and Catholicity plus Romanism, is the Doctrine of Intention. Take, for instance, the Blessed Sacrament. Catholicity has ever taught that, to secure a valid Eucharist, the sole essentials are, first, wheaten bread and wine; secondly, a Priest; and, thirdly, the formal and ceremonial utterance by him of the conse-

crating words. But Rome has, in comparatively recent time, added another condition, which she asserts to be equally essential, viz.: an intention in the Minister to effect the Real Presence; also that the Minister must intend to baptize when he christens an infant, or the child remains unbaptized; and intend to absolve in Penance, or the penitent arises unabsolved; and that in the Sacrament of Orders there must be an intention to ordain or to consecrate, otherwise no ordination or consecration has occurred.

The above is not, indeed, stated in the terms which Rome uses, but it expresses what is generally understood to be the teaching of Rome in the matter.

In formal, dogmatic decrees, the meaning and force of every word is carefully estimated before it is used. And it is by no means so simple a process as to the popular and untheological mind it would seem to be, to arrive at the exact meaning of a dogmatic definition. Consequently it is a very easy matter to exaggerate and charge upon a doctrine consequences which may not necessarily flow from it, or perhaps cannot flow from it at all. We shall give below the Doctrine of Intention, as Rome herself has defined it, and set over against it the Catholic doctrine in the premises, as stated authoritatively by the Anglican Church. And if the above statement be a misrepresentation of the Papal doctrine, or if we shall have the misfortune to fall into exaggeration in anything we may say, the reader will have the means before him of personally escaping our error.

A story is told of an occurrence at a dinner party, at which a Roman Priest happened to be present. In the midst of the gay, familiar, and cultured chat, the Priest suddenly said: "Go down on your knees, all of you, for I have just consecrated all the bread there is on the table." Now, of course, whether this story be true or not, the laity have their solemn rights, and there was nothing in the nature of a signal that the laity were at a Eucharist. The act lacked the essential of ceremonial formality. And no such fraud on the laity could possibly include within it, and carry, the element of validity. But besides possible cases analogous to the above, it were a very simple, however awful, process to reduce a Priestly act to a mere mockery or piece of sinful trifling. And if Rome, by her Doctrine of Intention, merely purposes to fence out such procedures from the dignity of valid Sacramental acts, no one in his senses would disagree. But the question is, Does not Rome go farther than this? And if so, how far does she go in her definition, and what is it in the premises that Catholicity, therefore, condemns?

In the Eleventh Canon, Sess. VII. of the Council of Trent, Rome defines her Doctrine of Intention thus, viz.: "If any one shall say that, in Ministers, whilst they effect and confer the Sacraments, there is not required the intention at least of doing what the Church does, let him be Anathema." Does the "at least" here qualify "intention?" or does it qualify "what the Church does?" or is it immaterial which it qualifies? At any rate, the definition is sufficiently slippery. When one thinks he has grasped it and is holding it quiet, it will squirm.

Now, first, we may say, that if Rome merely designs to teach in this definition that there shall at least be an absence of all frivolity and ribaldry on the part of a Minister when he performs Sacramental functions, it would seem as though she had been at mighty pains to do an almost needless thing; and, furthermore, that she had taken a most indirect and unnatural, not to say vague, way of expressing the idea. It were an insult to Rome to charge her with such maladroitness. This, then, cannot be the meaning.

Let us advance, therefore, a step beyond the above supposition. A Priest's mind may wander; indeed it may be a perfect blank at the critical moment of effecting and conferring a Sacrament, while at the same time he is very far from having within him a spirit of ribaldry. Can Rome mean that such an internal attitude of the Priest would be sufficient to invalidate a rite? But surely the decree calls for something in advance of such a negative blank in a serious mind. It calls for something positive; it calls for an actual intention of some kind or other in the Minister. That intention may be active and concrete, or quiescent and general. But it is an intention. It is not an absence of something; It is a presence of something, a presence of a mental entity of some kind or other. Leaving for the nonce the question as to precisely what this intention is, let us go on a little further.

In what way must this intention be "in Ministers?" Must each Priest have a specific intention which he applies to the definite Sacramental act he happens to be solemnizing, or will a general intention in his life that each and all of his Sacramental acts shall be valid suffice, regardless of that uncertainty in the matter of specific attention at the critical moment, which is inseparable from human infirmity?

On the one hand, what says the decree that seems to favor the specific intention? It seems, at any rate, to say that the intention, whatever it may be, must be *in* a Minister *whilst*—that is to say, *at the time that*—he is effecting and conferring a Sacrament. But in what case is the poor layman left, if, solely through human infirmity, the intention, whatever it may be, happens to be absent from the Minister's mind at the critical time, however much the Minister may desire beforehand that such a thing should not occur, and however much he may sorrow afterward over the fact? "An intention *in* the Minister *whilst* he is effecting and conferring a Sacrament," would seem, at any rate, to be a very strait and confining phrase. It would seem to be cruel both to Priest and to layman. That tight word "*whilst*" seems to authorize the Catholic to charge the Romanist with teaching a doctrine which would leave every father in doubt as to whether his child is baptized, and every layman in doubt as to whether the man who ministers at the Altar of his parish church is a Priest or not. But if Rome had meant to demand a specific intention in each Priest at each administration of each Sacrament, she could easily have said so; and it is noticeable that she is not thus precise in her definition. Though her language would seem to imply such rigid

demand, it certainly falls short of expressing it; and her definition can only be made distinctly to express it by a change in and an addition to its phraseology. If it legitimately bear and actually express a less rigorous meaning, surely it is not justice to Rome to charge her with saying what does not necessarily flow from her language. We can only proceed upon what she has *necessarily* said, and not what we may imply from what she has said.

On the other hand, then, it is observable that Trent does not say "a Minister whilst he is conferring a Sacrament." It uses the plural, "Ministers, whilst they effect and confer the Sacraments." Rome is no fool, however much the average Protestant, in his ignorance as to what Rome is driving at in her statements of doctrine generally, may superciliously think she is. She must have had some reason for thus using the plural instead of the singular. Was it because she saw that the singular number would inevitably plunge her into the disaster involved in a requiring of specific intentions? It would seem so. And so she uses the less specializing and more generalizing phraseology. If this be so, then the phrase "Ministers while they effect and confer the Sacraments," may be equivalent to "her agents when they act not as mere men but ministerially." The fact, then, that she does not demand specific intentions, when she could so easily have done so, but, with evident set purpose, falls short of and avoids that ship-wrecking rock, ought to weigh with a calm and candid mind, and carry us to the conclusion that all she really requires is a general intention in the life, character, and mental disposition of each Priest, that each and all of his Sacramental acts shall be valid.

Come, now, to the character of the "intention" itself, which is required "in Ministers." It must be an intention. What? Trent wisely distinguishes between the Minister's mind and the mind of the Church. The Minister must intend to do what *the Church* means when she, through him, effects and confers a Sacrament, regardless of whether, in his possible ignorance of theology or of some of its niceties, he personally understands and holds the Catholic truth touching that Sacrament. If he intends to do what he thinks is taught by the Church and Christianity, what he thinks is the truth in the premises, even though his private view be not the Church's view, the Sacrament he administers is valid to its Catholic purposes. The manner in which this shuts the Romanist out from attacking our Orders and Sacraments on the score of *correct* serious intention, is patent.

If we are right in thus reading, not what controversial opponents of Rome, or some Romanists themselves, declare the Roman doctrine to be, but in reading what Rome herself declares that she teaches—and we have carefully tried to take the utmost possible minimum view in order to avoid exaggeration—how stands the case? Does Rome, even thus, escape introducing a disastrous element of uncertainty into her Orders and Sacraments—an uncertainty that so ramifies unseen and subterranously, that it is impossible to put the finger upon any spot and declare of it, "These Orders and this Sacrament are surely valid?"

For what disaster, we ask, may have happened in Italy to this "general wish, purpose, or intention in Ministers to do at least what the Church does," when, as Dr. Littledale states, all along the first half of the sixteenth century so many of the Roman clergy there were positively infidel; and in France in the eighteenth century, when so many of the clergy there were in like case? What happened to it in Spain and Portugal, when members of the higher clergy were secretly Jews in religion, and only conformed to the rites of the Church outwardly? Furthermore, "It was," says Ranke in his history of the Popes, "the tone of good society at Rome to question the evidences of Christianity." "No one passed," says P. Antonio Bandino, "for an accomplished man who did not entertain heretical opinions about Christianity. At the court [of the Pope] the ordinances of the Catholic Church and passages of Holy Writ were spoken of only in a jesting manner; the mysteries of the Faith were despised." Who can tell, under all this, whether there was even the general intention to effect by the Sacraments what the Catholic Church claims for them, in the mind of all those Bishops, Priests, and Deacons who despised the Church and inwardly scouted her doctrines? To suppose their consecrations to the Episcopate and their other Sacramental acts, were not mere pieces of outward perfunctoriness, but were honestly and seriously intended by them to be supernatural in their effects, is simply to suppose a miracle. To say the least, there is a most serious possibility, if not indeed a probability, were the Doctrine of Intention true, that Holy Orders have failed in all those countries; and, therefore, that the Orders of the Anglo-Roman Bishops and other clergy, all derived from these sources, have failed also, and that their Sacraments are *nil*.

There might, indeed, be no serious objection to this doctrine of the necessity of a general purpose in the Priest to do what the Church does, if he were the only party concerned. But his Priestly acts affect other persons besides himself; and this being so, there is no possible way, under even the most favorable view that can be held of the Trent decree, of escaping the fact that this Roman doctrine exposes the laity to doubt, hesitation, and insecurity. For there are, we repeat, two parties in the premises: the Priest and the people. And surely if the Sabbath was made for man, and not man for the Sabbath, it is equally true that God made the human Priest for the people, and not the people for the Priest. Rome, by her doctrine, voids this truth in more ways than one; Catholicity recognizes it fully. Even this general purpose and intention to do what the Church does, is subjective. It is something, therefore, that no layman can see. No layman can satisfy himself as to whether it is "in the Minister" or not; or, even if it has been at one time, whether it is at present in him, or has perhaps been weakened, or positively superseded by secret infidelity. And although the layman be, by some process, sufficiently assured that his own Priest has the required intention, it is positively impossible for him to know whether, in the long line of Bishops and Priests behind his own Priest, every critical person

for eighteen centuries back upon whom the validity of his own Priest's Baptism and Orders depends, has been clear in this matter of intention. And thus no Roman layman anywhere in the world can make an act of faith that he was ever baptized, that his confessor was ever a Priest, or that he has himself ever been absolved, or has ever received the Blessed Sacrament of the Body and Blood of Christ.

Catholicity claims that no doctrine can be true that so elevates the mere subjective condition of a Priest that it shall encroach on the reasonable rights of the people in the matter of Sacraments; and that one of the inalienable rights of the layman is to have a sense of positive certainty that he is baptized, or sacramentally married, or absolved, or has received the Body and Blood of Christ, when he comes to the corresponding ordinances in the Catholic Church. Let the shaky Anglican consider all this. The loving God's dealings with His people were strange, indeed, if any dogma were true which thus necessarily trenches upon their sense of security, and therefore on their spiritual health and consequent eternal salvation. If the Roman Doctrine of Intention does not act as a nightmare in the mind of every 'vert, and of every Roman Catholic, it is simply because he does not think. But Rome says: "Don't think; simply swallow. I'll do all the thinking for you."

On the other hand, the Catholic doctrine, as stated by the Anglican Church, is as follows, viz.:

"Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of . . . the Sacraments, yet forasmuch as they [the Ministers] do not [administer] the same in their own name, but in Christ's, and do minister by His commission and authority, we *may use their ministry in receiving the Sacraments*. Neither is the effect of Christ's ordinance taken away by their wickedness [or bad personal intention,] nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; *which* [Sacraments] *be effectual* because of *Christ's institution and promise*, although they be ministered by evil men." The Church goes on to provide that, nevertheless, insincere Priests of bad intention or of wicked lives, when discovered and proved to be such, should be deposed.

Thus Catholicity teaches that it is God that is the real Baptizer and Absolver and Ordainer. He stoops to help His children through the instrumentality of the Church and Her Priesthood. And it is not in the power of the mere instrument to defeat by evil intention the purposes of the Great and Loving and Almighty Workman. After all, when everything extraneous is stripped away from the issue between Rome and Catholicity, it will be found that the whole difficulty to be decided lies in the phrase "Ministers whilst they effect and confer the Sacraments;" and that in that phrase it clusters and concentrates itself about two words only—the word "effect" and the word "confer." So far

as the word "confer" is concerned, the intention of the Priest one way or the other cannot possibly have anything to do with it. For the Priest is in like case to a physician who administers a remedy. The physician, having been the instrument by which God passes a healing medicine to a suffering patient, might as well dream that, by a vain effort of his will, he can bid it cease its benign mission. His will can have no possible effect on the medicine itself before it is administered, while he is handing it to the patient, nor after it has been administered. So that after all the difficulty really settles down finally on the word "effect." And the simple question that lies there to be decided is this, viz.: Though the man may *confer* the Sacrament, is it he or is it Christ that *effects* it? If it lie, to any extent, in mere natural human power to regenerate, or to change bread and wine into the Body and Blood of Christ, if it lie originally to any extent in mere natural human power to pardon another man's sin against God, then Rome is right in this matter of Intention. But if God only can do these mighty wonders, He, alone, wholly doing them (using of course, an Ecclesiastical person as one of the instruments in the process,) then Catholicity is right and Rome is wrong. We need not answer this question. We can rest the case.

As a *man*, the Minister may be a faulty theologian or a sinner; that affects himself only as a man. But as a *Priest* administering a Sacrament, his ignorance or want of intention does not obstruct the grace in its passage to the people from God through, in, and by the Sacrament which God Himself, hath created. Christ, the Soul of the Church, when *He* would *effect* (for no man in his own power can effect) and when *He* would confer a Sacrament, stretches forth as it were, a Priest as a mere limb of His own Body Mystical; just as a man stretches forth his arm and hand to accomplish what he purposes to do. Thus in the administration of His Sacrament, God uses him as a *Priest*, a mere mystical limb or instrument of His Body Mystical, and not as a *man*. Rome elevates the mere *human* in the Minister till it invades, modifies, poisons, nay, actually destroys, the Priestly function. God never recognizes suicide of any kind. The Church may depose a Priest; but, by the Doctrine of Intention, the Priest may, as he administers a Sacrament, commit Priestly suicide; may sponge from his own nature the indelible "Character" which the Sacrament of Orders marked upon him. What strange paradox is this! Rome is that Big Protestant, who looks only with bleared vision upon the distinction between the man and the Priest; who confounds and confuses the two distinct characters in the one person; analogously to the Eutychian heretic, who while not dividing the Person of Christ, confused His two distinct and separate natures together into a one conglomerate and monstrous unit.

Catholicity teaches, in opposition to Rome the comforting truth, that so long as the man is publicly recognized by the Church as her Priestly agent, so long the people can depend upon it that the Sacraments he formally administers are Sacraments of

God and valid. For their validity depends on the Priest's *Ministerial* and not on his *personal* acts.

St. Ignatius Parish, N. Y., August 10, 1880.

CHURCH UNITY.

SPEECH OF HON. C. L. WOOD AT THE LEICESTER CHURCH CONGRESS.

THE Hon. C. L. Wood said :—In speaking of the later history of the Church of England, a distinguished French Ecclesiastic once remarked, "That the damsel was not dead, but sleeping:" a less friendly critic might have taken a different view of the situation. Her spiritual energies drained by the loss of the Non-jurors, Religion in high places corrupted by gross Erastianism and coarse infidelity, zeal branded by the odious name of Enthusiasm,—the Church of England, during the greater part of the last century, had fallen into a torpor which might well have been taken for the precursor of impending dissolution. How dark that time was may be understood by an incident recorded in the life of Bishop Butler, the author of the Analogy, who is said to have declined the Primacy with the remark that "It was too late to try and support a falling Church." Happily, the Bishop, in this point at least, was mistaken. There was a stirring among the dry bones. He who had never left the ship made his voice heard in the darkness, and in the persons of the early leaders of the Evangelical movement, the Church of England awoke. It was a great awakening, but greater still were the consequences which were to grow from it. Apart from the Sacramental system and the Divine organization of the Church, Evangelical fervour to our Lord cannot in the long run—all experience proves it—maintain itself. Without the fervour that marked the early Evangelicals, there may be a use of the Sacraments quite compatible with very little real love to God and man. But join the two together, and you are in possession of the power that has moved the world. For if their divorce is ruin and decay, their conjunction is nothing less than the realization of the ideal of the Catholic Church, to the charm of whose voice mankind has never yet proved insensible.

And this it was that the Oxford movement accomplished. It found the two separate; it has left them united. It has taught the English people that Evangelical truth is incomplete without the Sacramental system. That there can be no opposition between the two, but that the one is the instrument through which the truths taught by the other are perpetuated and applied. When the heart of man has been stirred up to feel after God, if haply it may find Him; when, with David, man exclaims, "My soul is athirst for God, even for the living God," he can never be trusted with a system that can point only to the sight of a ruined

Altar and the teaching of an absent Christ. He requires to be told that God, in the pursuit of His fallen creature, has condescended from Heaven to the Manger, from the Manger to the Cross, from the Cross to the Altar, and from the Altar to man's breast, there to abide as friend abides with friend. And this teaching it was that the Oxford movement supplied. In a word, it completed the work begun by the Evangelicals, and if history relates, as it assuredly will, that they were the precursors and pioneers of the Catholic Revival, it will also relate that among the glories of that Revival, which under the leadership of such names as Keble, Pusey, Newman, has transformed the face of the Church of England, is the fact that it completed the work begun by such men as Cecil, Charles Simeon, and Mr. Wilberforce. It will be said, perhaps, that such a statement is hardly consistent with our existing divisions. No one can be more conscious than I am how serious those divisions are, but as an acute writer in a recent number of *Frazer's Magazine* has pointed out, "There is an underlying principle connecting the Evangelical Revival and the Oxford Movement, which is destined under the pressure of external assaults upon the faith and position of the Church to assert itself." For the moment the two may seem to be opposed—but the opposition is often more apparent than real—often it is a result of mere misunderstandings easily removable by mutual explanation, and often, the Evangelical party will forgive me for saying so, it is the result of the little trouble they sometimes appeared to take to ascertain what the teaching of the Church really is in regard to disputed questions. It is Cardinal Newman, I think, who has somewhere said that most of our controversies could be shown at once by defining terms to be superfluous or fruitless. If some among us would lay that remark to heart, and consider, take one crucial instance, the careful phraseology in which Cardinal Newman has, in a recent note to his "Via Media," defined the doctrine of the Real Presence, I believe that many of the difficulties which they feel with regard to what they fancy to be the teaching of the Church on this particular point would disappear.

One thing at least seems certain, that nothing is so likely to promote such a return to the unity of the faith as the indirect influence of those who, claiming for themselves a special breadth in their religious opinions, are popularly known as Broad Churchmen. It is difficult to speak of a party as a whole of whose members it may be said with no injustice "*tot homines, tot sententiæ.*" Yet of them, too, it seems to me, that among much else history will relate that they had their share in the great Church Revival, though not perhaps the one they had precisely intended. In the first place, they have cleared the ground of much that impeded the growth of that Revival. They have helped to destroy the Calvinism which at various times has so nearly choked the Church of England, and though they have often suffered from the reaction of such teaching themselves, they have, in regard to one matter very much before the public mind at the present moment

—I refer to the subject of prayer for the departed, and a purification and growth in holiness after death—paved the way for a sounder theology than their own. In a word, they have acted as a solvent on many prejudices, they have done one thing besides. They have shown by their writings, and, if Mr. Stopford Brooke might have been taken in any sense as a representative of their opinions, by the logic of events, that the Creeds of the Church, and notably the Creed of St. Athanasius, are no mere string of metaphysical subtleties, which may be discarded with impunity, but the very present barriers against Socinianism and unbelief. Let me add—for in the present day, the expression, “schools of thought,” appears to be a fashionable euphemism for downright heresy—that schools of thought have no place in regard to the faith. They may concern themselves with speculations and tendencies outside that Faith; but in regard to the Catholic religion, and what has once been defined, they have only to accept and submit with the humblest and most uninstructed Christian.

In conclusion, let me very earnestly press upon this Congress that it would be a very incomplete way of dealing with such a subject as the “internal unity of the Church,” not to touch upon what is the necessary crown and completion of the great Church Revival—I mean the reunion of the Church of England with the rest of Christendom. It was the paganism and moral corruption of the Renaissance that made the schism of the sixteenth century possible. One would feign hope, therefore, that the revival of personal religion, developing into a full acceptance of all Catholic doctrine and practice, must surely result in reknitting the ties so rudely and so ruthlessly shattered three hundred years ago that bound us to the rest of the Catholic Church. When we see, as we are learning to see more and more every day, how much fault there was on both sides among those responsible for the quarrel, it is surely not being too sanguine to re-echo the hope expressed by the great German theologian Mohler, “That the mutual confession of guilt cannot fail to be followed by the festival of reconciliation.” On this subject, may I draw the attention of the Congress to some words of the Most Reverend the Primate of All England, in the Charge which he himself tells us is addressed to a wider audience than his own immediate diocese. As the Archbishop addresses the whole episcopate in visible communion with Canterbury, and glances with satisfaction at the filial relations which unite them to the chair of St. Augustine, his words, if they supply a striking illustration of the way in which the position of the Roman See developed itself, are no less conclusive as to the necessity, in his Grace’s opinion, of some central authority for the Anglican communion. But if such an authority has its place in the Anglican communion, comprising, as it does, all diversities of race and character, equally so must it have its place in regard to the Church at large. May his Grace live long enough to carry out his conclusions to their logical results! And may it be the crowning honour reserved for his primacy to reunite the Church of the West by restoring those filial relations that formerly ex-

isted between the successors of St. Augustine in the See of Canterbury, and that chair which is now occupied by the successors of St. Gregory the Great.

From the Church Quarterly Review.

CHRISTIAN IMAGINATIONS OF HEAVEN.

1. *The Purgatory of Dante.* By A. J. BUTLER. (London, 1880.)
2. *The Archaeology of Rome.. Mosaic Pictures.* By J. H. PARKER. (1876.)
3. *Ciampini's Vætera Monimenta.* (Rome, 1690-99.)
4. *Spiritual Theory of another Life.* Essay in *Contemporary Review*, vol. xvii.
5. *Val d'Arno.* Lectures by Professor RUSKIN. (1875.)
6. *Tintoret and Michael Angelo.* (1872.)

AT an earlier or later period in the decline of life, the "private speculative individual," as Mr. Carlyle calls some of us, may or may not begin to consider his personal prospects in the future. He will probably do so with a degree of attention directly and not inversely proportioned to the trouble he may have taken about them before. We have not observed, in the course of a certain experience, that the approach of death makes anybody clearer about what is on the other side of it; or that those who have neglected the subject through life are at all drawn to it in their latter days. The subject has its terrors, and the best people certainly do not feel them least. The children of this world seem to be wiser than ever in this particular generation of theirs; they never were so well contented not to look beyond it, and never so well satisfied with their sufficient reason, that they cannot see. The other world is like the Spanish fleet to them: they cannot see it because it is not yet in sight. Meanwhile there is plenty to look at here; and if, in any survey of their own share in their own world, they come in contact with things which seem to have relations with the unseen, they only treat such things as so far tainted with unreality. They often take refuge in laudable industries of work or science; sometimes in more dubious pursuits; as in the study of the fine arts, for instance, with equivocal purpose, and the postulate of doing what they think pleasant as they think right. They claim to be as effective, and more comfortable and better informed than sad people convinced of sin and its wide work. But even they are not immortal. The world has to be left somehow; and to ignore the fact is like the recklessness of the half-taught horseman, who gallops wavering across a field between pleasure and fright, without knowing where or how he will get out of it; or how to face, or what is on the other side of, the inevitable boundary fence which looms before him.

Those who do not accept the Christian Faith (at least as the best attainable hypothesis of things as we find them,) cannot be expected to accept its suggestions and forecasts of things which

we have not yet found. Those who protest against the human imagination altogether as a means of attaining truth, will not, *à fortiori*, care for the Christian imagination—of Heaven or anything else. We think they are bound in reason to give some account of this intrusive faculty of speculative forecast, because it is in us; and they say they are not so bound, because it is not in them. It is, at all events, against them, and a disturbing element to negative eschatology. The natural man expects something after death, and not nothing; and his gifts vaticinate to him. Agnosticism at least knows its enemies, and Mr. Saunders was quite right when he observed that poetry and the imagination have always been the handmaids of superstition. We have often enough said so of Art, in our own sense. The only work which the agnostic renaissance can find for the imagination is sensuality; it is the Bathos on whose edge poets and painters best enjoy disporting themselves, having no higher thing to look to.

Strongly objecting to this use of imagination, and feeling convinced that it is not the only one, we should like to give some short account or classification of certain definite hopes and expectations, by which Christians have endeavoured at various times to realize or symbolize to themselves the Heaven they have all along hoped for, and will by no means give up. This may be illustrated both from poetry and graphic art, as well as from directly theological sources. The mind of Dante mastered and contained the theology and the arts of his age alike, and his Divine Comedy must ever stand first in the list of all non-apostolic works of the Christian Imagination. But for the arrangement of our own part of the subject, the following considerations seem convenient:

First, all speculations on these unknown realities are made either by a positive or a negative way. Data for the former are found in Holy Scripture, partly by symbolic description of facts, partly by passages like the Beatitudes of the Sermon on the Mount; which suggest the possibility that certain present capabilities of man may be infinitely developed for his future condition of blessedness. The negative method involves the dark relief of pain, present and future, experienced, or in description, or in dread anticipation.

Secondly, it seems to require attentive consideration, that all descriptions of this mysterious state or condition, when conveyed to us through human thought and language, are in fact and by their very nature symbolic and not literal. That this state exists, and that it contains certain things described in the Apocalypse and elsewhere, we believe; that we shall exist in it, we hope: but whether its phenomena (so to speak) will then present themselves to us literally as described, we do not know. This involves the further consideration that, thirdly, all earnest speculation as to what Heaven shall be like, or be to us (and such thoughts should be indulged in gravely and according to data, or not at all, which latter alternative is practically impossible,) must be personal and individual. The Christian imagination of Heaven always practically means some Christian's imagination of himself in Heaven

better or worse prepared as he may be to dwell on such a subject. The reason generalizes; the imagination, say Mansel and Hamilton, always individualizes. These kindred points, that all descriptions are symbolic, all private interpretations of them conjectural, and all practical meditations on them in this sense personal, lead to the consideration of false views of our expectations about Heaven, or the state of happiness which we expect. These are often described by non-believers as more literal in detail, and more foolish, than they really are.

I. As to the positive and the negative way of approaching the subject. Dean Milman says,¹ commenting on his beautiful quotation from Richard of Hampole, that the negative is the only true method of meditation. We shall be pure of sin and the conscience of sin, from pain and memory of pain, from loss or sense of loss. The whole hopes of the world in this kind are best summed up in the words, "And there shall be no more Curse." It will always be found difficult to dwell on the state of the Blessed only, for whom is no more curse. Holbein determinately does so in the "Dance of Death;" Dürer inclines to do so; the Early Church, at all events, did so in all her graphic and sculptural art for the first 500 years, and probably for 1,000. A picture of absolute happiness is like a picture without shade; and, in fact, Angelico tries to substitute colour for shade in his *Paradise*. But we know more of sorrow than joy, of evil and indignation than of good and delight in goodness; so that it is easier to give effective description of Hell than Heaven; and a hundred read Dante's *Inferno* for ten who can get through the *Paradise*. Nevertheless the soul of man is taught to muse on fulness of joy and pleasure for evermore, and on expressions of that sort; holding that they express reality by symbol or analogy. It is hard to eradicate from the human spirit the notion that these words mean something.

II. And perhaps the best materials the constructive imagination can use may be found (after the beginning and end of the Apocalypse) in reflection on the Beatitudes. To see God, to obtain mercy, to be comforted, to be called the children of God by Him, in the beatific Presence; to be filled with righteousness: these words convey positive ideas as well as negative. To be comforted, for example, means not only to be cured of immediate sorrow, but to have inexpressible pleasure in God's actually and personally comforting us. The whole passages in Mat. v: and Luke vi: 20 may amount to descriptions of perfect spiritual happiness; and an impartial observer might think such Christian conjecture both loftier and more subtle than any other Heaven or heavenly state he knew of, whether Hindu, Greek, or Mohammedan. By an impartial observer, we do not mean a person who impartially denies every spiritual phenomenon as real. One may suppose a person partly instructed about the Christian Faith, not yet embracing it or embraced by it, but who has in fact neither seen nor hated, nor been trained on the Hume and Gibbon principle of perpetual effort to be contemptuous.

¹Hist. of Latin Christianity, vol. ix.

Now there is no doubt that, as in our Lord's own words "Depart ye Cursed," are set against "Come ye Blessed," and everlasting punishment against the kingdom prepared from the beginning of the world, so all Christian Churches have always set thoughts of Hell over against thoughts of Heaven. But they have done it with varying emphasis. So it is, that threats or deliberate imaginations of Hell have been left to individual Fathers. The well-known passage from Tertullian has lately been brought once more from the anti-Christian arsenal of Gibbon's fifteenth chapter, and must go for what it is worth against the Faith. But we need not be bound to treat every passage in Tertullian's works practically as Holy Scripture, or as equal in authority to the decrees of an Œcumenical Council. As a falsetto of righteous but extreme wrath against extreme wrong, and within memory of savage persecution, this passage may be in part excused. But it is not the voice of the Church, and has not, in fact, anything to do with our subject. The martyrs died in hope, that the faithful will be saved; not that any special class of persons will be damned. Men endured the cross, and the lions, and fire, and the red-hot seat, because they believed in an unknown Heaven for themselves: not because they were in heart devising as curious torments for their murderers. The earlier creeds set forth the Life everlasting, and do not set forth the everlasting Fire, though no Christian of their day, as far as we know, dared deny it. There is a reticence; and it is certainly observable in the popular symbolic ornamentation used by the Primitive Church, as distinguished from later Mediæval work. The eternal punishment of their enemies was not, as Gibbon insinuates, the habitual meditation of devout poor people in danger of being burnt *sub dio*. Such an article was not added to any early creed as a doctrine full of comfort which the faithful desired to believe. The thought of Future Punishment in some signal form belongs to all religions, and is a corollary of all moral systems; it is the indefinite outcry of the human soul for vengeance without measure, when it sees no measure of wrong. However, certain it is that, though the Presence of the Lord in Glory with saints is very early represented, both in sepulchral decoration, and in the larger Basilicas, and though He is in about 400 years surrounded by the mystic splendours of the Apocalypse, there is no contrasted Inferno that we know of for twice that time: and its introduction is an archæological or artistic landmark for the entrance of Church History on its Mediæval stage. No "painted Hell" existed that we know of earlier than the eleventh or twelfth-century mosaics of Torcello; nor is any such representation on record, except the painting which Methodius is said to have executed to stimulate the emotional æstheticism of a certain King Bogoris of Bulgaria. But at whatever time men ceased to separate the ideas of Eternal Happiness from the dark relief of Eternal Pain, they had introduced the latter by the date of the early Venetian mosaics. Florence repeated the lesson in S. Giovanni, and the illuminated service-books soon carried it all over the world. A few words on Dante and Giotto, Angelico and

Orcagna, as to their positive conception of Heaven—as far as they give us any—may illustrate the higher Mediaeval ideal; and the *Infernos* may be treated, as of old, as a subject which Faith is forbidden to deny, and Imagination is not commanded to touch on.

Dante and Giotto were near friends; but their treatment of this great subject is so far different that Giotto casts no personal or political enemy into Hell, though his Paradise in the Bargello at Florence contains so many portraits of hostile Bianchi and Neri finally in bliss and reconciled. This frank personification, with its expressed hope of a peace which certainly must have been far beyond all Florentine understanding at the time, is characteristic of the great religious humourist and naturalist of Italy. Real or fancied portraits of saints may date from the fourth-century sarcophagi, and Giotto has very early precedent for his Paradise: but he puts it in men yet living whom he knew personally, without anticipating the second death for his, or his party's enemies. Perhaps the successful painter, born a shepherd below the storm of family hostility, had neither foes nor faction; but it was very different with Dante and Orcagna.² Giotto is far nearer the earlier mosaics of Rome and Ravenna than they; and even the *Infernos* of the later Venetian and Florentine inlayings are without any personal condemnations. But Dante, like Moses, spareth none and knoweth not to have mercy; and very much the same tone is observable in the Pisan frescoes. Angelico does not specify the lost, but with natural tenderness fills his place of rest with homely faces of well-remembered Dominicans. Still, all these painters are faithful to the early symbolic treatment, founded on Apocalyptic imagery, and not extinct till the later Cinque Cento. It ends, in fact, with Michael Angelo; but the effect of his life on sacred art has nothing to do with this paper.³ Nevertheless, he undoubtedly followed Orcagna's traditional arrangement in his composition of the Sistine Judgment. On one particular detail let us hear Professor Ruskin:

"Michael Angelo is admitted to have been so far indebted to Orcagna as to borrow the gesture of his Christ in Judgment His right hand raised as if to cast a thunderbolt, and the left closed across His breast, as refusing all mercy. The action is one which appeals to persons of very ordinary sensations, and is naturally adopted by the Renaissance painter, both for its popular effect and its capabilities for the exhibition of surgical science. But the old painter-theologian, though indeed he showed the right hand of Christ uplifted, and the left hand laid across the breast, had another meaning in the actions. The fingers of the left hand are folded in both the figures; but in Angelo's as if putting aside an appeal; in Orcagna's the fingers are bent to draw back the drapery from the right side. The right hand is raised by Michael Angelo in reprobation; by Orcagna only to show the wounded palm. And as to the believing disciples He showed His hands and his side, so that they were glad, so to the unbelievers at His judgment He shows the wounds in hands and side. They shall look on Him whom they pierced."

²It is not necessary here to go into the question whether Orcagna means Orcagna, or only any number of men of the same name; or if the Lorenzetti of Siena were the real painters of the Pisan Campo Santo.

³Professor Ruskin's pamphlet on Tintoret and Michael Angelo, with comments and replies in Professor Poynter's lately-published lectures, may be consulted on this matter.

The Paradises or Heavens of Orcagna and Angelico may be taken together, as still maintaining ancient and traditional treatment, though with mediæval severity of doctrine. Both inclose the form of the Lord in the almond-shaped vesica, which is in fact an adaptation to pointed architecture of the late classical or Byzantine medallion form, seen in the portraits called *imagines clypeatæ*. But its use, of course, at once withdraws the whole picture from realism into symbolism, though Angelico, following Dante in his thought of an earthly Paradise, has a purist realism of his own. Orcagna's pitiless realization brings grief into Heaven itself, so that the Blessed Virgin, made the second throne therein, bows down in terror at the coming sentence, and the angels weep and wring their hands, or scramble and haul against the brute fiends for perishing souls of men. His notion of eternal happiness is, in fact, only the darker Gothic retributive contrast, just so far Christian as to add theological to civic hatred, like Tertullian at his worst. Angelico the purist shows us what seemed real to his simple and tender heart. He had evidently a feeling like Dante's, of many mansions with perfect joy in all, because the Lord is specially present in all. He had also the Dantesque taste for orderly arrangement, gardens, green fields, and flowers; perhaps he too pictured to himself walled circles in Hell, steps and terraces in Purgatory, and the gradated felicities of separate zones of Heaven.⁴

But one does not quite know what to say to Angelico's Paradise of elderly Dominicans dancing for ever in deep mowing-grass with the angels. It reminds one of Luther's child-heaven, and calls for some tenderness if it does not inspire one with any particular reverence. Still it is far more reverent than Orcagna's or any one else's work who only makes his Heaven a foil to the savage force of his Inferno. The green field seems childish, perhaps; but can any of us think quietly and practically, without either gushing or sneering, that it is set before him and all of us as a great object in life to be as a little child? And if he will not have that, has he read his Shakspeare? If neither, him has Angelico offended. Falstaff talks of green fields when his time is near, and it is babbled to Mrs. Quickly. In a painter, such imagery is a kind of conjectural symbolism of a possible renewing of youth and unending freshness of life. Some of us may know (and one knows it more decidedly the older one gets) what the sensation of spring and new earth-life is to both soul and body: what it is to feel, once in five years or so in England, all that De Quincey conveys in six words, "Lo! it is summer, almighty summer." Such a feeling may be capable of indefinite development. There will be summer, and green pastures and flowers of the restored soul, says the monk of Luni; David says so, and I after him. The friends who are gone before will be there, and look like themselves in Heaven. They will be recognizable and that not as now, chiefly by furrows of thought and trouble. Angels will be with them with great love for them; they will be taken in an-

⁴See *Modern Painters*, vol. iii. pp. 207-217; *Stones of Venice*, ii. 314.

gelic arms, and kissed with even better kisses than they denied themselves on earth. We think it quite possible to take the monk's meaning as he meant it, and maintain its symbolical conjecture. For Shakespeare, of course, modern culture will see reason to regret his mediæval barbarism in not making Falstaff die of *delirium tremens* on the stage howling about creeping things. (!)

The thought is, that Dante's Heaven and Angelico's have this particular feature of resemblance, that both men earnestly expected to get there some day, and both, ascending thither in heart and mind, sent their friends before them. All through the Divine Comedy we see this great personal effort, by both negative and positive method, made by the central mind of Gothic Christendom; as to how Durante Alighieri should in due time be made absolutely pure of sin, and entirely perfect in love and heavenly wisdom, until by conjectured nature of spiritual things he should gravitate upwards to his Lord. And the nearest approach which plain people, conscious of sin, can make to the Dantean aspiration, is probably by studying the penitent's temper in the *Purgatorio*. Let us consider that as the Vision of maturing and at last perfected penitence; as a great symbolism of the gradual expiation and cleansing of sin from the human soul. Further from, or nearer to, perfection, each soul desires perfection, and nothing else. Once admitted to the place or state of true repentance, you can turn back no more, and you will not strive to get forward before the time. You shall always desire the pains which make you perfect, until you are fit for another circle of purification; or for the final deliverance. When every stain is effaced on the stage, then only shall you desire to pass on, to further discipline, or in cleanness every whit. Your will, at least, is now with God, and so shall you be, at the day appointed. Whatever manifold meaning history and poetry may extract from Dante's *Purgatorio*, there seems to be no doubt that he meant it to be an image of his own experience of the penitent life on earth; and perhaps the most formidable sign we observe in men and women of our own time, over-taught, cultured or brutal, is their absolute freedom from any temper or habits of mind in the least resembling it.

III. Then it is necessary to consider, if we wish to understand what Christian people of our own age really think about Heaven, that all expressions about it must (for purposes of practical thought) be considered as symbolical or conjectural, and not literal or absolute. The Apocalypse is the Vision of S. John written in a book; a record of things seen in the spirit and not with eyes, not as man seeth. The vision is true, but not literal; the things are real, but not actual like earthly things. They are simply things unspeakable by the outer (*'proforic'*) word of expression; and they are indefinable by the inner (*'endiathetic'*) word of thought. They are postulated as free from the conditions of time and space which limit human conception. All of us to a certain extent, proportioned to our incapacity, must accept the symbolical for the actual. Perhaps the simplest-minded person who ever read of the Holy City coming down from

Heaven adorned as a bride has as good a notion of a vision of descending glory making all things new, as the most learned or brilliant of latter-day Gnostics. And this leads us to understand the sad truth of the late Mr. Bagehot's remark about philosophic Paganism in all ages; that what makes it so formidable is that it is sufficient (at least in theory) for the Pagan. Men live in such comfort, learned leisure, and intellectual interest, almost free from temptation and excusably withdrawn from others' distress, that they feel very well where they are. If they are to look forward to Heaven at all, it cannot be a rest of over toiled labourers or fanatical artisans, of women or the poor; it will be worse to live with an infinite number of stupid spirits there than with a few stupid people here.

This we apprehend to be the idea expressed, or echoed with approval and made a text of, by the author of *Culture and Anarchy*. It must be a singular impatience of symbolic expression, curious ignorance of its value for rude minds capable of belief, a peculiar defiance of Christian hope, which made him, or the "great French moralist" quoted at p. 146, so contemptuous about the idea of "walking about the New Jerusalem with palms in our hands." It seems that neither of them would like it. Still it is an historical fact that the train of ideas of which this is one, connected with the great Scriptural ideal of a Heavenly city, has for centuries employed minds of probably equal power to Professor Arnold's or the great French moralist's. John Bunyan, for instance, was a man whose poetic power of conception and expression, profound spiritual experience, and extremely practical knowledge of tinkering and soldiering, still give him a certain power over the Christian imagination. It is the weak side of culture to have to ignore the imagination; though its argumentative strength consists so much in ignoring awkward facts. But this passage occurs near the end of the *Pilgrim's Progress*, after much more Apocalyptic imagery:

"Now just as the gates were opened to let in the men, I looked in after them; and behold the city shone like the sun, the streets also were paved with gold, and in them walked many men, with crowns on their heads, palms in their hands, and golden harps to sing praises withal. There were also of them that had wings, and they answered one another without intermission, saying, Holy, Holy, Holy is the Lord. And after that they shut up the gates; which when I had seen I wished myself among them."

Now the curious thing is, at least it must seem very odd to menti-culturists, that men of some originality and acquired intelligence still exist, who experience exactly the emotion described by Bunyan when they read that page of his book, or its original. It may be contemptible, but it is certain, that perfectly serious views, not without poetry or grave meaning, still exist about this same vision of the Holy City. I think, for example, that Mr. Spencer Stanhope's picture (now at Marlborough College,) of its descent from Heaven, is one of the most beautiful and original things in art; and it is at all events the latest genuine effort I know of. But going up through Tintoret's Paradise,

Dürer's Adoration of the Cross,⁵ Raffaele's more academic visions; and so by Perugino to Dante, Angelico and the elders, we do find that a number of men of capacity have devoted much time and attention to this subject, and that they have done so as if they believed in it. They have not, perhaps, taken it in the sense assumed in *Culture and Anarchy*, that literally there will be a city of gold and silver, and nothing to do in it but to walk about with a palm in your hand, as if you were at Nice; but they have thought that there is a state of blessedness and glory, and praise, which is the reflex of divine glory; not local as we think of space, nor golden as we think of gold. If this imagination is against the canons of culture, so much the worse for one or the other; but pooh-poohing it is all nonsense. Then we have objections made to eternal praise; which no doubt will not be familiar or gratifying exercise to literary and scientific celebrities, much employed here in running each other down. We are supposed not only ourselves "to expect to be made happy by sitting on clouds and singing Tate and Brady's hymns to all eternity,"⁶ but to hold up that ideal to followers, who must be supposed to be more foolish than we ourselves. And it is one shade worse than talking nonsense to describe your opponents thus: for it amounts to brawling assertion of what you must suspect to be false, or cannot know to be true.

Now as to the author of the Apocalypse. He does not assert that there is anywhere in the Heaven an actual city of gold and pearl; but that he saw a vision of a city best described by those words with others. Nor does he say that the gold and the jewels are an important element in the happiness of the inhabitants; or that they want buildings to live in, or walls to defend them at all. He did not mean to appeal to human cupidity as a motive of belief, nor want the Seven Churches to be of the mind of Mammon, the least-erected spirit who fell. When he tells of jewel-foundations and pavement of wrought gold like unto glass, he is simply exhausting the language spoken by a Græco-Syrian to express beauty, and preciousness of colour, and the intensest and purest pleasure of what we here call eyesight. And the fact that he succeeded in conveying ideas of such intensity and vivacity, about a thing past knowledge to men without knowledge, is to us a proof that he spoke by the Holy Spirit of God, whatever it may be to the author of *Culture and Anarchy* and the great French moralist. It should be remembered that Christians consider that they are promised a spiritual body, or analogous organization to that which they at present inhabit. Expecting this, we think it possible that its etherealized senses may be capable of enjoying both colour and tone in some purest, or so to speak archetypal, nature. Those who will read Ezekiel i., and compare it with descriptions in the Apocalypse, will see that jewels, &c., may be used as symbolic exponents of the highest delight of colour, ap-

⁵At Vienna; a great scene in mid-air: a Heaven with all Angelico's carnation and gold, and an earth and sea outspread below exactly like Turner.

⁶See New Republic, p, 129.

pealing to a purified vision. All knowledge, if you will, is acquired through the senses, a Heaven of boundless knowledge has always been considered a sound and dignified conception. Now there is no reason why the sight and hearing which acquire knowledge should not themselves be transfigured into features of an infinite delight, which may be ours; they are means of happiness as well as knowledge here, and may be so hereafter.

Then as to all the graceful raillery we have had about a Heaven of psalmody or praise, or Divine service. As to the first, it is pretty certain to every one who has the wholesome use of his senses that music has latent powers over the human spirit, and is in fact symbolic of, or at least indicative of, certain infinite depths of charm and delight. And it is thus a most important argument (like beauty) for a transcendental consciousness of happiness or state of joy. And what we are told of harpers and the sound of praise seems to me curiously enough to appeal to two characteristic and very searching delights or pains (nobody can quite tell which) of music to sensitive ears. The first is that peculiar vibration or thrill of strings, which flutters through every nerve, as if it was re-arranging all one's particles, like sand on a vibrating tone-plate; and the second, that passion of the singer, in uttering perfect notes alternately or together with masses of other perfect sound, which is so intensely and purely delightful as to be unendurable beyond a certain point. Conjecture from the capacities of these two senses is legitimate; and there is in fact a great argument from beauty of both sound and sight, to its originating cause and contriver, which is last and best set forth in Dr. Mozley's *Sermon on Nature*.⁷ We conjecture of Heaven through the Beatitudes; because to be, and to be with, spirits absolutely made perfect in them must be blessedness absolute; and there is something quite intelligible in us here in the world which seems to lead to that. So we conjecture through faculties and characteristics of human nature, that is to say practically, of our own nature. A colourist's delight in colour is simply a harmless human emotion, let us say: but it certainly is given to suppose that he may have it intensified in the Spirit. A musician's sense of perfect sound may make him somewhat dreamy here; but he has all the more reason to suppose it will entirely and for ever transport him in the world to come.

IV. Man is made in the image of God; and fallen and corrupted as he is at best, he can receive no image of his Maker except in the dark and limited mirror of his own mind; and he can only conjecture of his Maker by the analogies of his own mental and moral structure. A certain necessary risk of anthropomorphism follows, best guarded against by Dean Mansel's well-drawn distinction between likeness and analogy. We do not think of angelic harps, like Welsh harps or Egyptian harps, or Erard's patent, but we do of the thrill of perfect sound on spiritualized nerve. Our conjectures of an infinite state of happiness must be at present formed from human happiness; and we can only see

⁷See Church Quarterly Review, No. 19, April, 1880.

that in our own personal mirror; so that each of us in earnest attempt to realize what Heaven may be like must think of what it will be himself to see God, himself to hear and join in the song of an infinite host. Their praise may be perfect joy to us: we shall not want to review it or analyse it or want anything but it. It is intelligible that those who have allowed natural growth to their inborn powers of sympathy; not encouraging them by way of sensation, but simply by seeking God with their neighbour and together, will find new sources of happiness and love also, or may experience a kind of fusion in mutual regard, in this element of praise. Perhaps our loftiest speculations about ourselves may point to some partial divestment of personality; a self-forgetfulness whereby at least all distinguishing marks of sin and sorrow shall be lost; and an absorption, whereby the whole will or moral being may be merged in the Divine Will. Something of this kind seems to be implied in the virtual annihilation of evil will and wayward choice from the moral being, as of doubt and pride from the intellectual. Our notions of the restored state must be formed from our notions of the restored soul; and those again will always depend greatly on what we think our own souls may be restored to.

And here opens the great desert of difference in human conception: between the childish or anthropomorphic ideal of the simple, the contemplative view of thoughtful people, and the active one of the busy:

“Houries for boys, omniscience for sages,
And wings and glories for all ranks and ages.”

Speculation on what Heaven is like is a very different thing from belief in Heaven. It is the work of imagination, and imagination is of the individual; attempts at realization must be somebody's attempts, and the result his result. Great differences in speculation are to be expected: it is not forbidden to those who can remember how weak and tentative it must be. But as these differences in forecast are popularly used to throw discredit on the great underlying Reality,^s it seems right to observe that, on the Christian hypothesis, they cannot do so. That all sorts of persons should think eagerly about Heaven is, *valcat quantum*, an argument for the existence of a spiritual state which goes by that name. That they think variously, seems a necessity anticipated by our Lord's words of the many mansions in His Father's house; which also account for all promises of the simpler forms of happiness. That many think carnally may be only a part of the corruption or spoiling of their original or better nature; and, as a fact, their anticipations are often raised and refined in their spiritual progress here. That some think quite amiss is only a proof that the heart of man is deceitful as well as desperately wicked; able to delude itself with visions of eternal revenge or eternal sensuality. But as we possess by gift of God certain *δυνάμεις* of happiness (called by analogy virtues,) there is no harm in con-

^se.g. Byron, *Don Juan* viii. 114, and *passim*.

ceiving of them as developed by the Infinite Factor into a perfect happiness past description or definition. Our conjectures vary as to these *δυνάμεις*, and according to our age and experience. Luther's child-heaven is of a piece with Angelico's, though more realistic; it is fitted for those who shall enter it. To the taste of the great French moralist, the extreme happiness of men is found "*quand ils pensent juste*:" which, if it allowed the possibility of the author's expecting any Heaven at all, would point to a state of eternal epigram; and we do not know if that is better or worse than a hunter's Paradise." What Xenophanes said of men's inventing to themselves gods in their own likeness fits exactly with their evolution of personal heavens to suit their own taste. How pathetic, how helpless, how grotesque, how naïvely pedantic, how sad and hopeless are what men call their hopes; when they are too limited and self-bound! Strong will, profound interest, and deep-engraven idiosyncrasy cannot bear to think of themselves as being or doing anything very unlike what they are at in life. If they have delighted in contemplation, they take the contemplative view, and *vice versâ*. Socrates was both energetic and deeply abstracted in turn; and his forecast of Heaven, as we know, was a state of perpetual examination. It is a strange thing to reflect on, that the best man and best mind of Greece could only arrive at the notion of a heaven of irony. It is less priggish, no doubt, than the great French moralist's ideal; and is far superior to poor Charles Lamb's misgivings, in which irony took such a part. He protests, as follows, against any change at all: it is half jest, but also half earnest, very charming and distressing to read. He won't go anywhere if he can help it:

"A new state of being staggers me. Sun and sky, and breeze, and solitary walks, and summer holidays, and the greenness of fields, and the delicious juices of meats and fishes, and the cheerful glass, and candle-light, and fireside conversations, and innocent vanities and jests, and *irony itself*—do these things go out with life? I am in love with this green earth . . . my household gods plant a terribly fixed foot, and are not rooted up without blood. And you, my folios!—must knowledge come to me, if it come at all, by some awkward experiment of intuition, and no longer by the familiar process of reading?"

Setting aside (if one could) the humour of all this, and (what is at the bottom of it all) Lamb's elvish enjoyment in shocking all sorts of good people to whom he considered consternation was due, it is a sincere outburst of the natural man, which probably no other man ever lived to express so naturally. It may be half-heathen; but then the terrors of the soul are, in fact, ethnic, or heathen, or common to all souls: all the consolations belong to the Faith. The Lord's Resurrection is the conclusive Gospel of

"Reminiscences of the Lewis." "I do own to having once entertained an idea of Paradise as a large grass vale, enclosed by light stake-bound fences, with only ditches, and no rails on the landing side—intersected by meandering salmon-streams, and bounded by umbrageous mountains, on whose slopes fed huge and innumerable royals."

Compare Richard of Hampole at the end of this Essay. This, if compared with Dante's conception, will show how unprogressive the mind of man is, in thought of things really worth thinking about.—(Milman, *Latin Christianity*, lib. xiv. ii., vol. ix.)

our life beyond the grave; and without it Immortality is to us a mere subjective speculation. But this untaught and therefore uncomforted dread of death is what unrealized Christianity must come to. Men sustain, or are upheld in, the Christian moral standard; in right-doing, honour, kindness without limit, love for all noble deeds and words. They own the name of Christ in a way, and are supported by the body of believers who assert and defend the definite Creed, without caring enough for it themselves. The Resurrection is a part of it, a doctrine to be held, that is to say, to be held on to; and unless you contend for it, it cannot help your sad inborn apprehensions of the Shadow of Death. Our little present consciousness is an awful thing to go forth of. Charles Lamb had had plenty of conventional instruction; but confesses the pathetic terrors of ignorance uncomforted. Christ's Hospital seems to have taught him about as much of its Patron as S. Ebbe's or S. Aldate's schools in Oxford teach about S. Aldate or S. Ebba. He never said a word to make one doubt his holding the Christian creed in theory; but like so many, he hardly ever seems to have asked it what it could do for him, all through the continuous sufferings of his most painful life, and in the extreme need whose terrors he so well forecast. For such terror is indeed the lot of almost all believing or even thoughtful people. It is, perhaps, as well described as human language can speak at the beginning of the Dream of Gerontius; but is once and for ever expressed by our Lord's use of Psalm xxii; 1, before He Himself gave up the ghost.

From man's mortal nature, and its contact with worldly environment, Butler evolved his Argument of Analogy; not to take the place of positive Evidences of Faith (as he protests, and his critics will not allow,) but for collateral demonstration that the Faith is reasonable. In the same way, by analogy of the internal qualities of man, which on our hypothesis are gifts of God, we are enabled to reason to a possibility of His making man entirely blessed through their infinite development, and through their reaching Him, who is their object. And unquestionably many good men, possessing excellent gifts, are very different from each other, and develop their gifts in almost contradictory ways; and at present are often unhappy enough neither to desire nor expect the society of their fellows in their Father's house. It follows from the necessary individuality of our conceptions that they are often, on the face of them, narrow and inadequate; in fact, wrong or irreverent. Still, the promise of many abodes there with Him seems to have anticipated this difficulty in a somewhat extraordinary way. No doubt personal anticipations do clash; and that generally because people cannot, as we have said, forget themselves; but will settle matters for themselves in anthropomorphic detail. I remember an article in the *Contemporary Review* (vol. xvii.) concerning a Spiritual Theory of another Life, in which the author seemed to have made up his mind rather definitely against contemplative employment for the blessed; who ought, as he conceived, to be above it. He anticipated a state of

remedial activity, mingled with anxiety, and even suffering; which struck an anxious person, not unacquainted with trouble, as disconcerting. The author had chosen David Livingstone as his ideal, and a very good one, too; but he went on to say that that great man would never be able to get on in heaven unless he had plenty of work like what he had been doing on earth. He would feel, in fact, indolent and superannuated, though being with Christ, if he had not his great dark continent to toil and starve in. A missionary must be always on mission. But it seems that by parity of reasoning, other ministerial occupations would expect immortal continuance, and that, it would seem, involves confusion; because, as they are all part of a remedial struggle against evil, they seem to create a demand for evil in heaven to struggle against; and the popular hope to get rid of it there is much encouraged in Holy Scripture.

Perhaps in the spiritual life the active and contemplative service of God may be more nearly related than they are here in the body; or they may be identical. The Christian notion of a continued service of praise has been exposed to great contempt, and it may be absurd enough to those who don't go to church here; but when you have done so pretty regularly for fifty years, you understand, after much weariness, that the service is not all weariness, but contains experiences of rest and a kind of happiness, which may become altogether transporting as well as permanent, when the possibility of weariness is withdrawn; when all the symbolism of the service is exchanged for reality, and all that is unknown in it cleared up in the light of perfect day. Dante's ideal is not of bustle or labour, or even of missionary enterprise and new markets; but bears, so to speak, a liturgical character of contemplation and praise; not as acts involving time and fatigue, but as a new nature; as a normal outflow from restored souls, penetrated through their whole consciousness with an atmosphere of delight, with the pleasure which is in God's presence for evermore. This David certainly anticipated after death; he expected to see his dead child again in that Presence, and therefore in eternal joy. Culture has settled that he knew no more than Hadrian into what regions his or its *animula* would depart; but he certainly hit on the correct expression for the hopes of an exceeding great multitude from his time to this.

We cannot close this essay without some sketch of the subject of Heaven or the presence of God, as conceived by the Early Church. All the earliest Christian representations, or rather symbolisms of Heaven, sculptured or inlaid, are connected with the form of Our Lord. His presence with His Apostles in glory is certainly intended on some fourth century sarcophagi. It is felt that where He shows His face in glory there is Heaven. He is generally placed on the Rock of the Four Rivers of Paradise, bearing the cross of triumph, and standing above the veiled and aged form of Uranus, who represents the firmament which is under His feet. And when the Apostles fill their niches at His side

also, and the miracles of love and power are carved around, one cannot doubt that this idea is to be conveyed: that we, all living men, are to look to a time when we shall see Him as He is, and a state of joy in His presence shall verily begin for us and not end. It is the promise of the third Beatitude. In point of fact this, as Dante really felt, is the central notion of Heaven beyond which the human soul cannot reach, and which, indeed, it can now only apprehend at a distance. All questions about employment, active or contemplative, about continued strife and victory over evil, about incessant ascription and reverberation of praise, seem to answer themselves or to disappear in this great Ideal of His presence, filling all things including ourselves. This is the centre of Dante's and Milton's hierarchies; and the earliest Christian tombs expressed it in their way. They date from the Anician sarcophagi, of Junius Bassus, Probus and Proba, in 359 and 360. Sculpture dies away altogether in the next century, and mosaic takes its place. Eastern instinct of colour is then the only poetic gift remaining to the Empire; and the growing distresses of the Church, and her burden of doubt and controversy, turn the ascetic artist to the Revelation of S. John. He there finds descriptions of things seen in the spirit, which he himself hopes to see; and finds that he can produce some reflection of his imaginations about them; and not without power, thanks to the gem-like colours of his mosaics. He begins with the presence of Christ with the saints, which is or constitutes Heaven to them. The typical example, perhaps, may be the mosaic in the Church at S. Apollinare nella Città in Ravenna. Here there is on the frieze, above the central aisle-columns of the basilica, a procession in mosaic of male and female saints, men on one side adoring the Lord Himself in glory, on the other women, headed by the Magi, approaching Him as the Holy Child in the arms of His mother. The head of the Saviour is very beautiful, though it shows much of the sadness of decadent art. All the figures are white-robed, and walk on emerald-green turf; separated from each other by palms (as often in the sarcophagi,) but the trees here bear scarlet dates. The figures are shed with scarlet, and bear small crowns of the same colour in their hands, in act to cast them before the Lord. The background is of gold, not bearing a large proportion to the size of the figures; but above them are white single figures with ample golden spaces; and a third course of curious mosaic subjects from the New Testament runs round below the roof, with grounds of alternate gold and black.¹⁰ The splendid and jewelled effect of the whole is beyond praise; but there is a perhaps even more striking example of the treatment of the same subject in S. Prassede at Rome.¹¹ The Court of Heaven is on

¹⁰For Ravenna, see Parkes' *Mosaics*, &c., or Von Quast's standard work in colour.

¹¹See Parker's *Archæology of Rome*, part xi. S. Prassede was rebuilt on a new site in the time of Paschal I., A.D. 817-829. His monogram remains on the Arch of Triumph, above the altar; and an inscription in mosaic letters also records that the picture is his work.

the chancel-arch, and on its sides the saints and martyrs in white robes with the laticlave are casting down their crowns.¹² Here the Lamb is over the arch, placed on a jewelled throne like a modern Anglican altar-table, with a plain cross above, and a jewelled Book on the step; on either side two angels, with the nimbus, and standing on the clouds. At one end is the evangelistic man-symbol of S. Matthew; at the other, S. John's eagle. The other two symbols and the twenty-four elders have been destroyed. On the vault of the apse, or tribune, are large figures representing the introduction of the two Saints to our Lord (with S. Felix as church-builder) by SS. Peter and Paul. The martyrs bear their crowns, but the group may, perhaps, involve a slight bathos, as the special elevation of any particular modern person in pictures of Heaven always does. This picture, too, is noticed by M. Vitet as the first one which adopts the grimly-ascetic type of face for saints; its date synchronizes well with that of the mournful Redeemer of S. Apollinare nella Città at Ravenna. But the form of Christ redeems all. He is standing on the clouds, and it is dark under His feet. The idea of the sarcophagi is expanded; the firmament is beneath Him, and He walks upon the wings of the wind. The face is grave and stern; but the majesty of the whole figure amounts to awe; it seems to tower and fill the Temple, and impress its appearance on the worshipper. It has often seemed to me that, if Phidias had entered such an apse, he would have been strangely reminded of the effect of his own vast Agalmata, and might have thought that, as barbarians working for barbarians, these melancholy men of Hesperia had produced nearly the same result as he. In this mosaic, as in others, the Church militant on earth is represented by thirteen sheep; one the central Lamb of God, the others standing for the Apostles, as first-fruits of mankind. In S. Prassede, and elsewhere, they are separated from the place of Glory by a winding ribbon of blue mosaic, which generally bears on it the name JORDANES; and they issue six on a side from the two houses or cities, HIERUSALEM and BETHLEHEM. Sometimes they are surrounded (see S. Apollinaris in Classe) by strange representations of trees and bushes, which probably stand for the wilderness of this world.

The purpose of this essay is answered if it has pointed out that these and other primitive pictures of Heaven are consciously symbolic, and never were thought of as literal: as the Apocalypse itself is a vision of mysteries, things which shall be hereafter; but how far like them in literal actuality the Church knows not as yet. But there is one step for us further backward into antiquity, and that a long one. It is quite understood by archæologists how closely the Evangelistic symbols of the Apocalypse, which occur in almost every early Heaven, are connected with the cherubic vision of Ezekiel.¹³ This connexion struck the Gothic imagina-

¹²The central picture is copied from that of SS. Cosmas and Damianus, built by Felix IV., A.D. 526-530.

¹³For the etymology of the word Cherub, its connexion with Gryps or Griffin, see Dr. Hayman's article in *Smith's Dictionary of the Bible*, s. v. Cherub.

tion, as we see by the Lombard Griffins of Verona and Siena (see *Modern Painters*, vol. iii. p. 112,) which often bear wheels to carry back the mind to the beginning of his prophecy; and all readers of Dante will remember the griffin-chariot at the end of the Purgatorio. But its first representation in Art is that of the Ascension Chariot of our Lord in the wonderful sixth-century MS. of Rabula, the Syrian monk of Zagba, now in the Laurentian Library at Florence, which greatly and curiously resembles the allegory of Dante. But it cannot be doubted that the forms described by Ezekiel in ch. i were known to him as Cherubs of Glory, by reason of his being a priest, acquainted, as other Israelites were not, with the shapes on the Ark of the Covenant. He must have felt that he was permitted to see what Moses had seen. These visions do in fact, and in the most solemn way, assert God's special manifestation of Himself to the human consciousness. They may or may not be dismissed as figments, but this is what they proclaim; and the descriptive language verily is that of men who have seen things beyond words, the fourfold Faces and Wings which make such wild grotesques under human realization; the Wheels in whom was the Spirit of the Living Creatures; to whom was said, "O Wheel!" The great cloud out of the north, the fire enfolding itself, the shapes of lightning, the firmament above as terrible crystal, the brightness of amber and flame, and the likeness of a Throne and One sitting thereon: these are the expressions of a man who, having seen the glory of God, finds his powers of conception and expression, the thought of his brain and the language of his fathers, fail him altogether.

It is an odd kind of harmonious contrast to place, beside this view of God's presence experienced in ecstasy, the negative or human attempt to express the soul's desire of deliverance from evil, made by Richard of Hampole before Chaucer's day. He must have thought long of the Paradise of his hopes, and seen much of the world he hoped to exchange for it.

"Ther is lyf withoute ony deth,
And ther is youthe withoute ony elde,
And ther is alle manner welth to welde,
And ther is rest without ony travaille,
And ther is pees without ony strife,
And ther is alle mannere likynge of life,
And ther is bright somer ever to be;
And ther is nevere wynter in that cuntree;
And ther is more worshipec and honour
Than ever hadde kynge other emperour.
And ther is greter melodie of aungeles songe,
And ther is preysing hem amonge;
And ther is alle maner friendship that may be,
And ther is evere perfect love and charitie;
And ther is wisdom without folye.
And ther is honeste without vilenage,
All these a man may joyes of Heven call,
And yette the most sovereign joye of alle
Is the sight of Goddes bright face
In whom resteth alle manere grace."

—*Richard of Hampole*, quoted from MSS.
by Turner, *History of England*, v.
233.¹⁴

This poem, the "Pricke of Conscience," by Richard Rolle de Hampole, has been printed (1863 by the Philological Society.

MODERN EDUCATION.

THE following paper was read by the Ven. Francis Henry Thicknesse, Archdeacon of Northampton, at the Leicester Church Congress:

My Lord, Ladies, and Gentlemen,—The present condition of education in the upper and middle classes witnesses to vast changes within a few years. A wonderful stimulus, indeed, has been given to mental and intellectual education in those classes in our own day. Under the Public Schools Commission the old public schools of England have almost all become (what they could hardly be called before) "Working Schools." Working schools *par excellence* upon the general system of the older schools, with many modern features, have been added to the number of those grand institutions which no other country in Christendom has ever produced. Under the Endowed Schools Acts almost all the old Grammar Schools have had a new impetus—a fresh vigour imparted them. Under the new University Schemes and the extraordinary multiplication of Examinations, no man who really means to get a degree in the end (whatever vicissitudes he may experience on the road) can afford to be altogether idle. The Oxford and Cambridge Local and Certificate Examinations, and the system of High Schools for Girls, have vastly raised the general public standard of instruction in the middle class; and as to the highest class of young ladies, every private governess has been made to feel (even without the compulsory certificate required in Germany) that it is impossible to undertake a situation in an English family without becoming a good deal more than used to be thought sufficient for the purpose.

This is a rough and rapid sketch of very decided changes in what is termed the education of the upper and middle classes in this country.

Is not the present state of education then in those classes satisfactory? What more is wanted? To what purpose the present discussion?

I for one most frankly own to being ill at ease—ill at ease as an English father under the extraordinary stimulus given to Scholastic, Collegiate, Army and Navy, and other attainments, at the cost of overwork and overstrain to health in tender years, at the cost of undue excitement of the brain in too early competitive examination in the case of what are termed the clever boys and girls of society, among whom I have seen consequent illness and prostration for life—ill at ease, equally, with the hard indifference and unsympathising neglect in almost every school and college of

the dull and backward boys and girls—ready to ask to-day, What of *real* education? What the present condition of *that*? Do men and women pursue more, or do they pursue less study than they used to do when examinations are over and testamurs won? Has the “Cramming System” had no *uneducating* effects? Ill at ease I frankly confess myself, too, not only as an English father but as an English Churchman, with the present *religious* aspect of education, and ready therefore specially to ask to-day of my fellow Churchmen here, the question on this paper, “How shall we maintain the *religious* character of education in these upper and middle classes?”

Let us now mark some other changes that have taken place:

The lower middle class—*quâ* lower middle class—had until recently in the Universities the chance of being assisted in their education for the learned professions by Exhibitions and Scholarships founded expressly to meet their pecuniary needs. This class must now shift for itself. Those endowments have been wrested and can be used by the wealthiest, if intellectually competent to receive or rather to usurp the benefit of them.

For the education of the clergy especially, in the University of Oxford (rather an important class to educate, considering that England requires to find in every parish in its clergyman an “educated gentleman”)—for the education of the clergy out of the middle class there existed, and still exists, in my own College of Brasenose a valuable Exhibition, founded in 1692 by William Hulme, a Lancashire gentleman. It is now proposed, simply because this is for the education of a clergyman, to divert and alienate the whole endowment of Mr. Hulme’s Trust to other and secular educational purposes. As to other changes, it is said that at present no religious lessons are given in some of our great public schools on Sunday—no religious lectures in some of our colleges on that or any other day. It is said also that going to chapel in the Universities is now left optional—that is to say, it has become indifferent to the discipline of the college whether your son and mine begins his day by asking God’s blessing upon it in common with his tutors and governors or not. It is averred also that “Infidelity, in the form of disbelief of our Lord’s Resurrection, now largely prevails in the Universities. That Christianity, in the sense of believing the facts of the New Testament, is either derided or quietly set aside by persons of great natural and acquired endowments, and possessing great influence with young men.”

Now these are grave changes which need weighing, and that in the balance of the sanctuary, and comparing with other important changes which may be admitted to be of the greatest value in many educational respects. At any rate, what anomalies, what inconsistencies, do they seem to present to the mind? Is it credible that this England of ours, which once rose up as one man to open the Bible to the people, in the year 1870, passed an Act of Parliament which made it competent for any community that chose (as one of its greatest communities

at once chose) to close the Bible in the public education of the young? Or, will it be believed that the same English nation, which by Act of Parliament had before advisedly and deliberately made it possible for an avowed infidel to be the fellow and tutor of a college founded by Bishops and laymen of the Church of England, in the very same generation stood shocked and aghast, or seemed to be so, at an avowed infidel being admitted to take his seat in the British Parliament? Such changes at any rate seem to me to give good and reasonable grounds for asking the members of this important Church Congress and all other Churchmen to watch the future course of events in education with the utmost anxiety and care—to watch it in elementary education; but, as I am not speaking to that point, to watch it especially in the course and progress of events which may affect the education of the upper and middle classes of society in this country. Will it not in any event be now thought necessary, more necessary than when in old days there was a chaplain in every house, who read prayers morning and evening and had “cure of souls” of the household, for parents to see to it that home at least breathes the atmosphere of purity and of religion? If a nobleman or gentleman being a Churchman has not a chaplain, will he not now, in the face of all this, think it right to read parts of the Morning and Evening Prayer and the appointed Lessons himself, and be a “priest in his own house?” Will not English mothers of high birth be, as St. Paul exhorts all mothers to be, “stayers at home, minders of the house,” teaching their little boys lessons they can learn from no other, keeping their young girls by their side, instead of by the side of *servants* all day long? Will Churchmen be content that what has already happened in the Universities and Grammar Schools with respect to the heads and responsible teachers should happen again in the greater public schools? Would they keep the education of the higher classes religious? They must look to it that there be no leaving it undecided of what religious profession masters of schools which Churchmen have founded are to be, no leaving it to be determined (as in the case of some of the Grammar Schools already) by a local Board of Governors who may or may not be Christians. And would parents, again, of the higher ranks and wealthier classes in England really be in earnest in keeping their children religious and high-principled, and assist and not obstruct schoolmasters? Let them look to another thing—quite a different thing, but a thing over which they have the most absolute control, and yet are now showing the greatest *want of* control, the most unwarrantable indulgence of their children which is of course, really *self-indulging*. Let them look to it that the amount of pocket-money which they furnish their sons at Eton, Harrow, and other schools, and the allowances they remit to them at the University do not become, not only the cause of their not “getting on” at school and college, but the cause of their utter ruin for life! “*Manners,*” not money, “maketh man.”

What strikes me, very forcibly too (to use only a single word

which, however, will cover the whole ground of keeping education moral and religious)—what strikes me as the failure in our day is just this, failure to inspire and impress the sense of *duty* either on young men or young women of these classes as we ought.

The intellects of young ladies are still, I fear, being flattered without being respected, and that is not well for them. There is a falling off since the olden time in the solid character of the education of English gentlewomen and women of rank (the great arbiters of the fate of society;) and though I believe the most really cultivated women will ever perform common duties best, yet their eyes are now, I fear, being taken off from duty to strain after mere book-learning and star-gaze after art in a way which is too apt to lead to undue vanity and self-contemplation, and to a consequent distaste and disregard of those "trivial rounds and common tasks" which most tend to make life cheerful and home happy. Surely home life, not public life—to make happiness not to make a name—should be the object of every woman's education of every rank. Even the highly cultivated upper class young man, who has taken prizes at school and a first-class at college, seems to lack, too often—I will not say, though I might say it—the best features of high breeding; but still more that grand sense of duty which in other days made the English nobleman or country gentleman willing to *do anything*, to *give anything*, and to *go anywhere*, if only he might by doing, giving, and going discharge his own conscience, show sympathy and kindness to his neighbours, uphold his Faith, and benefit his country. But I come back again, and say, If you want great men in England in the future, as in the past, you must have *good educators*, and if you want good *men*, you must have good religious educators; and if others would remove such from their place, you must try to put them back again. From such educators, even the dull boys and girls of society (so much in loving, good, and tender Christian hearts just now) may learn both *greatness* and *goodness*, simply because they may learn from them a sense of duty, and in that both moral greatness and religious goodness are always to be found. If you cannot inspire genius at school or college, you ought to be able to instil those two grand characteristics of English high breeding—self-respect and respect for others. You ought to be able to instil integrity, unselfishness, industry, chivalry, courtesy, and a keen hunger for all useful *work* and *not* this eternal craving for *pleasure* and *amusement* only. If there be some lack of *intellectual*, that is no reason there should be a deficiency of *moral* and religious perception and principle. "What a man or woman has learnt is of importance; what they *are*, what they *can do*, and what they will *become*, are more significant things to the happiness of families and the harmonious intercourse of the different ranks of society in the country."

"Ah! how skilful grows the hand
That obeyeth Love's command;
'Tis the heart, and not the brain,
That the highest doth attain."

Miscellany.

THE XXXIX. ARTICLES AND RITUAL.

SIR,—In my little book, *Words for Peace*, I have endeavoured with the help of some large extracts from your columns to show both the fatuity of those who uphold the Articles as a “Bulwark of the Protestantism of the Church of England,” and the unwisdom of those who give colour to that kind of talk by expressing contempt or dislike for the document in question; the truth being that the significant moderation and the still more significant silences of the Articles are altogether on the side of the Catholic school.

On Sunday last I found myself compelled to listen to the Articles read at length. I had gone to St. Peter's, Bournemouth, expecting to find the services as they were established by Mr. Bennett, but it seems that Bishop Ryan had been inducted on the previous day, and the chief feature of the function at which I was present was his reading-in. When the right rev. prelate reached a very unfrequented portion of the Book—for, in truth, I do not remember to have ever seen that part quoted, commented, or referred to—its language powerfully arrested my attention, and a careful examination of it has subsequently convinced me that, though it is commonly regarded as of but temporary interest and as long since antiquated, it is in respect to our modern controversies amongst the most important of the Thirty-nine. For the convenience of your readers, I quote it in full:

“Of Consecration of Bishops and Ministers.—The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering, neither hath it anything, that of itself is superstitious and ungodly. And, therefore, whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed King Edward unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

The first thing to be noted is that what is here spoken of as “*The Book*” was, in fact, two; for there was an Ordinal set forth in the year 1549-50, and a second in the year 1552. The First Prayer Book of King Edward's reign which came into use on the 9th of June, 1549, did not contain an ordinal; and in November following an Act of Parliament was passed authorising the appointment of a Commission to devise one before the 1st of April next ensuing, and declaring that the new form and none other might thereafter be lawfully exercised and used. This was accordingly done, and the Ordinal so literally “set forth and confirmed at the same time by the authority of Parliament” was issued in the March following. It continued in force till the 1st of November, 1552, when it was superseded by the Second Prayer Book and Act of Uniformity. But it will be seen that the Article treats the two as “*alter idem*,” the Second being regarded as but a republication

of the first; for it speaks of those who are "consecrated or ordered according to the Rites of that Book since the Second Year of the forenamed King Edward unto this time (*i.e.*, 1562,) or hereafter shall be consecrated or ordered according to the same Rites."

The importance of the principle here involved cannot be exaggerated, especially when it is remembered that the Ordinal includes the entire Eucharistic Service. Thus, for more than two years, the rites referred to included "The Holy Communion, commonly called the Mass," celebrated at the ancient altar, with its cross and its two lights, with the vestments, Eastward position, wafer-bread, and mixed chalice, as a matter of obligation. Incense is not mentioned in the rubric any more than organs, but no doubt both were also used. The Ordinal of 1550, so far from receding from the rule of 1549 in the matter of Ornaments, prescribed that the persons to be ordained deacons should be presented to the Bishop in "plain albe;" and it afterwards directs one of them to put on a tunicle, and read the Gospel. At the ordination of priests, the Bishop was to "deliver to every one of them, the Bible in one hand, and the chalice or cup, with the bread, in the other hand," as he said, "Take thou authority," &c. At the consecration of a Bishop, the Elect was to be habited in surplice and cope, and to be presented by two other Bishops in surplices and copes, and having their pastoral staves in their hands. The Archbishop was, moreover, to put into the hand of the new prelate the pastoral staff, saying, "Be to the flock," &c. Of course, the formula of ordination contained the words, "Receive ye the Holy Ghost: whose sins thou dost forgive, they are forgiven," &c.

Now, it will be seen Article XXXVI. declares that the Ordinal in its earlier form *had nothing in it that of itself was superstitious or ungodly*. It is true that this statement does not go beyond the second Act of Uniformity, which pronounced the First Prayer Book to have been "agreeable to the Word of God," and to have been neglected only by those "who, following their own sensuality, and living either without Knowledge or due Fear of God, did willingly and damnably before Almighty God" abstain from its use. Nor had I ever seen any attempt made to save the credit of "our Reformers," and yet to maintain that there was any real difference between the two Prayer Books of Edward VI.; but the difficulty does not seem to be thought a very serious one, inasmuch as it is difficult to fix the authorship of the words in question upon Cranmer, Ridley, or Latimer, and, whatever Mr. Froude may say, people somehow do not seem to regard State papers as necessarily more truthful or sincere than epitaphs.

But there is no getting out of Article XXXVI. Every clerical member of the Church Association—Bishop Ryle, Mr. Bligh, Mr. Bardsley, Mr. W. Milton, Mr. Concannon, Mr. Ormiston, and the rest of them, have each and all of them subscribed it; and if they have held benefices, have read it out in the face of the congregation, and declared their assent to its terms. The clerical members

of the Association, and, in their degree, its lay members who vaunt the Articles as their standard, are thus shut up to one of two alternatives; either they do not believe the words to which they have set their hand—in which case they confess themselves to be no loyal members of the Church, and if they are clergymen they are bound in common honesty to resign both their benefices and the office which they have obtained, no doubt, unwittingly, but still on a false pretence; or they do believe the words they have signed—in which case, they have spent £50,000 that was so much wanted for their Church Missionary and Pastoral Aid Societies, in worrying clergymen who had done no more than obey that which they conscientiously believe to be the law, and which, whether lawful or not, those who assent to the Article proclaim to be neither superstitious nor ungodly. Moreover, Lord Penzance, if he aspires to be an ecclesiastical judge, is bound by Canon 127 to subscribe the Articles, and when he does that, he too will be placed in the absurd position of affecting to correct clerks *pro salute animæ* for acts which the law has compelled him to pronounce perfectly innocent!

I cannot but think that if this view of the case be pressed upon those who love persecution, they must give up their darling vice, and so the Articles will become "Words for Peace." They have often been called such, and such, I believe, in their true construction, they really are; for while they impugn no Catholic dogma, and strike at no laudable practice of the Church of Christ, they do condemn a number of very serious abuses, and if security be taken against those, it is hard to see why the brother who leans to the "New Learning" should not be satisfied.—A. in *Church Times*.

THE REV. C. F. LOWDER.

THE Rev. W. H. Lowder writes to the *Guardian*: "The career of my brother, the late Rev. C. F. Lowder, previous to his coming to London, is not so well known as his after one. To supplement the obituary accounts which I have seen, I send you a few data from my own knowledge. Charles Fuge Lowder was born in Bath on June 22, 1820. He was called Charles after his father, Charles Lowder, one of the firm of Hobhouse, Phillot, & Lowder of the old Bath Bank; Fuge after the maiden name of his mother, one of a Plymouth family of that name. He was educated, first, by the Rev. Henry Marriott; secondly, at Bruton Grammar-school, Somerset, and then at King's College, London, under Dr. Major, in whose house he lodged. He matriculated at Exeter College, Oxford, 1838 or 1839, and took a Second Class in Classics and Fourth in Mathematics, and graduated B. A. in 1842. He took his class in Classics at the same time as Dean Mansel. His trying for a Fellowship at Exeter has been noticed. He was ordained deacon in 1843, and licensed to the curacy of Walton, in Somerset, on the nomination of Lord John Thynne, to whose sons he was tutor. His fellow-curate was the present Dr. Merri-

man, Bishop of Grahamstown. His orders for the priesthood date Sunday, December 22, 1844; George Henry, Bishop of Bath and Wells, in the cathedral Church of St. Andrew's, Wells—the Bishop of Salisbury officiating for Bishop Law, then incapacitated by age and mental infirmity. In 1845, or thereabouts, Mr. Lowder was elected to the chaplaincy of Axbridge Union, Somerset, which he held for a short time, and was appointed to the curacy of Tetbury, Gloucestershire, where he remained for seven years and made a home for his family. It was at Tetbury that he wrote the *Penitent's Path*, a little book which has passed through many editions. I need hardly say how deeply beloved he was there, and how well remembered he is even by many at this present moment. A letter, by whom I forget, setting forth the needs of the Church in London, roused a desire to work there. He went, I think, in 1849, to St. Barnabas, Pimlico, after the resignation of the Rev. W. J. E. Bennett, and was fellow-helper of the Rev. J. Skinner, curate-in-charge. A journey in France introduced him to a work at Yvetot, which, perhaps, laid the foundation of his work at St. George's Mission, where I found him established in the present clergy-house on my return from the West Indies in 1855. His work in St. George's Mission is sufficiently well known to permit me to stop here. The sad telegram received by me on Thursday morning, September 9, 1880, brought me to Zell-am-See to find him departed this life. A few details of his end may interest his numerous friends. He had been travelling with one of his sisters, and had witnessed with her the Passion Play at Oberammergau. She left him at Munich, and he went on to the Austrian Tyrol. Always devoted to energetic exercise, he spent his holiday in mountain climbing. One he had omitted previously, the Gross Vendiger, he desired to accomplish before his return, which he had fixed for September 13. He succeeded, and returned to Zell-am-See, his headquarters. On Tuesday, September 7, he seems to have felt unwell and obtained advice. On Wednesday he was not well, and inquired in the evening if there were any English at the hotel. Mr. F. Taylor and family came on Wednesday evening, and Mr. Taylor visited him at 9 P.M., and chatted, and found him very cheerful, and did not think him in a dangerous state. At 1 P.M. Mr. Taylor was called up and found him very ill. He telegraphed for myself and sisters. My brother was attended by one of the women of the place, and Miss Taylor kindly read to him. The peasants had called in the priest, who was kind, but could do nothing, as my brother declared himself as not a *Roman* Catholic. After dictating his last wishes for myself, and pointing out what Psalms and prayers he would like, he passed quietly into his rest.

PREACHING TO THE MASSES.

THE following is as applicable to our own country: The remark of the Bishop of Winchester that England is one vast mission field, the Bradlaugh incident, and the unlooked for

results of the last election prove that, to a great extent, the working classes as a body are not influenced by the Church. The good work of the C. E. W. M. S. is apparent, and a healthy first fruit, and I hope a forecast of what may yet be looked for; but the most enthusiastic member of that energetic and enthusiastic body would not affirm that he was anything more than one of a small, though active, minority. Your columns have from time to time borne witness of the fact that in many a well worked poor parish the church is seldom or ever full, even on Sunday evening, filled with a congregation drawn from the classes for which these churches were built, and various reasons have been suggested as to the why and wherefore. There are many Churchmen who are convinced by experience that a great increase of mission rooms and mission stations will do far more to reach the masses than the creation of new parishes or the erection of plain or costly churches.

We cannot get over the fact that there is a prejudice against going to church, not because the churches are now all pewed to the doors but because it is a church, and our Prayer Book service is one which requires a certain amount of education to understand in the first instance and to appreciate in the second.

I know of one church in the North of London where with the free and open system, hearty services, and good preaching, the vicar felt that after all he was only ministering to the middle and upper middle-classes, and within 3 or 4 years the establishment in and around his district of as many mission-rooms, where the services are conducted by laymen under the supervision of the clergy, and with an occasional visit from them; the congregations are good, and in one case the mission-room has had to be enlarged. And what is more to the point, those who attend are just the very class who are conspicuous by their absence in our suburban churches. Some of your readers will remark, Well, we know all this, and the system of mission-rooms and mission stations is being rapidly extended. But I want to ask, Can we not, dare we not, go a step further? and in places where these do not exist, make use of the public halls and rooms for mission services on Sunday evenings.

If once we have gone out of our consecrated buildings to carry the good news of the mission, may we not go further still? In the Bishop of Bedford's scheme I believe there was a suggestion that some of our best known mission preachers should deliver a series of sermons in our East End churches or *other places*, and it is just in *these other places* I feel sure, if we only dare to take the step, we should secure the attendance and attention of the masses, instead of the church-going few.

What has led me to this conclusion has resulted from personal experience in a part of London with which by name we are all familiar—Holborn. At the corner of the Gray's Inn-road there stands a handsome building called the Holborn Town Hall, the large room or public hall of which will accommodate 1,000 people. There is a good organ, and the usual platform at one end. On a Sunday evening in the winter, passing out of Gray's Inn, I was

curious enough to enter and see what sort of an assembly was gathered there, as the services had not long been set on foot. To my astonishment the place was full from end to end with people who belonged to the lower, middle, and working classes. Such a congregation many an earnest priest has sighed for and prayed for during many long years of labour, and yet here in a few weeks had such a one gathered together. Doubtless many came from curiosity, and perhaps some never came again, but others took their places, for my curiosity has led me to look in again and again, and even on a Sunday evening in June I found the hall two-thirds full at least. The service consists of two or three hymns (Moody and Sankey,) two or three short extempore prayers, and the only sermon I listened to was about three-quarters of an hour long. It was preached by a layman, and though lacking definite dogmatic truth as we Churchmen would love to hear, there was nothing in it objectionable or heretical. I need hardly say it was delivered without a book, for I am sure had any preacher commenced to read a sermon to such an audience, it would have become small by degrees and beautifully less. The people must have preachers and speakers who can speak to them. In political work this is more and more the requisite of platform speakers and successful meetings, and so in the missionary work of the Church we must profit by our experience in the world. We have priests and laymen who are fully able to undertake this work of speaking to the masses, is there any reason why we should leave this work to be carried on by the sectaries or by one school of thought in the Church? If the masses are to be gathered together more readily in halls and public rooms, why should we not go there to meet them, and when once imbued with first principles we shall find them longing to rise to the higher level of Church life and Church privileges.

A priest of wide experience in the North of London with whom I discussed the matter, said his own experience was exactly the same, and he would give anything to be able to address such a congregation as might frequently be seen at the Agricultural Hall on a Sunday afternoon. Talking to a small tradesman in his parish, he asked him how it was he never saw him at church, "Oh," was his reply, "it's not for the likes of me, but I go to the 'All every Sunday."

No one will accuse me of radical or revolutionary ideas, but I think the weapons of warfare of the Church must be forged in accordance with the wants, or even the prejudices of the times, and I therefore venture to make public this statement, and to offer these suggestions at a time when there is an opportunity of their being fully and freely discussed in your columns, so that at the Congress some of those who are to speak on the subject of the state of religion among the working classes may direct themselves to this question. Priests of experience in mission work, the clergy in charge of new parishes, laymen who conduct mission services all read your journal, and I feel sure that whether they agree with me or not, a full and free discussion of the advisability

of taking a bold and fresh step forward will not be without good result.

H. CHARLES RICHARDS.

COLOGNE CATHEDRAL.

THE history of the cathedral is briefly as follows: It stands on the spot on which Archbishop Hildebald commenced the original church in A.D. 814. That building was destroyed by fire in A.D. 1248, and Archbishop Conrad laid the foundation-stone of the present structure in the same year. Count William of Holland, who was crowned King of Germany at the same time, and who was accompanied by a large retinue, witnessed the ceremony, as also did the architect, Gerhard von Nila. The work progressed slowly, and it was not until A.D. 1322 that the choir (the first section of the work) was consecrated. The nave and the south tower, to the height of fifty-five mètres, were finished in A.D. 1437, the stained glass being added in A.D. 1500. Bit by bit the work went on until the occupation of Cologne by Napoleon. After a short interval it was again taken in hand after the peace of Paris and the transfer of Cologne to Prussia.

Under Frederick William, Prince of Hohenzollern, and King of Prussia, a new committee was formed, with branches throughout Germany, to promote the completion of the cathedral; and on the 4th of September, 1842, a *fête* was held in Cologne, at which the King and Queen and their son, the present Emperor of Germany, inaugurated the commencement of the transept, the northern tower, and west *façade*.

The speech of the King at that ceremony will be read with interest:

"I take the opportunity to welcome all assembled here this day as the representatives of the branch committees in Germany for the completion of this noble cathedral. It is, indeed, a work of brotherly love in which all have expressed the greatest interest, and I thank God that I have been spared to address you on such an occasion. Here, gentlemen, where we are standing, will be seen at some future day the grandest entrance in the world to its grandest cathedral. May this entrance prove, by the grace of God, an entrance to a newer, greater, and better period of the world's history! May all that is untrue, insincere, and unpatriotic be kept away from these noble doors! May the same Divine Spirit that gave freedom to Germany twenty-nine years ago, and gave us our national unity and strength, assist us in finishing the work that is before us! May the glorious cathedral of Cologne, I pray God, tower over this town, over Germany, rich in Divine protection, until time shall be no more. Gentlemen of Cologne, your city is honoured above all cities in Germany by the existence of this noble temple; it is an honour which I am sure your city knows how to appreciate. Before I pronounce this stone duly laid, let me ask you to join with me in the well-known and ancient 'Lob der Stadt! Alaaf Köln!'"

In A.D. 1848 King Ludwig, of Bavaria, presented the four magnificent windows, which are pointed out as his gift.

The well-known crane which stood on the great towers for so many years was removed about ten years ago, and since that time they have progressed rapidly, and are at last completed.

PROGRESS OF CHURCH UNITY.

THE Rev. Dr. Sullivan, rector of S. George's Church, Montreal, in his address to the General Convention as one of the delegation from the Canadian Church, made the following concluding remarks: Before I sit down there is one fact in connection with the Canadian Church which it is the greatest gratification to me to report, and which I venture to say will find its counterpart in your history, only on a much larger scale. Some years ago, as you are aware, a very dangerous disease broke out in the Church. It was a disease that sorely puzzled the best and wisest of our ecclesiastical doctors. It was an epidemic and an epicleric as well. It assumed two different forms, strangely enough, in opposite directions. It sometimes took the form of a very high fever, and sometimes the form of a very low fever. It is scarcely necessary for me to say in this presence that I myself had a very severe attack of the latter form of the disease—in fact, I was supposed by some to be almost *in extremis*. Some of my friends were afraid that I would not recover, and, I think, others were afraid that I would. Happily for myself, I did survive. For the present I wish to say that one attack has been quite enough for me, and if any one here, or anywhere else, wishes to know the symptoms of the disease, and by what gradual stages it develops in the system, I know all about it. Speaking seriously, however, I am glad to say, not for myself only, but for the whole Canadian Church, and I am warranted in saying, that this disease is rapidly becoming a thing of the past, and that, judging by present indications, the time is not far distant when men when they look for it will find it, but they will find only its cold remains labelled and laid away in our cabinet of ecclesiastical antiquities, side by side with the bones of the megabotherium and the ichthyosaurus, and other equally hideous monsters of the antediluvian era; and all this has come to pass simply because men are coming to understand, under the teaching of that divine Spirit who inhabits the Church as the mystical body of Christ, that among all divinely-ordained laws there is none more sacred than the law of individuality, and that, while on all matters that are *de fide*, truth is first, and then charity, yet, in that vast field of thought which embraces matters of mere opinion, truth, divinely-revealed truth, has itself proclaimed the supremacy of another law by apostolic lips, namely, the law, "Let every man be fully persuaded in his own mind." God grant to us all, both members of the Canadian and American Church, a deeper baptism in the spirit of charity which underlies this law; God speed the coming of the time for

all branches of the one Catholic and Apostolic Church, however widely severed by sea or lake, by river or by mountain, when the shibboleths which have been born in the past of an unholy spirit of partisanship shall forever be buried in silence, and, as one has well said,

" From either beach
The voice of love shall reach,
Audible as speech—
We are one."

LATIN CHURCH POETRY.

Hymns and other Poetry of the Latin Church. Translated by D. T. Morgan. 8 vo., pp. 306. London: Rivingtons. 1880.

THIS volume contains one hundred English renderings of Latin hymns and sacred poems from the Ambrosian era to that of the Paris Breviary, and it is possible to speak favourably of the taste exhibited in the selection, and also to give a general and qualified approval to the renderings themselves, regarded as so much English verse. But those who are familiar with Latin hymnology are aware that the form goes for a great deal in all the earlier and later compositions. The earliest follow the ancient metrical rules of Latin prosody, all the most distinctively characteristic mediæval ones are rhymed, the classical forms reappear in the Paris Breviary, just as they have continued all along in almost all the Roman Breviary hymns; and it is only in a narrow interval between these two eras that the peculiar form known as the Notkerian sequence appears, which is rhythmical prose, and not strictly verse of any kind, though governed by sufficiently rigid laws of its own. It is only in respect of this variety of Latin hymns that, in our minds, a translator is at liberty to select what measure he pleases for his versions; for in all other cases there is an English metre precisely corresponding to the Latin one, which ought to have the preference, since the whole character of the original often disappears if its form be departed from.

Now, Mr. Morgan has paid no heed whatever to this simple and obvious law, and therefore his translations can never be accepted as fairly accurate reproductions of the originals. They will have to depend for reception on their merits, regarded as though they were original verse, and all the more so because they have the yet graver fault of being unliteral at times to the verge of recklessness, and indeed of scarcely ever being closely rendered, save when it almost requires a special effort *not* to put the Latin into the most obvious English dress. The result of this double neglect of the originals is that the Paris Breviary hymns, which are more modern and artificial in diction and structure than the poems of the great mediæval era of religious song, are quite the best in Mr. Morgan's volume; and there he has to compete with more skilful and tuneful predecessors; while, conversely, his most conspicuous failures are his attempts to deal with that most individual, deep, and original of hymnodists, Adam of St. Victor, as

witness his entire failure with the great Whitsuntide sequence, *Lux jucunda, lux insignis*, and also in his essay at the hymn for St. Paul, *Jubilemus Salvatori*, which we cannot understand his printing, as even he must feel it to be a failure. And he has made the too frequent mistake of not breaking fresh ground, but doing over again what has been very much better done before him. Take, for example, the following Saturday evening hymn :

O quanta qualia sunt illa Sabbata,
Quæ semper celebrant superna curia,
Quæ fessis requies, quæ merces fortibus,
Quum erit omnia Deus in omnibus.

This runs in Mr. Morgan's version :

O what must be the Sabbaths,
How glorious and how great!
Those the bright company of heaven,
Aye, blissful celebrate;
What rest for souls aweary,
What crowning joys befall,
When for the brave who strove and conquered,
God shall be all in all.

These lines are difficult to read, from the incorrectness of their accent and flow, even apart from their unlikeness to the structure of the original, and their frequent departure from the text.

Now compare Dr. Neale's translation :

O what their joy and their glory must be,
Those endless Sabbaths the blessed ones see,
Crown for the valiant, for weary ones rest,
God shall be all, and in all ever blest.

This is by no means one of Neale's happiest renderings, and it is not at all as literal as it might be with advantage, but it has the swing and go of the Latin, and is without any such prosaic lines as Morgan's first, fourth, and seventh.

Let us take another dip, for the second stanza of the Eucharistic hymn,¹¹ *O esca viatorum*.

O lympa fons amoris
Qui puro Salvatoris
E corde profluis!
Te sitientes pota,
Hæc sola nostra vota,
His una sufficis.

Mr. Morgan turns it thus :

Pure fountain from above
Of the dear Saviour's love,
All power is thine to save;
Hither our prayers we bring,
Give us to drink thy spring,
In Thee our souls to lave.

That is devout enough, but it represents neither the words nor the metre. Compare the version in the "Altar Manual."

O fount of love redeeming,
O river ever streaming
From Jesu's holy side;
Come Thou, Thyself bestowing
On souls athirst, and flowing
Till all are satisfied.

Another failure of the same kind is to attempt to render St. Peter Damiani's hymn on Paradise, *Ad perennis vitæ fontem*, which Wackerbarth and Neale have both done much better; nor will the *Dies Iræ* compare with that by Dr. Irons. Nor can we express content always even where no contrast of the kind presents itself. Several hymns where Mr. Morgan has practically no rival in the field are so translated as merely to arouse the wish that some one would try their pen. Such is the lovely *Ecquibinas columbinas*, half of whose beauty is due to the peculiar metre, which Mr. Morgan has not attempted to represent, no doubt fearing to grapple with its difficulty.

The real test to apply, considering that the great majority of the pieces which Mr. Morgan has selected were composed for public worship, is to see how many out of his hundred renderings could be probably or advantageously inserted in a hymnal. Here are all we can find. (1) Terce Hymn, *O fons amoris Spiritus*; (2) Nones Hymn, *Prænotus volutus impetu*; (3) Bedtime, *O Jesu Dulcissime*; (4) Saturday morning, *Rerum Creator omnium*; (5) Lent, *Rex Christe factor omnium*; (6) Lent, *Salve mundi Salutare*; (7) Michaelmas, *Angelice Patrone*; surely no very satisfactory proportion.

We must allow that in the few cases where Mr. Morgan has been more faithful to his text, he has also given us a better English poem, as, for example, in his rendering of the "Farewell to the World," *Parendum est, cedendum est*, with its somewhat heathenish line of thought. A more favourable specimen still is the *Summi pusillus grex Patris*, from the Paris Breviary. But in no case where a rival of any mark has been in the field, whether Bishop Mant, Isaac Williams, Neale, Caswall, or Cardinal Newman, are the versions before us deserving of being put into comparison, and we feel some surprise at Mr. Morgan not having been sufficiently conscious of this fact to suppress his own efforts in such cases; since they have not either the merits of superior likeness of form or superior closeness of rendering to atone in some degree for their smaller poetical merit. Withal, the execution is in many cases more than respectable, and when the purely wooden reproductions are struck out, there remain several which can be read with pleasure, although more so by such as do not know the originals than by those who do. As we have given specimens of his failures, so we append now a couple of stanzas from one of his successes. It is a sequence for the Four Doctors of the Latin Church, translated from the *Sancti visu columbino* in the Liege Missal.—

As the bright dove we mark on high
With shining plume athwart the sky
 Careering on her way;
And the strong eagle in his flight,
With gaze undazzled by the light,
 That soars to meet the day;

So mount God's saints to Heaven above,
Borne on the eagle wings of love,
 To Christ, their glorious Sun,

Illuminated by their Father's smile,
With dove-like graces, pure from guile,
Their shining course they run.

The remainder of this hymn is equally good, but we are obliged to omit it from consideration of space.—*Ch. Times.*

THE ART OF COOKING.

Cookery Classes in National Schools; with practical directions how to form them, founded on experience gained in a country district. By a Somerset Rector, and Assistant Diocesan Inspector of Schools. With a Preface by J. C. Buckmaster, of the Science and Art Department. London: Simpkin & Marshall, 1880. pp. 32.

THE ignorance of the English poor in the simplest matters of cookery has given rise to a proverb which is too well-known to need, and certainly does not merit repetition. The cooking of food, however, is a necessary item in the preservation of human existence, and wholesome cookery is no less necessary to the well-being both of body and mind while the art of economical cookery is amongst the poorer classes one of the most useful branches of a woman's education. School Boards in many parts of the country have started schemes of cookery instruction for the children of the poor at the public cost, and the managers of voluntary schools should no longer neglect a branch of practical education on which much of the health and happiness of the labouring population depends. Mr. Buckmaster's labours in this direction are well known, and his preface to this little work of "A Somerset Rector" contains some interesting remarks. The gradual advance in the art of cookery in our own country may be traced out by the curious in such matters through the centuries from the first stage of civilization until English cookery, like English work, became famous throughout Europe. It is well known that the improvement in the various arts and sciences in the middle ages may be dated from the efforts of the religious brotherhoods, and that just as we are indebted to the monks for our advance in agriculture and architecture, so we have to thank them for the improvement in the cookery of food. The pork broth and barley bread of Saxon days gradually gave place to wholesomer and more palatable fare, while mighty kitchens like that at Glastonbury with its four huge fire-places, became necessary that the good monks might relieve the wants of travellers, who in their turn spread abroad a knowledge of the advantages of wholesome and well cooked food. Mr. Buckmaster attributes the subsequent decay in the art of cookery to the decay of true spiritual religion. At all events, the fact is patent that now-a-days instead of English cookery being famous, as it once was, throughout Europe, Englishmen look abroad for good cookery, just as a few years ago we used to bring over French and Italian artists to decorate our buildings. But it is a fallacy to suppose that good cookery necessarily means expensive cookery. Good cookery means economical cookery, and it is for this reason that the en-

deavour to introduce schemes of practical instruction in cookery becomes of the highest importance to all who study to advance the interests of the working classes, for good cooking means the art of making the most of the food with which God has blessed us, and there is no art upon which the physical power and happiness of a nation are more dependent.

The scheme which has been adopted so successfully, as the Somerset rector relates, may be briefly described. A qualified teacher from the National School of Cookery at South Kensington, or some other training school, is engaged for an annual course of three months, at a salary varying from £60 to £100 a year. Suppose £25 for three months' engagement, and £5 additional for travelling. During this period, she visits the different central kitchens in the principal villages, and gives one lesson in each place weekly. The elder class of girls from one or more schools attend the central kitchen, and form a cookery class; and their attendances are allowed by the Education Department to be entered in the school registers amongst the ordinary school attendances. In the instance before us, the distances of the different schools from each other made it necessary to provide many central kitchens at a great increase of cost and labour; but in towns one or two central kitchens would be sufficiently within reach of all the schools, and might be used morning and afternoon daily, by a succession of different classes. The author's pamphlet gives full information on all matters of detail, the cost of every item, and a satisfactory reply to one or two objections that have been raised, the only really important one being the difficulty of providing the necessary cost of such a scheme.—*Ch. Times.*

CAPITALISTS AND PAGANISM.

ONE of the most startling speeches made in the General Convention sitting as the Board of Missions, was by Dr. Platt, of California, on Bishop Whipple's resolution for Endowing the Missionary Episcopates. What it describes there, is getting more and more to be the case over the whole country. Will Communism and Christianity become the only alternative to capital growing only more grasping and godless, till it develops into Caesarism?

The speech, for which we are indebted to the *Churchman's* report, was as follows: "The Bishop of Northern California has a jurisdiction extending about two hundred miles from the northern boundary of the Diocese of California to the line of Oregon, and when distance is measured by the difficulties of travel, it is far greater than that. When he visits the northern part of his jurisdiction he must necessarily reach it by a perilous voyage at sea. He is in a country where religion has but few friends. The mass of the population went to that coast with the solitary purpose of making money; to that end they had made all the energies of their lives contribute, making and losing, alternating in their fortunes from great wealth to absolute poverty. In this condition of

things both the Bishop of California and the Bishop of Northern California work under great difficulties. The peculiar condition of that coast was not appreciated in the East. There is vast wealth there, but it is in the hands of few people, and those who have it mainly are in no way connected with religious movements. In one of the most prominent churches in San Francisco, passing down the aisles you might read the names of men worth not less than fifty million dollars; he had five in his mind worth, perhaps, ten million; and yet, while they rent those pews, they never occupy them; their families were not often seen in these seats. The idea in the East that the California coast is one abounding in wealth was true as to commercial movements, but the capital of that coast was enjoyed and handled by but a few men. Communism had found such emphatic expression there, because, while the very few were rich, the many were desperately poor. But for a few liberal, noble-hearted* men, and the lovely, pious women, religion there would be without support. The capital of that coast was not accessible to any religion, Jewish or Christian, Confucian or Buddhistic. The Bishop of Northern California had spent \$60,000 of his own means to save educational institutions on that coast from sale under the sheriff's hammer. If Bishop Wingfield had not thus exhausted himself he must have more money than fell to the lot of most clergy, whether bishops or not. It was the duty of the Church to provide the means for Christian education. Rome in her palmiest days of intellectual power was in her greatest depths of immorality. Cicero declaimed magnificently in the forum, Virgil sung at Mantua, but Cæsar came to take possession of a state of society to which mere intellectuality was unequal. Just as the pagan priest departed from the pagan altar the morality of Greece and Rome dropped to its minimum; philosophy reached its maximum. Coincident with intellectual fulness was moral deficiency, and the maximum of despotism coincided with the maximum of intellectuality and the minimum of religion. If, then, the liberties of this country are to be preserved, they are to be preserved by a youth, male and female, educated under such circumstances that the religious affections may be placed with intellectual development; that when moral ideas are implanted religious worship and emotions shall hold them steady and make them effective. He earnestly desired to sustain all educational movements which were truly educational; but was it education to educate the intellect and neglect the conscience? Were the criminals of this day illiterate or educated men? He referred to this point because of the sacrifices Bishop Wingfield had made to secure for his people religious education.

As population in Europe becomes denser, the difficulties of support greater, and food more plentiful here, they will come by increasing thousands. Let them come. If good men, industrious men, with their families come to our soil, with its vast virgin territory still open, let them come: but let us meet them with the Gospel, let us take such measures that the Gospel shall find them when they reach their new homes, that the missionary shall be

there with his Sabbath-school, with all the machinery of the Church, the sacraments, the ordinances, the Gospel, the church-building, the minister himself, and the bishop. When they come let them find a Church ready to take possession of the great social and domestic problems they have to solve. To do this, more money was needed. Missionaries could not live upon air, although they came very near it sometimes. The country was becoming so prodigiously wealthy that its danger was in its wealth. The great wealth of the country was in danger of secularizing the mind. The very prosperity of this country was its peril. We need with this increasing prosperity to call upon people more for means to meet the increasing necessities of this prosperity.

What was true on the eastern slope as to the immigration of Europeans had a more peculiar and potential interest on the Pacific coast, where the Chinese problem was one of the most momentous problems the world was now to consider. The Chinese were moving out of their stereotyped ideas: they were buying ships of war, drilling their soldiers by American tactics, sending their sons to our schools, and entering into the civilization of the world as never before. The question was not whether the Chinese must go, but can the white man stay. The Chinese had taken possession of the Polynesian Islands; the Sandwich Islands were now largely occupied by the Chinamen as laborers. The women there prefer them as husbands; they are of their own color; they are industrious and economical, and it is only a question of a very short time when they will possess the Polynesian Islands. From that point the step is but one to Mexico. These dark-raced people will come where there are dark-raced people. They will take possession of the mines in Mexico.

Thus it will be seen that the Chinese question was one of stupendous importance morally, politically, and religiously, and he only referred to it to call attention to the fact that there was need for more means to meet the increasing demands upon the missionary fund. This measure would furnish the clergy an opportunity to go to the laity with the authority of the Church to ask for more means to meet this great demand.

DEACONESSES.

THE following is the Canon reported by the Rev. Dr. Dix and adopted by the Lower House, though it failed in the House of Bishops because the Lower House would not accept their additions including Sisterhoods in the legislation:

OF DEACONESSES.

1. Women of devout character and approved fitness may be set apart by any bishop of this Church for the work of a deaconess according to such form as shall be authorized by the House of Bishops, or, in default thereof, by such form as may be set forth by the bishop of the diocese.

2. The duties of a deaconess are declared to be the care of our Lord's poor and sick, the education of the young, the religious instruction of the neglected, the reclaiming of the fallen, and other works of Christian charity.

3. No woman shall be set apart for the work of a deaconess until she be twenty-five years of age, unless the bishop, for special reasons, shall determine otherwise, but in no case shall the age be less than twenty-one years. The bishop shall also satisfy himself that the applicant has had an adequate preparation for her work, both technical and religious, which preparation shall have covered the period of at least one year.

4. No deaconess shall work officially in a diocese without the express authority in writing of the bishop of the diocese, nor in any parish without the permission in writing of the rector or minister thereof.

5. Deaconesses may be transferred from one diocese to another by proper letters dimissory at the request of the bishop to whose jurisdiction they are to be so transferred.

6. If a deaconess should at any time resign her office, she shall not be restored thereto unless in the judgment of the bishop such resignation was for weighty cause. And no deaconess shall be removed from office by the bishop except with the consent of two-thirds of the members of the standing committee of the diocese duly convened.

7. The constitution and rules for the government of any institution for the training of deaconesses, or for any community in which such deaconesses are associated, shall have the sanction in writing of the bishop of the diocese in which such institution or community exists. All formularies of common worship used in such institution or community shall have the like sanction, and shall be in harmony with the usages of this Church and the principles of the Book of Common Prayer.

CHRISTIAN BURIAL.

SIR: Your remarks on this subject I entirely agree with. I have been a country parson for many years, and formerly I had charge of a once very neglected parish. The burial of the dead had been a very sad affair, a sort of—

Rattle his bones
Over the stones,
He is only a pauper
That nobody owns.

I altered all this. I got a pall and bier, and other funeral appliances, such as white pall for the young, white dresses, violet turn-overs, and white wimples. I gave notice of burial in church and invited neighbours to attend, and we sung a couple of hymns, and all was done decently. 30 or 40 would muster. In summer I arranged for funerals in the evening, so as not to lose a day's work, and an hour before work was over in winter. My wife and little ones always joined the procession at vicarage-gate, with

wreaths and flowers. I was once reproached by a purse-proud farmer. "Why, you pay more respect to an old man or woman who has been a pauper for years than you do to a 'Pay-rishner.'" It was his firm conviction parishioner meant one who paid rates, and pauper one who did not. Hence he always pronounced it as I have spelt it. I once mentioned a poor body, and called her a parishioner. She is not a "Pay-rishner," she is a pauper, and has been on the rates these ten years. They both have gone where such distinctions cease.

My parish now is a small one, composed almost entirely of Methodists. My wife and daughter still practice the custom of following children and communicants to the grave, joining at the rectory gate, and place their wreath and cross on the coffin. My son and page wear a surplice, and act as clerks. We generally place wreaths on the grave for the first Sunday, and the flowers from altar vases until the next grave claims them. We can always "raise" a hymn in church and another at the grave. The school-mistress or a scholar will hand each mourner a hymn-book at the grave and in church. I am sure all this is much appreciated and would be missed, for, of course, I am not going to attend a Dissenting funeral. Country parsons cannot do much. They have not the available "plant." But the difference is vast between a well-ordered, plain funeral such as I indicate, and many a village one I have seen. Body brought to church in a cart. Stuck just inside the door. Service coldly read. People sitting, and no flowers, hymns, &c.—*Cor. Ch. Times.*

THE THREE S. BARTHOLOMEWS.

CHURCHMEN have, no doubt, often wondered at the curious infelicity, as it seemed, whereby the Feast of St. Bartholomew, of all the days in the year, was selected for the restoration of the Prayer Book and the consequent extrusion of the Nonconforming ministers. But the choice was really a very happy one; for the precedent which was followed was not the dreadful massacre in France, but a notable illustration of Puritan reverence for civil and religious liberty in our own land. On the 23d of August, 1645, the Roundhead Parliament which, on the 3d of the previous January, had forbidden the public use of the Prayer Book, issued another ordinance forbidding its use in private, and imposing heavy penalties upon its mere possession! Nor was this ukase a mere *brutum fulmen*, for many cases are on record of clergymen who were heavily fined for keeping their plighted vows with respect to the daily office. The Act of 1662 did not direct the Liturgy to be restored on St. Bartholomew's Day. It enacted that before that day unordained ministers should take Holy Orders, and also that every incumbent should on some Lord's Day previously solemnly read Morning and Evening Service, and declare his unfeigned assent and consent to all and everything contained in the Book of Common Prayer. Now, as it so happened that as

St. Bartholomew's Day fell on a Monday in 1662, this memorable 23d of August was reading-in Sunday; and so on the self-same day on which the Liturgy had, so to speak, gone down into Egypt, it went forth again in triumph. Thus did the whirligig of time bring its revenge. Let it never be forgotten, then, that there have been *three* St. Bartholomews', and that of the two English ones, the St. Bartholomew of 1645 was infinitely more uncalled-for, tyrannical, and contemptible. As we have already pointed out, a Church which believes in Holy Orders and a settled Liturgy could not possibly have endured an unordained ministry and an extempore service; but there was no motive whatever, beyond sheer bigotry and intolerance, why the tyrant of 1645 should have interfered with the private devotions or the private library of any citizen.—*Church Times*.

THE MISSION OF A CATHOLIC CHURCH.

[From Bishop Garrett's Address at the Board of Missions.]

THE grand question, I take it, which we have to ask ourselves—a question which it would be well for us to answer—is this: Are we a Protestant sect in the great continent of America, striving to gather some few fragments of the broken loaf of a dismembered Christendom, or are we the lawful, the rightful, the legitimate representatives of the Catholic Church of Christ, having mission and jurisdiction in this great country of the United States? That is the question. If we be but a Protestant sect among the multitude of others, then I think it is indeed but idle that I should stand before you and plead that where we have almost more sects than people we should add another to the multitude; but if I am your missionary, by you sent, as the apostles in olden times were sent by the college, to lay the foundations deep and broad there; of the one divinely-constituted, historically continued Church of the Living God, I am brave, my friends, to carry the standard to the front and uphold its glorious banner to the breeze.

And further I will say that as we stand alone in these distant portions of the vineyard, and feel the scarcity of our means, the lack of capital, the want of ability to avail ourselves of opportunities to rear structures where we lay corner-stones, to establish schools where we begin the mere little infant branch in some poor building, we feel that we are weak and small there because standing by ourselves. We feel further, though, as well, that we are strong because we are part of the great whole which has its great heart here upon the Atlantic seaboard and sends its vital currents to the extreme limits of the Union. It is the feeling that we are sustained in our onward progress by the unity and the concentrated energy, the divine vitality of the whole body, which gives us vigor and strength, and, I will add, courage as well, to engage in the work upon the frontier.

And let me say in the two minutes that remain two things only. In the first place, all the people of this country know very well

that when population enters a new land like that of Texas, or any of the other Western Territories, it carries its capital with it, invests it in its enterprise, whatever it may be, its business or its railroads, or what not, and waits patiently for the return of interest upon the investment.

Now, I say the time has come when this great Church of God in this land must invest her capital if she would gather the reward as well as discharge the duty for which she has been sent into this country. Carry your capital, therefore, with you; send it in the hands of your missionary bishops; leave them not unsustained and without vigor; but let all the world know that the Church of the Living God, of which they are the agents, is a living Church, instinct with vital energy, liberality, and generosity, and that when it sends them it gives them the ability to carry out the work which it has commissioned them to do.

We know that when the army was retiring from the battle of Magenta and passing through a timbered country, but little of it could be seen at a time in any one particular locality, until at length it reached the grand plain, upon which the genius of the general had decided that it should deploy, and, when there, body after body, troop after troop came in and took its place, and in battle array filled the area; the setting sun, casting its glorious radiance across the glittering arms, flashed from the bayonets and the swords of the assembled thousands. Solferino followed. Let only, my friends, this great assembly gather the impulse of the idea. We in little missionary bodies, here and there, scattered throughout the Western territories; each one in our own separate isolation is small to look upon, and often are we sneered at by the strength of our enemy; but oh, just occasionally, as we are here gathered, the great body of the Church in her representative strength, in the concentration of her vigor, in the majesty of her numbers, in the glory of her might, sitting in strength, awaits the onset, and the glorious sunset radiance flashing through gilds the field with the presage of a coming triumph!

THE "NATIONALIZATION" OF THE CHURCH.

THAT eccentric ecclesiastic the Dean of Westminster has addressed a letter to the *Northern Echo* with reference to some remarks in that journal on the nationalization of the Established Church. Writing from Paris, Sept. 18, he says:—

"1. You propose that, under certain regulations, the various Nonconforming communities might make use of the parish church for their own religious Services at such hours as would not interfere with the regular Services. This is perfectly permissible at present. For six years I tried the experiment in Westminster Abbey. High legal authorities gave me the assurance beforehand, and a strong legal opinion was taken afterwards, to the effect that such Services and preachings were allowable provided that it was made clear that they did not form part of the usual Services.

What was done in Westminster Abbey is lawful in every parish church in England. The only difference is that, the Dean being the ordinary, there was no need for reference to the Bishop. But unless the Bishop, as ordinary, interposed to prevent it, there is nothing in the law which could preclude any parish clergyman from acting on the same principle. I abandoned the practice chiefly because it evoked but little interest in the Nonconforming world, and won but little support from the Liberal party. It was clear from my experience that the attempt would only succeed if tried on exceptional occasions. But if it were so tried, there could be no objection, provided (which is obviously necessary) that the clergyman in charge should be made responsible for the Services conducted. Besides the occasion to which I have already alluded, there was a great assemblage of Wesleyan Methodists at the time of the unveiling of the monument to the two Wesleys. It was accompanied by some appropriate remarks from the Wesleyan ministers and by the singing of a Wesleyan hymn. No one did make (I am sure no one could have made) any objection to the use of Westminster Abbey for so sacred and serious a purpose. No doubt such an exhibition of the use of our churches must be gradual. But if sought in a proper spirit, there is nothing in the present condition of the law to render it impossible.

"2. You purpose that the terms of subscription should be relaxed or modified. Probably you are not aware that all the subscriptions which existed in former times are swept away. About twelve years ago a Royal Commission considered the subject, and introduced changes so radical that the subject, which down to that time was evidently agitated, has never been revived. The declaration of 'unfeigned assent and consent to all and everything in the Book of Common Prayer' did drive the Nonconforming ministers out in 1662. The declaration of belief that 'the Thirty-nine Articles contain nothing contrary to the word of God,' the declaration of assent to 'all and every the Thirty-nine Articles, besides the ratification'—once required from all clergymen and graduates—no longer exists. In their place has been substituted a brief assent to the doctrine of the Church of England as contained in the Book of Common Prayer and the Articles. The word 'doctrine,' rather than 'doctrines,' was deliberately adopted by the Royal Commissioners (as was expressed by one of them in Parliament, without contradiction from any one of his colleagues) in order to make it evident that the candidate no longer professed his belief in any particular opinion set forth, but only in the general doctrine. The particular assent to all the expressions in the formularies was done away, in order that henceforth no one might feel his conscience pledged to any of the numerous and at times contradictory propositions contained in those documents. Since that time a new generation of clergy have grown up, who are ignorant that they are free from the bondage under which their fathers suffered, and that the deliverance which they desire was effected by the toil and at the peril of those who laboured before them.

"It is true that there remains that slight and colourless adhesion of which I spoke just now, and the change from that form to its certain abolition would be far less than was accomplished by the change from the complicated and grievous entanglement which existed previously. Whether that scanty remnant of subscription carries much offence I know not; whether it is to be swept away depends on the Liberal party who are now in power. It cannot be doubted that if the Prime Minister took up this really Liberal view of the National Church the change would at once be carried.

"It is the requirement that the State enforces on the Church, and it is one of the advantages of the English Church that the State can remove it. Bishop Burnett long ago recommended that all such preliminary adhesions should be abolished, and any Government which acted in his spirit would confer an inestimable boon on the Church of England, and (I believe I may add) on the Church of Scotland also. Those who preferred a narrower system might still intrench themselves within the bulwarks of the so-called Free or Nonconforming Churches, where no legislative changes could reach them. But for the Established Churches such a deliverance would be in the long run welcomed almost unanimously, as was that greater deliverance effected in 1865."

The *Times* prints the following letter from a Roman Catholic in reply to the above effusion of the Dean of Westminster:—

"Sir,—The Dean of Westminster has made a *grand coup* by proposing that the Nonconformists of all denominations shall have the use of the parish churches for their Service and preaching. And the Dean offers Westminster Abbey to them for the same purposes, stating that this is a matter fully within his competency, as he is the ordinary of the abbey, and exempt from the Bishop's authority.

"Allow me to observe that the Dean does not extend his liberal invitation to those who built, founded, and endowed the abbey—that is to say, the Roman Catholics.

"And I beg most respectfully to submit to the Dean that his exemption from the episcopal jurisdiction and his position as ordinary to the abbey are derived from the Roman Catholic mitred abbots of Westminster, and created by Papal bulls. Yet in the exercise of his jurisdiction as ordinary, he invites all the Dissenters of every denomination to his abbey, while he forgets the Roman Catholics. Is this liberality or consistency?—Your obedient servant,

GEORGE BOWYER."

"Oriental Club, Hanover-square, W."

SHORTENED SERVICES.

THE following is the action of the General Convention on this subject as passed by both Houses:

Resolved, (the House of Bishops concurring,) That the ratification of the Book of Common Prayer be amended so as to read as

follows, and that such proposed amendment be made known to the several diocesan conventions, in order that it may be adopted in the next General Convention according to Article 8 of the Constitution :

THE RATIFICATION OF THE BOOK OF COMMON PRAYER.

By the bishops, the clergy, and the laity of the Protestant Episcopal Church in the United States of America, in General Convention assembled.

The General Convention of this Church having heretofore, *to wit* : on the 16th day of October, A. D. 1789, set forth and established a Book of Common Prayer and Administration of the Rites and Ceremonies of the Church, and declared it to be the Liturgy of this Church, and required that it be received as such by all the members of the same, and be in use from and after the 1st day of October, A. D. 1790, the same book is hereby ratified and confirmed, and ordered to be the use of this Church from this time forth.

But note, however, that on days other than Sunday, Christmas Day, the Epiphany, Ash Wednesday, Good Friday, and the Ascension Day, it shall suffice if the minister begin Morning or Evening Prayer at the General Confession, or the Lord's Prayer, preceded by one or more of the sentences appointed at the beginning of Morning and Evening Prayer, and end after the Collect for Grace or the Collect for Aid Against Perils, with II Cor. xiii-14, using so much of the lesson appointed for the day and so much of the Psalter as shall be for edification.

And note also, that on any day when Morning and Evening Prayer shall have been duly said, or are to be said, and upon days other than those first aforesaid mentioned, it shall suffice, when need may require, if a sermon or lecture be preceded by at least the Lord's Prayer and one or more Collects found in this book. [Provided that no prayers not set forth in said book shall be used before or after such sermon or lecture, nor any portion of the order for the administration of the Lord's Supper.]

And note further also, that on any day the Morning Prayer, the Liturgy, or the order for the administration of the Lord's Supper may be used as a separate and independent service provided that no one of these services shall be disused habitually.

The passage in brackets was struck out in the Lower House, but after a conference, the following clause was substituted and is now part of the law for the ratification of the next General Convention :

Provided, That no prayer not set forth in said book, or otherwise authorized by this Church, shall be used before or after such sermon or lecture.

The following resolution was also subsequently adopted, (originating in the House of Bishops :)

Resolved, (the House of Deputies concurring,) That the evangelical hymns as they stand in the English Prayer Book, to wit : the *Magnificat*, the *Song of Simeon*, and that of *Zacharias*, be added to the Hymnal at the end of the hymns in metre.

Both Houses also passed the following resolution, proposed by Rev. Dr. Huntington, of Worcester:

Resolved, (the House of Bishops concurring,) That a joint committee, to consist of seven bishops, seven presbyters, and seven laymen, be appointed to consider and report to the next General Convention whether, in view of the fact that this Church is about to enter upon the second century of its organized existence in this country, the changed conditions of the national life do not demand alterations in the Book of Common Prayer in the direction of liturgical enrichment and increased flexibility of use.

The committee appointed were, of the Upper House, the Bishops of Connecticut, Albany, Western New York, Pennsylvania, Easton, Central New York, and Florida. Of the Lower, the Rev. Dr. Huntington, of Massachusetts; the Rev. Dr. Dalrymple, of Maryland; the Rev. Dr. Goodwin, of Pennsylvania; the Rev. Dr. Dix, of New York; the Rev. Dr. Harwood, of Connecticut; the Rev. Dr. Garrison, of New Jersey; the Rev. Dr. Harison, of Albany; Mr. Fish, of New York; Mr. Coppee, of Central Pennsylvania; Mr. Sheffey, of Virginia; Mr. Wilder, of Minnesota; Mr. Andrews, of Southern Ohio; Mr. Smith, of Western New York, and Mr. Burgwin, of Pittsburgh.

SPRIGS OF SACERDOTALISM.

THE following article shows how the Secularism of the day looks upon the clerical order as a "Profession." Of course it has no idea of the priestly office or its "character," and is irritated that we should claim to "act for men in things pertaining to God." It would be well, however, for some of our younger clergy occasionally to see themselves as the world sees them.—EDITOR ECLECTIC.

When the Primate of England, in a series of recent masterly discourses of Croydon and elsewhere, was laying bare the sources of modern infidelity and fashionable agnosticism, and advancing the claims of the Church in the midst of a sceptical age, there was one factor of the ecclesiastical constitution itself on which a reasonable stress might have been laid, as no unprolific source of the backslidings of the world. Society may be faithless, but the Church itself is not *sans reproche* in the matter. Especially during the summer months, and more or less at other times also, it surrenders its fold to the tender mercies of curates. In most of the London churches at the present time, those whom ordinary business or some chance engagements keep in town have all their spiritual sustenance doled out at the hands of beardless youths. It may seriously be doubted whether any body of men is so little adequate to the fulfilment of their duties as the generality of curates. Standing on the most protected platform which any public orator can enjoy—a platform which is exempt from criticism, and which no dissenting murmur is allowed to reach—they produce more astoundingly feeble results than any set of men in

a responsible position have probably ever been permitted to do. It is no spirit of carping cynicism or worldly indifference which leads men to question the efficiency of curates. The greatness of their deficiency can best be measured by the magnitude of the interests involved. For what is their office? It is nothing less than a combination of the most serious duties which a man can ever be called to fulfil. They are, in the first place, to teach spiritual truths. How are they trained to this sacred office? Those who are familiar with the interior of our Universities know what class of men take holy orders. They are those who have failed in the higher ambitions of the undergraduate world. They are those whose inborn laziness, or whose weakness in self-control, or whose inveterate stupidity is an insuperable obstacle to their success in intellectual lines. The best men go to the Bar—that is, those who add to their natural cleverness some desire to gain experience in the great world. The cleverer men who have some talent or taste for education remain at the University, and either take pupils or obtain fellowships and tutorships. Of the rest, who with infinite difficulty reach the modicum of attainments necessary to get their degree, the vast majority become clergymen. To meet this reproach, the University of Oxford not long ago established a theological school, wherein the honours of a first or second class might be obtained, and some sort of stamp set on knowledge of ecclesiastical history or the Fathers. In this school—established especially for those who wished to take holy orders—it is a well-known fact that a first class is an uncommonly rare exception, and a second class a thing which is more often coveted than acquired. Possibly a young man, who has egregiously failed in showing himself a competent scholar, may think that by a year or two spent at a so-called theological college he may acquire the instruction necessary for his profession. Yet here again it is well known that the level of intellect is so low, that the men often fail in passing the ordination examination—a test which, for the special purposes for which it is designed, stands on much the same footing as “Smalls” or the “Littlego.”

How fares it with the other duties which a curate is called upon to fulfil? He is to be in a real sense the moral physician of his parish, a task which demands the greatest tact, the most consummate experience of men and manners, the largest amount of common sense and knowledge of the world. Compare the average curate with the average doctor. Their duties, *mutatis mutandis*, are very much the same. They must have the same gentleness, the same *savoir-faire*, the same masterful reserve, the same skill in dealing with their respective maladies. But, unfortunately, the comparison between the youngest physician and the ordinary curate is infinitely to the disadvantage of the latter. How, indeed, is the juvenile priest to learn his experience? He knows next to nothing of the ways of the world; he is no student of character; he does not even comprehend the nature of those old women by flattery of whom he rises in the world. And he is debarred from gaining his experience in the rough ways of life,

partly by that same protected position which he enjoys to the full in his pulpit, partly by the lamentable indulgence which is accorded to him by the ladies, who make his dressing-gown and slippers. He begins in ignorance, he graduates in conceit, he ends by downright intolerance. As he has learnt no logic by which to test his arguments, so he acquires no gauge by which to measure his own inexperience of men. Where he knows nothing, he talks; he is the oracle of elderly spinsters, and the idol of the unmarried daughters of the middle class; he pretends to survey the education of juveniles with no theory and no practice; without knowledge of history or philosophy, or even of the fortunes of his own Church, he rushes in where angels fear to tread, and dogmatizes on the difficulties of life, conduct, and religion. These are the men who spread dissent far and wide, and give scepticism its *rationale* and its justification.

There is a story of a young gentleman who, being fed, clothed, and trained by an aged aunt according to the best of her lights, on the attainment of his twenty-fourth birthday, and of the privilege of ordination, straightway proceeded to lecture his maternal relative on the error of her ways. This is very characteristic of that juvenile self-conceit, which makes the lighter laugh and the wiser grieve. Here, at all events, we have a body of men who claim to guide a large congregation composed of acute lawyers, or surgeons, or City men, their superior in age and tenfold their superior in knowledge and experience. They complain of having to deliver two sermons of twenty minutes in one week, whereas the least efficient of tutors and lecturers in our Universities have to deliver three times as many discourses of an hour's length in the same period. They complain of unfriendly criticism, and the carping spirit of a modern age, without themselves having the least idea of the problems either of science or metaphysics. They stand up to teach men lessons of faith and life, dogmas hoary with age and marked with the internecine conflict of centuries, while all the time they are devoid of the slightest tinge of the historic spirit, and free from all suspicion of the highest culture of the time. Whether the reform necessary be an extension of the age at which the admission to holy orders should be given, or an attempt to induce better spirits to join the ranks than have hitherto been tempted to do so, is a question which the bishops and dignitaries of the Church might well consider. If the Church be ever doomed to fall, those who are most concerned to avoid such a catastrophe can hardly fail to see, if they are honest in the matter, how large a share of blame devolves upon the Church itself for the meagre quality of the endowments it requires in its apprentice-hands.—*The World.* (London.)

Correspondence.

REMINISCENCES OF ROME—NO. XI.

IT was on one of the brightest of Roman Spring mornings that we took our way across the Tiber, through the Trastevere, to the home and citadel of Father Janus, eldest of Roman Kings, contemporary and friend of Saturn, if the legends may be believed. There had been a keenness in the air, which made it desirable to kindle, morning and evening, the few faggots which served to keep up a show of fire on the hearth in our apartment, and we had seen the custodi of the Vatican gallery warming themselves by a fire of coals heaped up on an ancient brazier, as St. Peter warmed himself. But all the sharpness was gone on this morning, the air was balmy, and the radiance of the sun undimmed but not oppressive. The slope of the Janiculum is steep, and is ascended by a winding and zig-zag road, which leads to an artificial esplanade on the summit. Here is a magnificent fountain, the largest in Rome, the rival of the famous Trevi in size, if not in popularity. It stands like the front of a temple, divided into five bays by red granite columns on lofty pedestals. From each recess rushes a cascade, and the five great streams dash with the noise of a water-fall into a vast basin, filled to the brim with the boiling and eddying tide. The situation is magnificent, crowning the mountain which commands the seven hills across the river, and embracing a view limited only by the distant Appenines and the Tyrrhenian Sea. An inscription in colossal letters states that this fountain was built by Paul V. (A.D. 1610,) who repaired an aqueduct built by Trajan to bring the water from Lake Bracciano, 35 miles distant. To build it he plundered a temple of Minerva, of which a portion is still visible above the soil in the Forum of Nerva, testifying to its ancient grandeur and beauty. The overflow from the basin is conducted across the Ponte Sisto to another beautiful fountain at the end of the Via Giulia. Paul V. was a Borghese, who, enriching his family, enabled it to perpetuate its name in many a noble building, monument and gallery in Rome. The cardinals and princes of that family have ever since been famous for the magnificence and wealth of which he laid the foundation. St. Peter's was finished in his pontificate, and his name is blazoned in huge characters on the pediment of that noble temple—*Paulus Borgesius Romanus*—the most conspicuous words in the inscription. Here was the site of the citadel of King Janus, as all tradition states, and antiquaries claim that its foundations may still be seen in the Villa Spada, which is just in rear of the Fontana Paolina, and visible through an opening in its central recess. Worthy of commemoration is this spot where reigned a King in days of war and strife who welcomed strangers and exiles, and kept peace with his neighbours. The fountain, with its cooling, refreshing, re-invigorating, beneficent waters, may form his fitting monument.

Just below the Fontana Paolina, on the slope towards the Tiber, is the spot on which tradition says that St. Peter suffered martyrdom. Here stands a small church built by Ferdinand and Isabella of Spain, called San Pietro in Montorio. On the north side of this church is a monastery, in the cloistered atrium of which is a circular temple, reared by the same monarchs, enclosing the cavity in which the cross of the blessed Apostle is said to have been fixed. The name "Montorio" is derived from the yellow gravel of which the hill is composed. The Transfiguration by Raphael was once the altar-piece of the church; but it was carried away by the French to Paris, and after its restoration in 1815 it was placed in the Vatican. The unfortunate Beatrice Cenci was buried here, a sacrifice to the blindness, barbarism and brutality of her times. In the crypt of the little circular temple is shown the excavation in which the cross stood, from which the devout pilgrim may carry away some of the golden sand that is always found in it. Some were sceptical, but I could not help feeling the sacredness of the spot. It seemed to me most improbable that in a place where the Church has never ceased since Nero's reign, the scene of the martyrdom of the first Apostle should have been forgotten. The sanctity which piety and reverence had attached to it, superstition would have preserved in degenerate times, and so I felt bound to look upon this as the true spot where St. Peter closed his great career, and yielded up his life as his Master had foretold.

The prospect from the platform in front of the church is only surpassed in extent and interest by that from the dome of St. Peter's. What a magnificent expanse, crowded with the memorials which make the history of Rome a living reality! In all its natural features it stands out the same as when the martyr of Christ stood here, and took his last look on earth. The river, the sea, the plains, the hills, the mountains and the blue sky are just as they were when he cast his dying gaze upon them, but what a wondrous transformation has passed over their face since he beheld them! Wherever he cast his eyes over this grand and splendid scene he saw nothing but the tokens of idolatry, superstition, tyranny, and sin. It was the visible kingdom of "the prince of the darkness of this world." It represented an authority consolidated, compact, resistless, wielding the wealth and power of the whole world, in deadly opposition to the Kingdom of truth, righteousness and peace, which his crucified Master had founded in His own Person, which he had preached and spread, and for which he was about to die. So from this spot appeared to him

"Great and glorious Rome, queen of the earth,
With towers and temples proudly elevate
On seven small hills, with palaces adorn'd,
Porches and theatres, baths, aqueducts,
Statues, and trophies, and triumphal arcs,
Gardens and groves. The Capitol he saw
Above the rest lifting his stately head,
Impregnable: and there Mount Palatine,
Th' imperial palace, compass huge, and high
The structure, skill of noblest architects,
With gilded battlements conspicuous far,
Turrets, and terraces, and glittering spires."

He saw the busy multitudes thronging the streets and the Forum: at the gates

"A conflux issuing forth, or ent'ring in,
Praetors, proconsuls to their provinces
Hasting, or on return, in robes of state;
Lictors and rods, the ensigns of their power,
Legions and cohorts turms of horse and wings;
Or embassies from regions far remote
In various habits on the Appian road,
Or on th' *Emilian*."

It was a vision of the pomp and glory of the world, which could not dazzle the Apostle, for he saw its hollowness, and knew the awful darkness and corruption which it gilded. Beneath him he could discern on the *Via Ostiensis* the spot where his "beloved brother Paul" had suffered from that same tiger-power which had now seized him, and it strengthened him for the combat to remember that he would soon rejoin him in Paradise. Believing his Master's word, he saw in the little flock hiding in the catacombs, gathering together in the houses of their richer brethren, tormented, tortured and reviled, "the salt of the earth," "the light of the world," before which all that glitter should utterly vanish, and all that spiritual darkness be irradiated with the light of Everlasting Life.

Of all the wealth of temples, palaces and towers which crowded upon the Apostle's sight not one remains unruined except the Pantheon. The imperial Palatine, the Forums, the Basilicas, the temples of the gods, are mere ruins; and every structure which Christian Faith has not touched and devoted to Christian uses. Expanding from the platform on which we stand in front of San-Pietro in Montorio is a panorama crowded with monuments of the triumphs of the persecuted Christians. Just below us is the church of Sta Maria in Trastevere, founded in the 3d century. We see the church of Sta Caecilia, built over her home, and many a dwelling place of saints and martyrs. The great Hospital of S. Michele is before us, while on the left is the greater one of San Spirito. Across the river stand the seven hills, each crowned with towers and domes surmounted by the cross. The Aventine is a peaceful scene of churches, monasteries and vineyards. The Palatine is all ruins except a monastery and a villa or two, St. John Lateran towers on the Cælian, and Sta Maria Maggiore on the Esquiline. Our own beautiful St. Paul-within-the-walls lifts its graceful campanile on the Viminal. The royal palace, surrounded by churches, is conspicuous on the Quirinal. The Pincian is crowned by the Trinità de' Monti. The valley between the Colosseum and the Capitol, the site of the Roman Forum, is seen throughout its whole length, crowded with ruins, silent and awful, with here and there a church to break the continuity of desolation. The great tower of the Senator's palace rises from the foundations of the ancient Tablarium on the Capitoline, while the church of Ara Cocli stands opposite on the higher peak of the hill. Below, the great Palazzo Farnese looms up, and farther to the left, the castle of S. Angelo, and the great dome of St.

Peter's, rising over an intervening eminence of the Mons Vaticanus, fitly closes this great view of the city, while the cross conspicuous on every side proclaims the victory of the Crucified over Pagan superstition and cruelty. The agave, cactus, palm and cypress in gardens and villas, and on the hillsides fill the scene with an oriental verdure.

Beyond the city walls the green slopes and cypresses of Monte Mario appear between St. Peters and the Castle of S. Angelo. In the distance arises the conical mass of Soracte, while lofty Leonessa towers in sight from the chain of the Apennines. Nearer by our standpoint Monte Gennaro crowns the Sabine hills, and farther off the double-peaked Velino. In the dim distance are the mountains of the Volsci, reminders of the ancient wars and conquests of the Republic; while the dark mass of the Monti Albani gathered up into Monte Cavo completes the circuit of mountains. At the foot of these lies the vast expanse of the desolate campagna, bounded only by the distant sea, filled with ruins, crossed by the great highways and mighty aqueducts of elder Rome, holding in its bosom the remains of a hundred generations who have lived and died on it. Among the habitations of men scattered over this great historic field, we may discern the site of ancient Antennae, Tivoli (Tibur,) Palestrina, Colonna, Frascati (Tusculum,) Castel Gandolfo, Marino, and many other famous names. High above all other remains on the Via Appia stands the lofty mass of the tomb of Caecilia Metella. Down the Tiber towards the sea is seen the magnificent pile of St. Paul-without-the-walls; this side of it the great wall of Aurelian with the castle-gate of St. Paul, and the monumental pyramid of Cestius; under which are the cypresses and monuments of the Protestant Cemetery, most sacred of all spots for those who have been called to give up kindred and friends, and leave their remains in this land of strangers.

Standing here too, one may enjoy in its perfection the music of the Roman bells. There is nothing like it that we have ever listened to. Only in Rome do the bells of a great city seem to be parts of one great instrument touched by a single hand. Beginning with St. Peter's, the sound spreads from tower to tower, and the swelling chorus gains strength and volume till the whole air seems astir with great billows of melody, grand and majestic yet most sweet and thrilling. Since Leo X. the bells have been rung three times a day, for the saying of the *Angelus*, that Pope having granted an indulgence of 500 days to every one who repeats it at each ringing. But whatever the origin of the custom, the stirring peals from those bell-towers may well excite awe and devotion in any thoughtful soul, for they sound like the wedding-peal for the marriage of the Lamb, and the rejoicing of the Bride that she has found her Beloved. Why cannot we have such "music of the bells" to call us to prayer? Why must we be summoned to "go our way into His gates with thanksgiving, and into His courts with praise," and to be "joyful in the Lord," with funeral tollings and worn-out hymn tunes? Are earthly

weddings and blood-stained victories the only fit occasions for cheerful and enlivening peals from the belfry? If Rome can teach us how to ring our bells after a more Christian fashion, why should we not learn the lesson, and improve on the teacher, as we have done in so many more essential things? M. V. R.

SOME IMPRESSIONS OF THE GENERAL CONVENTION.

THE Parish Churches, St. George's and Holy Trinity, where the opening services and the sessions of the Convention were held, though large and expensive ones, have been built—like the majority of our Parish Churches—with comparatively shallow chancels; showing that a warmer and more expressive service has not been contemplated.

The great congregation and hearty responsive opening services, at St. George's, were imposing.

What touches our profoundest feelings of gratitude, is the large number of self-forgetful and self-denying Sisters, scattered throughout the congregation; reminding us that they are teaching the young to realize something of the love and sweetness of their Holy Mother: that perishable bodies, as well as immortal souls, are being cared for. This too, in the face of the Romanist's (Lacordaire) assertion, that "Protestantism could not produce a Sister of Charity." Doubtless he included the Catholic Church in both England and America, under the term "Protestantism."

In one Parish Church in Boston I observed, at a public service, over twenty Sisters and Postulants.

The most thrilling part of the opening services was the voices of well trained boys; the saddest thing, the infirmity of aged Bishops, as their journey nears its end; the most unusual thing, the presence of an old Catholic Bishop in his elaborately embroidered cope; later, his receiving at the hands of the presiding Bishop and, himself, reverently administering to assembled Prelates of the American Church. His reverence at that Holy Feast was, surely, a most impressive "object lesson" especially when it can be truthfully said, we have not, as a National Church, a proper ritual—if one at all; and where official compliments are incidentally paid at that solemn feast.

As we look down the vista of time we can almost see larger congregations and a far greater number of Prelates and Priests as they assemble in National Synods.

For, if, in the "past hundred years, the Church has only taken root in this land," we can almost behold something of its future life, as it toils and struggles in its "work of adaptation" in this new world.

The house of clerical and lay deputies is a creditable body with many trained professional and practical minds.

It is also apparent that Diocesan honors—in the matter of representation—are bestowed, successively, upon the oldest priests and churchmen.

The younger, and, in some cases, more practical and sympathetic life of the Church may not be expressed.

There are two humorous features in the proceedings. To the able Committee on Canons—known as “the tomb of the Capulets” is entrusted the work of dissecting propositions hinting at changes in Rubrical, Constitutional, and Canon law. Their unintentionally facetious report that they “deem any further consideration of such matter inexpedient” while somewhat stereotyped, is never a dull joke.

There is a “Conventional” smile when the innocent deputies, after the presentation of such reports, lead their lambs to an untimely slaughter by the long thread of their tedious discourse, and the Convention, after its impatient silence, gives an emphatic, if not unanimous “no,” and the motion to adopt is lost forever. It is not generally known, I venture to say, that the very conservative body, the house of Bishops, does not follow the practice of our legislative bodies in civil life, and appoint its newer members upon its Standing Committees. It is not always an easy matter, in open sessions, to reverse the action or conclusions of Committees. It must be an embarrassing situation for the newly consecrated Bishops to speak in opposition to such reports. A new member may be a man of both years and intellect; a ruler over a large Diocese; constantly moving in some of the swiftest currents of American life, and gaining, daily, some knowledge of its activities and the Church’s needs.

Yet older rulers—in date of consecration—of smaller and less important Dioceses are, by such usage, given a preponderating influence in that house. It is not surprising that in such meetings as the Missionary ones some of the younger Bishops should speak freely and most emphatically upon the Church’s interests.

The house of Bishops is, comparatively, a small body; all its members could, therefore, be assigned on Committees. In not appointing them, some violence is done to a principle called—in plain English—fair play.

A word or two on Ecclesiastical terms. It is well known that the Church’s organization was cast in the mould of the Roman civil government. That the words Parish, Diocese, and Province, were, at first, all civil terms.

The Church in America has adopted two of them, namely: Parish and Diocese.

The Church at large is, practically one Province.

They are perfectly familiar with the last term both in England and Canada. It remained, however, for the Church in these United States, to develop the idea—when the unanimous report of the Province of Illinois quietly emerged from the “tomb of the Capulets”—that “the Province was an objectionable and unchurchly term.”

Cathedrals, Deans, and Deaneries are not mentioned in our Constitution or Canons; nor are General Conventions, Standing Committees, or Church Congresses spoken of in the early ecclesiastical histories.

Illinois thus—unintentionally—plunged the question of “change of name” into the Convention. So the Convention voted that the word “Province” is (to some people) objectionable and unchurchly.

To some people, the legal title of the Church in this country (Protestant Episcopal) *is* Churchly, and what it is called in the Creed (Holy Catholic) *is not*.

I suppose the Rt. Rev. Fathers, in their recent message did not make a “slip” in saying “when consecration cannot be had by three Bishops of the Province.”

While on this subject a historical comparison will, perhaps, surprise some Churchmen.

In 1811 the Bishops of Pennsylvania and Virginia were “requested to devise means for supplying the congregations of this Church, west of the Alleghany Mountains, with the ministrations and worship of the same, and for organizing the Church in the Western States—anything in the 37th Canon notwithstanding.”

“Bishop Madison of Virginia died soon after, and nothing came of the resolution of 1811.”

For the above note I am indebted to the Rev. J. H. Hopkins.

The General Convention of 1811 had two Bishops, twenty-five clerical, twenty-two lay deputies. The entire number of clergy of the American Church at that time was one hundred and seventy-eight, excluding Virginia and Delaware.

No Bishop was sent forth for any part of the West until Bishop Philander Chase was consecrated for Ohio in 1819; and no Bishop was seen in Western Pennsylvania until Bishop White's first visit in 1825.

When the Bishops and deputies representing the Church in Illinois met in Federate Council in the Bishop's Cathedral in Chicago, in June, 1880, (a lapse of only 69 years, between 1811 and 1880,) there were three Bishops and 110 Priests and Deacons in Illinois alone, and not a single “priestlet” among the number.

A Railroad was not built in Ohio, I believe, till 1832; and the first in Illinois in 1844. Illinois (which gave us the first Cathedral) is of the opinion that the organic unit—the Province—gives her three Bishops their rightful position in the Church's organism; that the result of the federation of Dioceses will be in the direction of uniform and improved Diocesan Constitutions and Canons, with a perfected judicial system; that in sympathetic and practical “union there is strength,” particularly in building up educational, charitable, and missionary institutions and enterprises. She has realized the necessity of an Appellate Court. If the Rt. Rev. Fathers and Priests do not want an Appellate Court for the Church at large, “it is their own funeral” and laymen cannot urge it upon them.

At the same time some men are not likely to enter the ministry, others may not remain in it, under existing Diocesan Canons, coupled with the exposure, in some cases, to prelatical injustice.

“Until the year 1841 a Bishop of this Church might have been tried, not by his peers, but by a mixed Court, consisting of Bishops, Clergy, and Laity.”

Western society is more decidedly American than some parts of the East, where modes of living are, so to speak, semi-American. We want (in the West) Priests and Bishops who have tact and brains, with capacity for work, and with no tendencies in the direction of "my lord Bishop." Western men are not very much impressed by the dignity of the Mitre alone, but more by the personal dignity of the man, and the work accomplished by the Bishop. At the same time they have even greater *faith* in the Episcopate and the Church's order than many older and narrower communities.

Did they not fairly clamor for an increase of Bishops at the Convention? The need of them will never be appreciated by Eastern Churchmen till they familiarize themselves—by travel—more and more with the great West and the advantage Rome has gained in properties, and power, by her earlier Missionary adventures; to say nothing of the tremendous energies put forth by the denominational bodies.

Roman Catholic missionaries traversed Western Territory as early as 1539. Travellers in the north-west can see to-day the results of the work of these fearless missionaries and their faithful followers.

The echoes of the stirring addresses of Clarkson, Tuttle, Whittaker, Whipple, and others had hardly died away before the House of Deputies said "no" to the brave voice of Dakota asking for admission as an independent Diocese, hoping soon to have her own Bishop.

Just at this time the following paragraph appeared in the secular press: "Bishop Marty, head of the Catholic Church in the territory, will locate at Mitchell, and make it his permanent home. The Catholics have secured five acres of land east of the town, and will erect a massive building thereon for educational purposes, which will be one of the largest buildings in the West and the finest institution of learning in Dakota."

The legislation of the Church in the past, influenced partly by the idea of the dignity of a Bishop, and partly by jealousy in the matter of representation in General Convention, has operated to weaken her as a great Missionary Church.

The early Apostles, Missionaries as they were, did not ask or wait for liberal salaries or endowments in going out to conquer a sinful world. It costs no more to support a Bishop than it does a Priest, and many of the latter would gladly undertake the Church's work going forth with moderate stipends but with great faith in the Head of the Church. It is the way the stupendous doctrines of the Incarnation were given to Christendom in early times; in later times we oft "burlesque if not blaspheme the holy penury of the Son of God."

This article, already too long, will not permit of a detailed review of much of interest which was under consideration in General Convention.

The vote to admit representatives of Convocations of missionary jurisdictions was a just and sensible one. If they can "speak"

better than some deputies can vote, pray let us have them admitted.

The editor of the ECLECTIC, if he agrees with many others, can do much to correct some errors of expression getting to be, in every sense, Conventional.

Is it not Short Services we are aiming at and not "shortened" ones? For we shall have the long ones, and too long at that when parts of three are crowded into one.

Certain sentimental names given to the Church do violence to truth, as well as correct sentiment and taste.

Is "this grand old Church of ours" really and truthfully "ours," or is it His who made it?

It is ours in the sense that it is our blessed privilege to be made, by holy baptism, "very members incorporate in the mystical body of God's Son."

Here, in the sense that it is His Church (for man never made one and never can) the "distinction between human associations and the Church of the living God are by many unrecognized."

Christians in the denominations are not very much impressed either, by our expressions of "traditional veneration."

We begin by saying "Our Parish" and "your Church" and the scriptural names of Parishes, or Churches, fall into disuse.

We can, and should, part with the possessive case in such matters.

A little more "northern light" should be thrown upon the Mexican Church question. Many think that one eminent prelate—departed this life—would not; if he could speak, say quite as much in favor of the course pursued, as he is now committed to, by others.

Should Bishop Riley not return, it is not a comfortable suggestion that we have made a sort of guerilla Bishop, travelling independently, with a Mitre, the world round; turning his back upon his own jurisdiction.

The Canon of common sense was observed in keeping "hands off" from voluntary associations of Sisterhoods; and refraining from attempts at restrictive legislation in matters of ritual.

There was some recognition of the growth of the West, and the great need of the Church there. The assertion of the moral power of the Church by the General Convention in matters of public interest, such as Indians, Mormonism, and other general questions, was proper and timely.

It is a question how much the sessions of the General Convention, and its *politics*, affect the growth of the Church.

"The visible unity of the Church, is the best part of it." Three hundred and sixty-five days work (more or less) in the Christian year *will* affect its growth however.

How many of the lay deputies who answer to roll-call are *ever seen* in the Sunday School? Attendance upon public services, Diocesan and General Conventions, and even gifts of money—necessary as they are—are not all that is required of men who can teach others.

Crossing the Alleghany Mountains in October, the ornate ritual of American forests is most imposing and beautiful. No "aggrieved" *tourist* has been heard of as yet, so we shall have no committee appointed on the color of trees or forests. But, seriously, the idea of institutions, of *tolerance of work by different methods*, of a recognition of the Catholicity of thought and feeling in the Church which is for all men of all races, for all countries and for all time is, more and more, an admitted factor in the deliberations of the General Convention. E. J. PARKER.

Quincy, Illinois, November 1st, 1880.

Church Work.

SUNDAY SCHOOLS AND THE PASTORAL LETTER.

WITHIN a few months the "Sunday School Centennial" has been celebrated on both sides of the Atlantic: in England, under the sanction of the Archbishop of Canterbury, in the United States under the special patronage of the Methodists, (who seem to think it almost their *peculium*;) and in both countries with a great blow of trumpets. Our sectarian friends had to be reminded that the Sunday School originated with a parish Priest of the Church of England, and was chiefly organized and brought into prominence by a layman of that Church, his parishioner.

There can be no doubt of the fact that, even with an origin which they might regard as discreditable, it has grown into a great system. It seems almost to be looked upon as the "Church of the Children," by which and by which alone they are to be saved. If it be so important a factor in the scheme of salvation, our Bishops stand convicted of an inexcusable omission in saying absolutely not one syllable about it in their "Pastoral Letter" read at the close of the late session of the General Convention.

Now this triennial Pastoral of the House of Bishops is a requirement of Canon 17, Section 3, Title I. of the Digest, as follows: "At every General Convention, the journals of the different Diocesan Conventions, since the last General Convention, together with such other papers, viz., Episcopal charges, addresses, and parochial letters, as may tend to throw light on the state of the Church in each Diocese, shall be presented to the House of Clerical and Lay Deputies. A committee shall then be appointed to draw up a view of the state of the Church, and to make a report to the House of Clerical and Lay Deputies; which report, when agreed to by the said House, shall be sent to the House of Bishops, with the request that they will draw up, and cause to be published, a Pastoral Letter to the members of the Church."

Nor is this all. Note what follows: "And it is hereby made

the duty of every clergyman having a pastoral charge, when any such letter is published, to read the said Pastoral Letter to his congregation on some occasion of public worship."

Hence it will be seen that the Bishops are required by law to issue, and the parochial clergy to read, to the members of the Church, a letter based upon their knowledge of the condition and needs of the Church as presented by a committee specially appointed to examine various Episcopal and Diocesan documents and report on them to both Houses of our tri-ennial synod; and on the ground of that report to ask the Bishops to issue the Pastoral. Of course, the *Sunday Schools* in every Diocese must be duly reported by each Bishop in his "tabular statement," (see Sec. 5 of the same Canon) as also in the several Diocesan journals and "other papers" which have to be reviewed by the said committee. Yet our Reverend Fathers are silent on the subject! Those from whom we had a right to expect strong words of commendation on an institution for which is claimed such vital importance, and which holds such a high place in the Protestant Religions of the day, have omitted all mention of it in their most solemn, official counsels!

But near its close we do read these words: "In our Pastoral Letters a place has often been given to *family religion*, but not oftener than its *vast importance* deserves. Upon the *purity and order of the home* depends the safety of the State; upon the *Christian character of the home*, the life and holiness of the Church. Unless our *baptized youth are taught the import of their early dedication to God*, the Church will not glow with fervent love and adorn the doctrine of her God and Saviour. Whatever may be her external growth and splendour, her representative type will be Sardis, having a name to live while she is dead. The dangers of which we have spoken should appeal powerfully to *parents and sponsors*.

The seductive aspect of the world, and the throwing down of old defences and barriers, render *their* care and fidelity now more than ever *indispensable* to save our children and youth from surrounding temptations, and to *prepare them for their duties* in the household of faith. Before being thrust into the activities and perils of social life they should be clad in the whole armour of God. Let not the Good Shepherd be robbed of the lambs of His "flock." (The italics are ours.)

The Bishops knew what they were about, and the omission alluded to was doubtless deliberate and designed. They went to the root of the matter, and have enjoined *home religion* upon the Church, as one of our crying needs and as that on which the "life and holiness of the Church," and the "safety of the State," alike depend. The necessity of our "baptized youth" being taught the import of their "early dedication to God" is recognized with emphasis, but not a hint is given about Sunday School teachers in this connection. "To *parents and sponsors*" alone, they appeal to give "now more than ever" *their* "care and fidelity" in the training of the young.

Of course, "omission" does not mean "prohibition" any more in this case than in many others. There could have been no intention on the part of the Episcopal College to discredit, much less to break up, the Sunday School. As a part of our working machinery it has become indispensable. It is, with all its disadvantages, a useful adjunct to the Church in reaching and teaching the neglected and vicious.

But it is *only* an adjunct. It is an expedient forced upon us by the condition of society. It is no part of the Divine system. For seventeen hundred years the Church was without it, and yet men were brought to a knowledge of the truth.

This all goes without saying, indeed; yet it needs to be said, because there is danger of its being forgotten. The Sunday School has been elevated to a false position among Churchmen. We have allowed ourselves to drift away from the ancient moorings, and taking the cue from the sectarian world we have sought to do by a make-shift what God and His Church ordain to be done in another way. This new device, now grown into a "system," has been fostered and petted till it is everywhere deluding Christian parents and sponsors into believing that it can ease them of their natural responsibilities; and is cheating multitudes of our youth out of the religious training, "the line upon line, precept upon precept," which they have a right to receive *at home*. Both sponsors and parents are everywhere found coolly relegating their solemn and bounden duties to the Sunday School teacher, who may be, and too often is, quite inexperienced; who may also be, and often is, a person of very crude notions of doctrine, however experienced in teaching. One hour or less a week of such instruction, supplemented by occasional catechisings from the Pastor, or, in his absence, from a lay "Superintendent" scarcely more competent than the average teacher, is thought to be the measure of training requisite for a child of God and an heir of the Kingdom of Heaven!

Nor is this all: attendance upon the Sunday School and its "service," a mere travesty of the regular worship of the sanctuary, is permitted by parents and sponsors, with faint remonstrance on the part of the clergy, to take the place of that worship for the children; until it has become, in many parishes, a matter of course for parents to go to church and leave their children at home to follow their own devices, well satisfied if only they "go to Sunday School."

Surely, we need to recur to patriarchal times, when men realized their priesthood in their own families by governing them in the fear of God, and requiring them all at certain times to unite with them in doing honour to Him in public worship.

With all the numerous aids and improved modes of teaching now used the Sunday School is, and must continue to be, essentially superficial, by reason of the necessary infrequency and brevity of its school-hours and the scarcity of competent teachers. Regular and diligent catechising on the part of the clergy, indeed, will go far toward supplying its deficiencies, and has thus

far proved the chief antidote to the evil complained of. But even this duty still needs to be more generally and thoroughly performed for the benefit of both children and adults, if we aim to carry out canonical obligations and duly instruct our people.

The one great need, however, just now is *domestic religious training*; and the Church at large owes hearty thanks to the Bishops for reminding us, in a solemn, official document, of a duty so obvious and yet so grievously neglected. If there were nothing else in their Pastoral Letter, their utterance on this topic alone gives it much weight, and entitles it to our attention.

EDUCATIONAL.

S. Mary's Hall, Faribault, Minn., and *S. Mary's School*, Knoxville, Illinois. It is not only a duty but a pleasure to correct any errors made in this department of the *ECLECTIC*; and due acknowledgment is hereby made for the mis-statements made in our October issue with reference to the charges of those schools.

If their circulars had been as explicit and clear as are the corrections of their esteemed Principals in our November issue, and if their typography were as good as that of the *ECLECTIC*, the mistakes would not have occurred.

In rapidly looking through pages of small type, even an important statement, especially if *brief* and *un-emphasized*, may easily escape the reader's notice.

The assertion, with reference to the moderate charges of Hellmuth Ladies' College was derived from the advertisement of that institution in the *Churchman*. Never having seen one of its circulars, or visited the school, the editor knew nothing of the details of its management.

Finally, it is no inconsiderable compensation for his mis-statement, that it has given occasion for a fuller showing of the claims and advantages of the two excellent schools on whose behalf their own principals have spoken. We cheerfully commend them to all who have means, as among the best of our female seminaries.

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PASTORAL VISITING.

TO properly feed his flock the pastor must be acquainted with their wants and temptations; and if pastoral visits are made for this purpose, his knowledge of the condition of his people will draw him into the fullest sympathy for them, and better enable him to fulfil the higher duties of his office.

At a regular meeting of the Baptist ministers in New York, Dr. Armitage condemns pastoral visitation in a vigorous and roughshod manner. He said that there was a false clamour for this sort of pastoral visitation on the part of parishioners, and that too often it degenerated into the indulgence of ingrained laziness and the propensity to gossip. Clergymen who idled away their time in idle gossip at the houses or business places of their parishioners

were sacrificing the most precious opportunities. The less a minister made it his business to study up the family scandals and business difficulties of his people the better. In such matters he should have a deaf ear and a tongue dumb to the root. As for that pastor who deliberately and for no other purpose than the enjoyment of gossip and tittle-tattle made a business of leaving the Bible and going up and down making his ear the common sewer of all the floating scandal of his parish—for such a man he could feel nothing but righteous indignation and contempt. The notion that our clergymen must be made father confessors for all the peccadilloes and frailties of one or both sexes was borrowed from the Church of Rome, and in its application by Protestant ministers, even to a limited extent, could but be false and pernicious. A minister was but a man, and as such had a man's weaknesses; and in what situation was he more likely to exhibit them than in intercourse of this kind? and the sooner the churches and pastors hustled this sort of pastoral visitation out of existence the better it would be for the honour of the ministry. The report says the address was listened to with deep attention, and that many signs of approval were given. Perhaps after a few more years of progress a preacher to a great city congregation will not be impeached as "neglecting his work," if he fails to devote half of his time to taking tea and gadding about.—*The People's Journal*.

WORK IN THE SLUMS.

DURING his late visit in Boston, the enterprising reporter managed to extract the following from Father Mackonochie:

"Where does your work touch life most?"

"Practically it reaches the poor, and the work of the clergy is there." Then Father Mackonochie went on to describe the work done by his associate, Father Stanton, among the rough lads and thieves in the St. Alban's section in London. One day, after the daily and Sunday services had been established for some time, he stopped before a company of these young arabs, and asked them if they had any idea of what the constant ringing of the bells at St. Alban's meant. They were shy and didn't answer, but one of them finally one of them grunted out hoarsely, "Th'd like ter know 'bout vasting o' Vriday?" which led to quite a discussion among the boys, some of whom were afterward seen at the services. Soon after this Father Stanton, who is nothing if not characteristic, met one of the boy fighters—they are all fighters for that matter—and said: "I want you to bring me a dozen of the greatest blackguards you can find. I want them to eat a Christmas dinner with me." The boy demurred at first, and didn't think he could induce them to come, but the relish for a good dinner brought them, and the good priest, after an excellent dinner and a jolly talk with them, left them wisely, for a season to themselves. They voted him to be a good fellow and many of

them were subsequently brought to St. Alban's. Again he tucked up his cassock one evening, and, putting on his overcoat, went to one of the socialistic meetings, numerous in London, where men were denouncing the priests in no measured terms, each one having the right to say what he chose, as if they were only a rich and idle set, the great curse of society. Somehow he managed, amid the clouds of tobacco smoke and by hook and crook, to reach the platform, upon which, on obtaining leave to speak, he sprang, lowering his cassock in the act, and announcing himself, amid hoarse hisses from the crowd, to be one of those miserable priests they had denounced. "You speak of the rich priests," said he. "Now, look at me. My income as a priest for a year is so many shillings:" and thus he went on, chaffering the company into good nature, winning their hearts and thoroughly enjoying the evening, with the result that some of the crowd were, later on, seen at St. Alban's, and at length became regular worshippers. At another time this man, full of tact and human sympathy, bethought himself that something might be done for the London postmen, a few of whom were St. Alban's parishioners. They had miserable lodgings, were out of bed as soon as 3 A.M. and could not retire before 9 or 10 P.M. In the middle of the day they could sleep or improve themselves if they had any quarters in which to do so. Mr. Stanton made a practical beginning and organized St. Martin's Postmen's Guild. All members, so the rule ran, must be churchmen and go to church every Sunday, and be patterns to their fellows in speech and manners. The first step after the guild was organized was to attend to their feeding, and a kitchen was provided. Later a home was secured, and now the London postmen of that quarter of the city have an excellent house where they can eat, sleep, read and pray and feel that they are not outcasts from society. They admit as associates those who do not belong to the Church of England, and have a small subscription for admsssiou, which they manage among themselves. There are three houses of this kind at present in London, with sea-side homes at Brighton and St. Leonards.

HARVEST FESTIVALS.

THE following is an extra sample of the Harvest Services among the parishes of Bristol, England: "A special thanksgiving service for the harvest was held at St. Paul's church, Bedminster. On the rear half of the altar was a sort of elevated mossy bank, on the front-slope of which reclined four elegant floral crosses, and in the centre a large cluster of grapes. On the top were large bouquets of the choicest flowers, interspersed with miniature sheaves of wheat and fruit. On each side were beautiful exotics in pots. Above the altar and just beneath the east window was the text, neatly wrought in gold letters on a scarlet ground, "Thou visitest the earth and blessest it." Behind were

some very handsome plants in pots, arranged in a very pleasing style, and the panels below were picked out with fine strings of ivy, in which were interwoven flowers and red berries. A temporary chancel screen had been erected, the pillars and Gothic arches of which were covered with moss, ears of wheat, and flowers, the finials being composed of small but well-proportioned miniature sheaves, which gave to the structure a very graceful appearance of permanence. From the centre of the arches depended small baskets containing peaches, grapes, apples, and other delicious fruits. In the decorations of the pulpit, reading desk, and lectern a considerable quantity of fruit, flowers and cereals was introduced, and although somewhat lavish, the style was far from being heavy, and, with the variety of colours harmoniously blended, the general appearance was exceedingly pretty. The task of decorating the font was undertaken entirely by Mrs. W. R. Bryant and Mrs. H. Hemmens, the wives of the churchwardens. The base was covered with moss and ivy leaves, in which tufts of grass were introduced with remarkable effect. It was panelled out with strings of fuchsias and other flowers, and in the centre of the panels were bunches of flowers, peaches, grapes, &c. The column was artistically adorned, and the sides of the basin were covered with moss, interwoven with which were tufts of wheat, and on the edges red and white roses, fuchsias, &c. Some nicely-painted monograms, by Miss Adams, were introduced with good effect. Surmounting the whole was a beautiful floral canopy, terminating in a handsome cross. Midway between this and the reading desk—in the centre of the wide nave—was a species of decoration of a very unique character. The central figure was a huge loaf, weighing 60 lb. baked in the form of a cross, and standing upwards of 4 feet in height; in front and behind were other immense loaves, and the base, about 8 feet by 4 feet, consisted of the finest specimens of vegetable marrows, parsnips, potatoes, apples, pears, grapes, &c. In front of the cross were splendid bunches of grapes and flowers, but the most pleasing reflection in connection with it was that almost the whole of it was given by the poorest residents of the parish, mostly labourers and their wives. The fronts of the galleries were also neatly adorned, and the iron columns supporting them were covered with evergreens and flowers. From the columns were suspended festoons of evergreens, in the centre of which hung baskets of flowers. The windows were outlined with strings of ivy leaves, and the sills, which were covered with moss, contained in the centre a variety of floral devices. The gas standards were very neatly decorated with flowers and cereals. Over the western entrance was the text, "I am the bread of life," and on the walls on each side were elaborate devices in evergreens and flowers. Nearly the whole of the articles employed in the decorations were contributed by parishioners, and it was most gratifying to find so many of the poorest classes not only contributing, but lending a helping hand in the work of arranging them. Altogether, between 70 and 80 willing workers were engaged in the whole of yesterday in

preparing the decorations. The service was choral throughout, the choir consisting of about 120 voices, including members of the Cathedral, Redcliff, St. John's, and other choirs, and several ladies and gentlemen from the Festival choir. The following was the service: Processional Hymn, 382; Psalms, 288 (Sir J. Goss) and Grand Chant; Cantate, 229 (Dr. Crotch); Deus Misereatur, J. W. Lawson; Anthem, "I will give thanks" (Barnby); Hymn before Sermon, 386; Hymn after Sermon, 383; Anthem, "Hallelujah Chorus;" Recessional Hymn, 223, second tune. The prayers were intoned by the Rev. H. W. Pate, head-master of the Cathedral Collegiate school. The first lesson was read by the Rev. C. W. Prideaux, curate-in-charge of Woolcot park; and the second lesson by the Rev. W. G. Fallon, Temple church. The Rev. C. J. Atherton, vicar of the parish, and his curates, the Revs. W. H. Fisher and T. George, also took part in the service. The sermon was preached by the Rev. J. Jordan, M. A., vicar of Holy Trinity, Woolwich, who selected as his text the 27th verse of the 7th chapter of the Epistle to the Hebrews. The sermon was a very instructive one, and was listened to by an overwhelming congregation. Mr. J. Lukins, the choir-master of St. Paul's, conducted, and Mr. J. W. Lawson, of St. Mary, Redcliff, presided at the organ.

ALL SAINTS' HOME, 82 MARGARET ST., WEST LONDON.

Visitor: His Grace the Archbishop of Canterbury; Chaplain: The Rev. R. M. Benson; Sub-Chaplain: The Rev. A. Brinckman.

THIS Sisterhood was established under the title of "The Sisters of the Poor," and was first commenced in the year 1851. It comprehends the various work mentioned below, and depends entirely on voluntary gifts and offerings.

The sisters visit the sick and poor of the Parish of All Saints, under the direction of the Clergy. They have a Pharmacy, whence medicines are dispensed to the sick; they have a mortuary chapel for the district, where the bodies of the dead are received, free of charge, until the funeral. Plain needlework is taken in; and the Sisters undertake fancy and ecclesiastical work at the customary charges; they also illuminate texts, markers, &c.; and thankfully receive cast-off clothing of all kinds for distribution amongst the poor; and books for their lending libraries in the different Homes.

Besides the Choir and Lay Sisters, there are Associates or Outer Sisters: *i.e.* ladies who, unable to leave their own homes, but yet desirous of aiding in the different works of the Home, have associated themselves with this Sisterhood. Their duties are—1, to offer up, daily, a short prayer on behalf of the Home; 2, to do some definite work for its support—(a) by giving or collecting alms, (b) by providing needlework or assisting in its sale, (c) by assisting in procuring situations for the industrial girls, (d) by rendering, if at any time it is needed and they are able, personal service in the various works of the Home.

The following are the different works of mercy in which the Sisters are engaged:

I. HOME FOR INCURABLES, 71 Margaret Street.—Terms, £16 per annum, paid quarterly in advance.

II. INDUSTRIAL SCHOOL, 70 Margaret Street.—For the accommodation of twenty-five girls, from 14 to 18 years of age, who are trained for service in the laundry, kitchen, house, and workroom of the Home. Terms, £12 12s. per annum, paid quarterly in advance, and one guinea entrance fee.

III. ORPHANAGE, 69 Margaret Street.—For the accommodation of thirty-five orphans, from 5 to 14 years of age, when they are passed on to the Industrial School. The orphans call at the houses of the rich for their broken victuals, wherever they have permission to do so. The Sisters are very anxious not to lose this privilege, which was once to the Home a far more fruitful means of support than it is now. Terms £12 12s. per annum, paid quarterly in advance, with one guinea entrance fee.

IV. CONFRATERNITY OF THE HOLY FAMILY, FOR MARRIED WOMEN.—To help wives and mothers to persevere in leading a Christian life, and to train up their children in the love and fear of God. Ladies living in the world are also associated with this Confraternity.

V. CONFRATERNITY OF ALL SAINTS, FOR GIRLS AND YOUNG WOMEN.—To provide for its members a means of intercourse for mutual encouragement, sympathy, and intercessory prayer. Ladies in the world are also associated with it.

VI. CONFRATERNITY OF THE HOLY CHILDHOOD, for children from 8 to 16 years old.

VII. CONFRATERNITY OF THE HOLY NAME AND ST. GEORGE, for boys and young men.

To help young men to lead a godly and Christian life as faithful members of the Catholic Church in England.

Each Confraternity has its Superior General, Chaplain, and Sister Superior, as well as members and Associates. Members must either be Communicants or preparing for their Confirmation and first Communion.

VIII. S. ELIZABETH'S HOME FOR INCURABLE WOMEN AND CHILDREN, 68 Mortimer Street.—Terms, £16 per annum, paid quarterly in advance.

IX. UNIVERSITY COLLEGE HOSPITAL, London.—The entire nursing of this Hospital is under the charge of the Sisters.

X. NURSES' HOME AND PENSION FUND, 3 Fitzroy Street, W. Trained nurses for the sick in private families are sent out from here. Terms, £1 6s. per week. Application to be made to the Sister Superior of University College Hospital, Gower Street. It is also a Home for those nurses who, through illness or old age, are no longer able to work.

XI. ALL SAINTS' CONVALESCENT HOSPITAL, Eastbourne, Visitor, the Lord Bishop of Chichester.—For men, women, and children. The Sisters have established this Convalescent Hospital by the sea-side, into which men, as well as women and children,

are received. It is especially designed for the relief of patients ineligible for other convalescent institutions, such as young children and those to whom change of air is essential to recovery, but who still require nursing or surgical attendance. It is intended also to supply the want of a sea-side hospital, to which subscribers' letters will admit patients *free*; and it is to be hoped that this institution will be a blessing to the poor *generally*, and not confined to *hospital patients only*. Donations are *earnestly* solicited for the current expenses of the Hospital. Annual Subscriptions of £1 1s. entitle the subscriber to one letter, which admits one patient free for three weeks. Donations of £21 in one sum, confer the same privilege as long as the donor lives.

XII. S. AGNES' HOSPITAL, Newman Street, W.—For fallen women who require Hospital treatment.

XIII. ALL SAINTS' CONVALESCENT HOSPITAL, 4 Markwick Terrace, St. Leonard's-on-Sea.—A limited number of female patients are received; terms 10s. a week.

XIV. ALL SAINTS' MISSION, Edinburgh.—The Sisters have a branch house, and undertake the superintendence of the Mission work in connection with All Saints; they have also a Hospital for aged and infirm Women. Chaplain, the Rev. A. Murdoch, Incumbent.

XV. ALL SAINTS, Clifton.—The Sisters have a School for the Upper Classes, under the direction of the Rev. R. W. Randall, Vicar, and also take the entire charge of Indian children, for whom the climate is well adapted. There are a limited number of Exhibitions belonging to this school, by which the Daughters of Clergymen, of Officers in the Army or Navy, or of Professional Men can be educated, on passing an Entrance Examination, at the reduced Terms of £25 a year.

XVI. ALL SAINTS' MISSION HOME, Bradford.—The Sisters have a Branch Home in St. Jude's District, under the Rev. E. Eddowes, Vicar. Their work is visiting the poor from house to house, teaching in the Schools, &c. They have also a Middle and an Upper-Class School, and an association for Church Embroidery.

XVII. S. STEPHEN'S HOME, Lewisham, S. E.—The Sisters have a Home and work, under the Rev. R. Bristowe, Vicar. They employ women during the day by taking in washing, visit the Poor of the Parish, and have an Infant Nursery in the Home.

XVIII. ALL SAINTS' MISSION HOME, Wolverhampton.—The Sisters have general mission work in the Parish of Christ Church; they also undertake Church Embroidery, and are glad of orders.

XIX. ALL SAINTS' ORPHANAGE, Lewisham, S. E.—For Boys from 4 to 14 years old. Terms £12 12s., paid quarterly in advance.

XX. S. MARGARET'S HOME, Liverpool, under the Incumbent of S. Margaret's.—An Industrial School and Orphanage.

XXI. HELMSLEY YORKSHIRE.—Mission work, under the Rev. C. N. Gray.

XXII. ALL SAINTS' MISSION HOME, Baltimore, America.—

The Sisters undertake the general mission work in Mount-Calvary Parish, under the Incumbent. They have a school for the Upper Classes, also one for the Coloured people; and have commenced a Coloured Sisterhood.

XXIII. S. GEORGE'S HOME Cape Town, Africa, under the Lord Bishop of Cape Town.—The work of the Sisters consists of large schools for the Upper and Lower Classes, a Penitentiary, and Orphanages. The Sisters have also had the nursing of the Government Hospital given over to them.

XXIV. S. JOHN'S HOSPITAL, Bombay.—The Sisters have a Hospital and Schools, with other Mission work. The Bishop is their Visitor, and they work under the Fathers of S. John the Evangelist, Cowley.

A very large sum, as may be imagined, is annually needed for the carrying on of so many Works of Mercy; the expenses, for instance, attending the proper care of the sick and the dying at the Home, the Convalescent Hospital at Eastbourne, and the foreign Missions are *necessarily very great*. The ALL SAINTS' HOME is therefore most heartily commended to the Christian charity of all who are able to help (*and surely all can give something*.) "Remember the words of the LORD JESUS, how He said, It is more blessed to give than to receive." God has hitherto wonderfully prospered this Institution: blessed be His holy Name! May He continue to vouchsafe His blessing on the work, and put it into the hearts of the faithful to give, if not themselves, yet of their abundance to these Sisters of the Poor, for JESUS' sake.

"GIVE ALMS OF THY GOODS, AND NEVER TURN THY FACE FROM ANY POOR MAN; AND THEN THE FACE OF THE LORD SHALL NOT BE TURNED AWAY FROM THEE."

Donations and Subscriptions will be thankfully received, also new and old clothing, old linen, and books for the different lending libraries, by the Superior of All Saints' Home, 82 Margaret St., W.

INCARNATUS EST.

I wish to go to God, I know;
I know I need His kindly aid;
Yet, when I look up from below,
It seems so vast I am afraid;
When I would hear His voice, I own
I hear the thunders round the Throne.
With ordered movement in its place
He holds the mighty universe;
Before the birth of Time and Space,
Ere rolling years began their course—
I cannot count: it is too vast,
That vision of the birthless past.
No wonder, then, I dread and fear—
Dost fear, my timid soul? draw nigh,
Draw nigh, and look. What see'st thou
here?
I see a tender Infant lie:
I know Him now: I ask no more:
It is the God Whom I adore.

He comes in Time: He comes in Space;
We touch th' Eternal here at last:
A limit now He wills to place
To that most awful boundless past—
The Lord of Life in home of Death,
In human garb of Nazareth.

Yet still I fear: my mortal frame
To death's corruption enter must;
The soul returning whence it came,
The body hastening dust to dust:
We all must die: I know it well:
The formless Future who may tell?

The caverned grave is open wide,
The mighty stone is rolled away:
Look in: as is the Crucified,
E'en so shalt thou be in that day.
I see bright forms: no more I fear,
The Lord is risen! He is not here!
G. M.

Literary Notes.

Judge and Jury. A popular Explanation of Leading Topics in the Law of the Land. By Benjamin Vaughan Abbott. New York: Harper & Brothers, 1880. 12 mo. pp. 432.

We think we are doing our readers a service when we commend this book to their attention. It is just what its title describes it to be. We cannot imagine how more of the points and principles of Law, Constitutional and Municipal which any intelligent man *ought* to know, could be gotten into a book of this size; the law points and principles are clearly stated, with as few technicalities as possible—none in fact that are troublesome or objectionable. It is *attractive* reading as well as instructive. The Author puts in enough of anecdote and illustration to keep up the interest and make it a desirable book to read even if amusement were the chief object. In all his views on questionable points, or the doctrines that divide political parties, he is moderate and judicious.

Memoirs of the Protestant Episcopal Church in the United States of America, containing I., A Narrative of the Organization and of the Early Measures of the Church; II., Additional Statements and Remarks; III., An Appendix of Original Papers. By the Rt. Rev. William White, D.D. Edited with Notes, and a sketch of the Origin and Progress of the Colonial Church by the Rev. B. F. DeCosta. New York: E. P. Dutton & Co. 8 vo. pp. 530. 1880.

In bringing out a new edition of Bishop White's *Memoirs of the Church in the United States*, the publishers wisely determined not simply to reprint the work as left by the venerable patriarch at the time of his death in 1836, but to put it into the hands of a competent editor, who should reproduce it with care and exactitude, and also make suitable and much needed annotations. The editor selected was the one whose name appears on the title page. Mr. DeCosta is already well known for his various contributions to ecclesiastical lore, and he has bestowed upon the

present volume much painstaking and loving care for the good name of the Church. He has prefixed a quite full, learned, and well digested history of the Colonial Church (of some 50 pages or more,) drawn from various and reliable authorities, and tending to show that the Church in early days in America was of much more account than Puritan pamphleteers and speechifiers care to admit. Mr. DeCosta has also added several valuable notes, explanatory and otherwise, and furnished an index of six pages.

As it is wholly unnecessary to speak of the unique value of Bishop White's *Memoirs of the Church*, we forbear every thing of the kind. We simply congratulate both clergy and laity, that, after some 40 years of waiting, a new, well printed, compact edition of the *Memoirs* has made its appearance. The publishers deserve all praise for the good work they have done.

We are sorry, in conclusion, to be compelled to state that the proof-reading has been rather careless and inefficient. There are more errors in the book than there ought to be. The index also is far from being as full and complete as such a work as this rightfully calls for. S.

Grammar of Theology. By the Rev. Dr. F. C. Ewer. Published by Pott & Young, N. Y.

The study of Theology is to most people dry, abstruse and dull, and one must wade through many volumes, and consult many learned authorities, to obtain any comprehensive idea of Catholic truth and doctrine. This *Grammar of Theology* supplies a need which has long been felt; the need of a clear, concise statement of the "other things a Christian ought to know and believe for his soul's health." It contains a complete summary of Christian doctrine, and all who want a simple digest of the teaching of the Church, will find it here, in this little volume. It is the course of instruction which Dr. Ewer has been giving for several years to his Confirmation classes, and which he has now carefully prepared and issued in the form of a manual of in-

struction, convenient and accessible to all. It opens with a brief, general definition of a Sacrament, applying this definition to the two greater and the five lesser Sacraments; it then goes on to a full explanation of the first great Sacrament, giving a separate Instruction on each of the three vows of Baptism. In the Instruction on the "Vow of Faith," the author takes the three forms of the Creed, the Apostolic, Nicene and Athanasian, and reduces them to one perfect form. As he goes on with the history of the Creed, showing how it is the growth of years; how it developed slowly, as heresies arose, and the Church in condemnation of them was called out to a fuller and more precise declaration of the faith, it appears, not the dry, dogmatic thing of centuries ago, as many regard it, but new, and fresh and full of life; replete with spiritual wisdom; as strong against the heresies of the present day, as against those of the early days of Christianity, and indeed the present heresies are much the same as those with which the early Church battled so mightily. In this Grammar of Theology, the exposition of the Catholic doctrines of the Trinity and the Incarnation, is especially clear and convincing, and all who wish to be "able to give to every man a reason for the hope that is in them," would do well to study it carefully.

In the Instruction on the seven-fold gifts received at Confirmation, the definitions of the several gifts are given with remarkable precision and conciseness, so that one is almost surprised, that what seems at first so abstruse and difficult, may be so easily understood.

Besides these Instructions on the Sacraments, the vows of Baptism and the Creed, there is also much rich and varied information on other matters, relating to the Church, viz., a brief history of the early Church before there were any canonical Scriptures; of the Councils of the Church; of the origin and growth of the heresies which sprang up at different periods, and much more that cannot be mentioned in this little notice.

This Grammar of Theology is the result of years of earnest thought and study, and we heartily commend it to all churchmen, and indeed to all thoughtful people of whatever shade of belief. F.

—We have received from the publisher the following remarkable and valuable works, reviews of which are crowded out of this number but will be given next month:

A Philosophy of Religion. By John Caird, D.D., Principal and Vice-Chancellor of the University of Glasgow. pp. 358; cloth, small 8vo. \$3.00. New York: MacMillan & Co. 1880.

Ancient Philosophies for Modern Leaders. STOICISM. By Rev. W. W. Capes. pp. 255; cloth 12mo. London: Society for Promoting Christian Knowledge. \$1.00. New York: Pott, Young & Co. 1880.

Chief Ancient Philosophies. EPICUREANISM. By William Wallace, M. A., Fellow and Tutor of Merton College, Oxford. pp. 272; cloth 12mo. London: Society for Promoting Christian Knowledge. New York: Pott, Young & Co. 1880. \$1.00.

British Thought and Thinkers. Introductory Studies, Critical, Biographical, and Philosophical. By George S. Morris, M. A., Lecturer on Philosophy in the John Hopkins University, Baltimore. Translator of Ueberweg's "History of Philosophy" and Associate of the Victoria Institute, London. Chicago: S. C. Griggs & Company. 1880. 12 mo. pp. 388.

This will be a welcome volume to many of our readers. The book is interesting and instructive from beginning to end, and is likely to explain for any reader many things in the progress and development of British philosophical speculation that he had not understood before. The author has no sympathy with the views of such men as Hobbes, Locke, Hume, Sir William Hamilton, John Stuart Mill, and Herbert Spencer, all of whom he reviews somewhat minutely. Some readers will doubtless think that he over-estimates Berkeley, and lays himself open to criticism as erring in an idealistic direction. However, it is better to err on that side than on the other. It is the side of faith and of hope, of religion and disinterested morality, the side of poetry and of art rather than

that of criticism and agnostic indifference and worldliness.

—*Tenure of Church Property* is a pamphlet of 60 pages by the Rev. D. D. Chapin, of Stillwater, Minn., formerly editor of the *Pacific Churchman*. It is the best resumé we know of the actual state of this question in our various dioceses: and will be a great help to the joint Commission appointed by the late General Convention to investigate this subject, of which Bishop Huntington is chairman. The confusion that prevails is a real peril.

—We have received some advance sheets of a series of *Meditations* for every day in the Christian year, by the Rev. A. G. Mortimer, who is so well known in the Church for his abilities and profound earnestness in parochial work and in the conduct of Retreats.

The object of these *Meditations* is threefold: 1st, to assist in the devout study of the Bible: 2d, to aid the faithful in cultivating and deepening the spiritual life, through systematic meditation: 3d, to afford suggestions and outlines for the overworked clergy in the preparation of sermons.

Part I. consisting of 38 *Meditations* from Advent to Epiphany is now ready. Pott, Young & Co., New York.

These *Meditations*, as far as we have read, are admirable. There is an utter absence of that haziness and indistinctness which so often passes for mysticism. They are clear, positive, fresh and wonderfully suggestive, and will make a clergyman feel like preaching—we should say, after he has done the proper work in his own soul.

Summaries.

FOREIGN.

The venerable Pelham Dale, rector of St. Vedast's, London, has finally been consigned to prison for disobedience to the rulings of Lord Penzance, and it is said, is to be followed soon by Rev. Messrs. Green and Enraght. The *Church Times* of November 5, thus announces the fact:

"Mr. Pelham Dale's persecutors—re-

gardless of the magnanimity with which he treated them on the failure of their former attempt, when no doubt he might have handsomely trounced them for turning him out of his church—went before Lord Penzance yesterday week, got a *significavit*, and on the following Saturday dragged him off to gaol! What is more, they have declared that they will never let him out again till he has done violence to his conscientious convictions. When the antecedents of Mr. Dale become more generally known—his age, his piety, his feeble health, his inoffensiveness, and the excellent work he was doing at St. Vedast's before he was molested—we anticipate that the country will demand to be delivered from the disgrace which these men have brought upon it, and will insist upon baulking their amiable intent.

We have given elsewhere full particulars respecting Mr. Dale's arrest and incarceration. Though he is considerably treated by the Governor, his two little rooms are damp and cold, and the fire-grate is of the smallest dimensions—in fact, his cell is quite unfitted for a person who is really seriously unwell; and, as if this were not enough, the agents of his Persecutors, being no doubt perfectly acquainted with the new prison regulations, had him arrested late on Saturday night, so as to compel him for at least one whole day—and that Sunday—to live on prison fare, and without the means of communicating with his friends. There is a paltry vindictiveness about all this that must excite universal disgust. It is very significant not only that Messrs. Moore and Currey, the regular Proctors of the Persecution Company, not only flatly refused to have anything to do with the *significavit*, and so rendered it necessary to engage another, but Mr. Andrews himself has resigned the Chairmanship. As for Mr. Dale, he is no doubt cheered not only by the *mens sibi conscia recti*, and by the feeling that he is followed to his cell by the prayers and sympathies of so many thousands of his fellow Churchmen but by the singularly direct answer of the *Sortes Liturgice*. The morning Psalms on Sunday contained amongst many other precious messages the following: 'Who helpeth them to right that suffer wrong. . . . The Lord looseth men out of prison. . . The Lord careth for the righteous.' The Gospel was the story of the tribute money, with Our Lord's words: 'Render, therefore, unto Cæsar the things which are Cæsar's, and to God the things that are God's.'"

The E. C. U. announces by Hon. C. L. Wood that it has determined on its course of action (not yet made public)

and will support Mr. Dale. It asks its clerical members to assume the vestments (for the use of which Mr. Dale is imprisoned) in all cases where congregations agree to it. The papers are flooded with appeals for money and help, the streets are placarded with posters denouncing the violation of English liberty, the various branches of the C. E. W. M. S. are aroused. Dr. Pusey advises Mr. Dale to petition the Queen, Canon Liddon writes a letter of sympathy, multitudes have called at the Holloway prison, though the new regulations are very stringent and few are allowed to see the prisoner. Mr. Dale's son (a clergyman) answers the letters, his father being disabled by an abscess. Mr. Dale declares he cannot submit. It appears the churchwardens are non-communicants and one a Dissenter. Mr. Gladstone does not like to admit as yet that "free institutions are unsuitable for Ireland" though highway assassins go unpunished; and "Broad Churchmen" would like to see the day when a man could be imprisoned for "heresy," if there is such a thing now in an established Church that holds such men as Stanley or Farrar or Jowett. There was a priest ready to take Mr. Dale's services, but he would not surrender the keys. He is advised to appoint a deputy who would have to be "inhibited" by a tedious process of law. It would seem the Church Association is working hard to send recruits to Rome, because forsooth, "they belong there;" i.e. Rome claims and must have the monopoly of what is *Catholic*.

HOME.

The contents of this number must speak for themselves. We have a review of George Ebers' "*Homo Sum*" by a lady, which will appear next month. Also several books, among them Dr. Kidney's, of which we hope to have reviews. Our comments on General Convention crowd out much other matter.

THE GENERAL CONVENTION.

Forty-eight dioceses and ten Missionary jurisdictions represented in our grand Provincial Council of the United States of America form something of a contrast to the little gathering of two Bishops, twenty-five clergy, and twenty-two laymen which, only within memory of many living persons, took order for the consecration of Bishop Hobart—the

great Churchman who was to this country the leader of an impulse very much the same as that which the Oxford School afterward gave to the Church of England.

Many new and younger faces were seen in this Convention—a happy indication to us that many of our dioceses are giving up the custom of treating our highest legislative body as a mere nominal post of honor for their venerable and decayed presbyters, especially of a non-committal character, non-committal chiefly from the elementary nature of theological education in their early days, and from the fact that they have not read up on the momentous controversies of later times, upon which the younger generation see clearly enough that they must form some judgment. As a matter of simple justice to the working clergy we claim that there should be some *rotation* in the persons chosen by the Diocesan Conventions, and that a single election, (often accidental) should not constitute a claim to the seat for life. It is not difficult to see that a good deal of the immobility of which we boast—the chronic indisposition to grapple with any subject if it can be got rid of by the various devices of "laving on the table," "postponement to the next Convention," or a report of "inexpediency," is really due to a lack of competent knowledge to form any opinion upon it. It has been asserted, and it is probably true, that the laity at least of the Protestant Episcopal Church makes less use of the religious press than the members of any other religious body. Of course there are many zealous supporters and readers of our periodical literature; but the actual state of that literature compared with that of other bodies, shows how much smaller the proportion is, than it should be.

This avoidance of positive action is taken by many as a sign of "harmony" and the cessation of party strife. The *Nation* indeed attributes this delightful state of affairs to the withdrawal of the followers of the Cummins schism. But really the comments of most of our church papers remind us rather of the

eulogium pronounced by a certain benevolent old lady of our acquaintance on her family physician after his decease: "Dr. Smith was a real good doctor; if he never did any harm, he didn't do any good." The compliments contained in such comments are worthy of the Delphic oracle; but we for our part have no desire to apply them to the late General Convention. Our own impression of the debates was favorable as compared with those of previous conventions. There were not so many long and wearisome speeches: nor so many tangled complications of "points of order," and parliamentary technicalities. The difficulty in making one self heard in such a peculiar "auditorium" seemed to compel each speaker to go directly to his point, and dispatch it as summarily as possible. To be sure we have sometimes been disposed to glory in the infirmity of not being able to hear, when some debates were in progress; but it is a serious evil when the size or construction of the room cuts off all but the Boanerges from much participation in discussion. A church like an opera house is constructed for a speaker in one particular portion of it. There should be a Hall in New York or Philadelphia built expressly for the purposes of General Convention. It would make a vast difference as to the real "freedom of debate," and the thorough understanding and dispatch of business, besides furnishing permanent offices for Secretaries, Recess Committees, archives, and the Presiding Bishop.

Bishop Kip's opening Sermon was a mild and scholarly *critique* upon the worldliness and unspirituality of popular religion—a subject that calls for the thunder tones of John the Baptist—a subject that we believe was most appropriate for the occasion, but hardly to be effectively dealt with in the "composition" style of fifty years ago.

Our Bishops and clergy must look into contemporary literature, if they would find "words that burn" as well as "thoughts that breathe." The lack of self-denial, of self-consecration, in pop-

ular religious life, as described by the Bishop, makes one think of Bagehot's remark, as quoted in a previous article in this issue, that the saddest thing about the Pagan life and thought, was that it was "sufficient for the Pagan." How does the popular Protestantism, with its natural outcome of Beecher and Ingersoll shaking hands, differ from civilized heathenism? What does it make men do or avoid, that they would not do or avoid if there were no Christ? "Religious freedom" is only the casting off of *all* authority and restraint, even of the moral law as an objective standard, and giving every man his personal autonomy. Of course when the individual will is a God to itself, and there can be no rebuke for sin, instead of Christ *in* man, we have "already many anti-Christis."

The presence of the Bishop of Edinburgh and Bishop Herzog of Switzerland as participants in this service, and at the sessions of the Convention was another gratifying witness to Church Unity on the historical basis to which no "Pan-Presbyterian" conference can attain. The election of Dr. Beardsley as President of the Lower House was one of the fittest possible things to do, and the result justified the choice. It was eminently appropriate that the biographer of Bishop Seabury should be the one to introduce to the American Church the successor of one of Seabury's consecrators. The visit of the Canadian delegation too was a most pleasing occurrence, and the speech of one of them, Dr. Sullivan (formerly of Chicago) was as far as possible from the region of common place, and abounded in humor and eloquence. His reference to the "Epidemic" of partisanship some years ago, but now a "thing of the past," was exceedingly witty and happy.

The Rev. Dr. Dix's motion inviting the venerable Dr. Tyng, father of the rector of the Church in which the Convention was assembled, to a seat beside the President, was a graceful and unanimous tribute to one who has a historical name as a strong and brave leader among the men whom we have al-

ways been glad to see in the minority in the New York diocese, but whose witness for spiritual religion could ever have ill been spared: and the sight of that noble presence on the New York delegation, Dr. John Cotton Smith, years and years ago so much admired as our ideal debater in the old Board of Missions, even when we could not agree with him, made us feel indeed that the Lord is giving peace in our time, or that the heathen rage against His Anointed and the vain imaginations of literary and rationalistic unbelief are going to make the children of the same Household close up their ranks and stand shoulder to shoulder. But the Bishop Ryle party *must* come to see that "Sacramentalism" is *not* opposed to Evangelical religion, but on the contrary demands and teaches it: that if it appears to "put Church and sacraments and priesthood between God and the soul," it is only as Christ *thus puts Himself* between God and the soul: for whatever may be said and reasoned by Socinian, Deist or Broad Church Sophistry, it still remains true, and to be remembered, how He said, when He was here on earth, "No man cometh to the Father but by Me." And the Sacraments and the Church are His own institution and His own Body, and He is in them, or they are *nil*. Sacramental religion is but the embodiment in *act* of what we say in *words*, when we end all our prayers with—we do not call it a formula—"through JESUS CHRIST OUR LORD."

The meetings of both Houses as a Board of Missions were, perhaps, the most inspiriting occasions of all. It must have the very best effect thus at times to give some relief from the dryer details of legislation, and to concentrate the attention of our legislators upon the practical work of the Church, to enlarge their views and their zeal with a sight of the immense field on this continent which they are called to provide for, if the future civilization of this great country is to be Christian. The ringing addresses of the Missionary Bishops ought to be read throughout the Church.

The parochial clergy should bring these facts before their people in week-day or Sunday evening lectures, by culling from such speeches as those of Bishops Clarkson, Spaulding, Vail, Garrett, Morris, and the debate on the Indian question, and upon Bishop Neely's resolution to adopt the pledge or subscription plan for Mission collections in all the parishes.

Bishop Lee's address on the Mexican problem was as satisfactory as the nature of the case admitted. The Commission were disappointed at the non-appearance of Bishop Riley at the Convention, but laid the blame upon the English Bishops who had sent him upon an errand of similar purpose to Spain and Portugal. Bishop Lee assured us that after Bishop Riley's return, which was expected during the current month, he would hold a synod which would act upon the Liturgy proposed for the Mexican Church, which would then be translated and laid before the churchmen of this country. On this subject in the Lower House, Dr. Dix moved a resolution of inquiry, seconded by Dr. John Cotton Smith, requesting information from the House of Bishops. The reply of the Upper House to this inquiry concluded with the information that the Bishops had adopted the following resolutions:

Resolved, 1. That the bishops recognize the zeal and assiduity of the bishops composing the Mexican Commission in discharging the delicate and difficult duty which has devolved upon them, and that the House will proceed to appoint a commission to be called the Mexican Commission, to consist of the Bishops of Delaware, Ohio, Pennsylvania, Western New York, Pittsburgh, and Long Island, and two others to be elected by ballot.

Resolved, 2. That the bishops are in accord with the bishops of the said commission in the policy they suggest touching the future administration of matters in question, and do accordingly heartily concur with the said commission in their judgment that no order should be taken for the consecration of another bishop in Mexico until the bishop already consecrated shall have actually entered upon his work, and until the terms of the covenant touching the preparation of a Liturgy shall have been duly complied with, namely, that the offices of the Holy

Communion and Holy Baptism shall be made conformable to the general outline and spirit of the primitive liturgies, and until the approbation of a majority of the bishops of this Church to any such consecration shall have been signified to the presiding bishop, that he may take order for the same.

The two Bishops thus added to the former Commission are the Bishops of Connecticut and Albany—which ought to be a guaranty of a thoroughly Catholic and satisfactory adjustment of this business. No further steps at least will be allowed until Bishop Riley gets well into his work, and until we have some assurance that something better than a mere "Reformed Episcopal" liturgy is in actual use.

Among all our Church Press, the *Western Church* has been preeminent for enterprise and vigor in ferreting out the unwelcome facts of this business, and so directing the attention of the Church to them as undoubtedly to have led the Lower House to institute inquiry, to which the House of Bishops responded in a manner which shows they mean to proceed more vigilantly and cautiously hereafter.

The Board of Missions had a long and warm discussion on a resolution to appoint a standing committee to aid or influence in any legitimate way the legislation of Congress for the benefit of the Indian race. The proposition, which seems but just and fitting, was adopted. The Board also established an "American Church Building Fund Commission" to collect and administer a "Centennial Church Building Fund" to aid in the building of new Churches throughout the country. Such an organization, we believe, was recently set on foot by the Bishops west of the Mississippi, but this will make the object a more general one.

The Board also adopted Bishop Neely's plan of securing more systematic contributions for Missions from the parishes.

Among the measures adopted by the General Convention was a new alternative Lectionary. Of course, this cannot be summarily described, but we give the

following rules or rubrics adopted in connection with it:

"These Tables of Lessons from Holy Scripture are set forth and permitted to be used in this Church until the further order of the Convention as alternatives for the Lessons now appointed in the Book of Common Prayer."

"If in any Church, upon a Sunday or holy day, Morning and Evening Prayer be not both said, the minister may read the lessons appointed either for Morning or for Evening Prayer."

"At Evening Prayer on Sunday the minister may read the lesson from the gospels appointed for that day of the month, in place of the second lesson for the Sunday."

"Upon any day for which no proper lessons are provided, the lessons appointed in the calendar for any day in the same week may be read in place of the lessons for the day."

The House also adopted a resolution for a committee to report to the next General Convention on the new revision of the Authorized Version of the Bible now in Progress, but the Bishops threw it out on the grounds of the vastness of the subject, lack of time, &c. The resolution was presented and most ably advocated by Dr. John Cotton Smith, who holds a position in the American Bible Society: but it would seem that our Church is to lag behind all others in this matter, and perhaps finally take its verdict from Dr. Schaff's committee. We understood a lay delegate from W. N. Y. to say that the English Convocations had nothing to do with this Revision (!) He must have been considerably edified when Dr. Hare, one of the best scholars on the floor, as this debate and that on the Lectionary showed, in his calm, cool way, set the gentleman right and gave a history of the whole movement, with the reasons for it. The business is exclusively in the hands of the joint commission of the Convocation of Canterbury, who have simply invited the suggestions of scholars in both countries, to whatever religious connection they may belong. Dr. Hare showed clearly enough that it is a work that needs to be done and ought to be done at this time of day. The present version has too many marks and flavors of Puri-

tanism upon it. Why, has it not taken Protestantism 250 years under this version to find out that there is any Scriptural position or work for *women* in the Church?

This reminds us that there was a fearfully long and warm debate or rather series of debates upon the question of Deaconesses and Sisterhoods. On the 11th day of the Session the Rev. Dr. Dix from the joint committee on the subject reported a Canon on Deaconesses, with a declaration agreed upon by the committee that it was inexpedient for the present to attempt any legislation upon Sisterhoods. One subject at a time. The House took this view of it and finally passed the Canon as reported, on the 18th day. On the 14th day a canon was passed by the House of Bishops including both subjects, Deaconesses and Sisterhoods; but this canon did not get before the House Committee on canons till the 17th day, and was not reported on by it until the 19th, when this committee reported the following resolution:

Resolved, That Sisterhoods being voluntary organizations of Church people for Church work, and already under the jurisdiction of the bishops and authorities of the dioceses and parishes respectively in which their work is carried on, this House believe it unnecessary and inexpedient to legislate in respect to such Sisterhoods, and therefore it does not concur with the House of Bishops in the adoption of the canon proposed by them in their Message No. 35.

On motion of Dr. Schenck this resolution was laid on the table, on the ground of the short time left, and also for the reason that the Bishops had that day sent their message *non-concurring* in the canon on deaconesses already passed by the House. But several times subsequently the Rev. Dr. Huntington tried to get action taken upon the Bishops' canon, without success. It led to considerable discussion as to whose dignity had been infringed upon, that of the Lower House or of the House of Bishops. In his last attempt, just before adjournment, Dr. Huntington proposed to *divide* the canon of the Bishops, and adopt only the first half, that relating to

deaconesses. He was unsuccessful again, the chairman of the committee on canons having moved to refer the whole subject to the next Convention. We do not know that it will be of much consolation to this accomplished brother, but we may be permitted to suggest that if this wise judgment of Solomon had been decided upon, the Bishops would probably have given up the whole matter rather than have their bantling cut in two. They seem determined to have both or none. Perhaps the House will be "bulldozed" into reversing its course of procedure on this subject, but we hope not. Certainly, we do not know of any persons who need to put themselves right on the record more than the Bishops. It seems a pity they did not avail themselves of the opportunity. Here they have been for years past ordaining and "setting apart" Deaconesses for Church work in their dioceses, without a shadow of law or Prayer Book authority: appealing, we suppose, like naughty Ritualists, to Scripture and Catholic precedent. Nobody has accused them as yet of any complication with Sisterhoods. However, it is their own concern if they refuse to legalise what they have done even if *ex post facto*. All admit that Deaconesses should have *authority*. We fancy the Church is not ready to say yet that *lay* workers may do nothing in our parishes under the direction of parish priests, without canonical and Episcopal licence. If we mistake not it was Judas Iscariot among the Apostles who desired to "organise" the unregulated charity of the sister of Lazarus, and thought her impulsive gifts might have been better economised: but the answer that came to that suggestion would seem to be as applicable now, "Let her alone; for she hath wrought a good work."

Dr. Huntington was much more successful in his motion for a Commission to revise the Prayer Book in the direction of "liturgical enrichment and increased flexibility." We print the resolution in our *Miscellany*. Notwithstanding the readiness and harmony with which the measure was passed, and the

billing and cooing over the "absence of party strife" at this Convention, we confess that in view of the debate on the Sisterhood question and that on extemporaneous prayers in connection with the "Shortened Services" act, we have something of the feeling expressed in the old line,

Timeo Danaos et dona ferentes.

What this commission will do we can hardly imagine. The House very summarily threw out Bishop Coxe's plan for a "Constitutional Commission." If the ecclesiastical organization must not be revised, (for which there is certainly much argument) how is it any better to put the whole Prayer Book into commission? And then the "centennial" idea is the merest piece of sentimentalism. There is no sudden transition or portentous change at a centennial anniversary. Besides, why should we ape the Methodists, who have just had a centennial that *is* a centennial, because it fixed the exact date of the *origin* of Methodism. The Church was here on the ground 150 years before there was any such thing known as Methodism. We are overrun with these centennials from that of Bunker Hill down to the Beerytown school-house. We hope the centennial in this case indicates no "new departure" in any sense other than that of increased vigor and zeal in church extension. Considering how that expression was used in the Preface to the American Prayer Book, and how it was actually illustrated in practice, we think that "liturgical enrichment" might better be interpreted as a work of *restoration*. This continent needs the Athanasian symbol, for instance, quite as much as the old world. "Greater flexibility" indeed is what Messrs. Cummins and Cheney wanted; but this appears to have been attained in some degree by the Shortened Services act, and the insertion of the N. T. Hymns in the Hymnal. It is quite significant that Mr. Burgwin had to assure the Rev. Phillips Brooks that the Shortened Services measure did not intend to allow collects from the Roman Breviary or the Priest's

Prayer Book after sermons and lectures any more than the extemporaneous effusions of the preacher. On the whole, there ought to be some limit to the very wide divergence of practice which these gentlemen may be seeking to legitimate in our parishes.

We were sorry the House of Bishops struck out of the Declaration of Powers for the Federate Council of Illinois the provision for an Appellate Court. and the lower House seemed to have some superstitious objection to the word "Province" in the Title, which it also struck out. But the *thing* is left, and we suppose the Federate Council can adopt any name it chooses, and for the matter of that, agree upon a court of appeal, if they desire. The only question has been upon the right of *General Convention* to establish such courts. This subject was also debated under another proposition from the committee on Constitutional amendments, in which the matter was handled with remarkable ability by such learned laymen as Mr. Burgwin, of Pittsburgh, Mr. Corning Judd of Chicago, and Judge Comstock, all in favor of an Appellate jurisdiction. These speeches ought to be circulated in pamphlet form against another Convention. Dr. Schenck also made a powerful plea for it. We shall attempt hereafter to make a brief on this subject. It is simply astonishing that some learned clergy should insist that the principle leads to popery. Why, it is the popery of autocephalous dioceses, all at variance with each other, while the clergy move from one to another, that we desire to escape. Judge Comstock, in one sentence, stated a fact that should settle the whole question: "*In the civilized world such a thing was unknown as an original sentence, either in civil or criminal jurisprudence, without the right of review.*" And we would ask if there is another religious body in this land that does not accord such a right?

The remarkable thing on this subject is that the proposition should have been lost by the non concurrence of the *laity*. The vote was as follows: *Clerical vote*—Yeas, 24 dioceses; nays, 19 dioceses; di-

vided, 5. *Lay vote*—Yeas, 16 dioceses; nays, 22 dioceses; divided, 4.

There are perhaps a few more details of the proceedings worthy of comment, but our space is exhausted. As Dr. Eccleston declined the missionary episcopate of Washington Territory, Dr. W. A. Paddock was appointed in his place.

We are glad to see that the Rev. Dr. Harrison, of Troy, was appointed custodian of the plates of the Standard Prayer Book, in place of the late lamented Dr. Haight.

The two reports on the old "Table of Kindred and Affinity" as the Church's Law of Marriage, are valuable, but show what we fear must remain an irreconcilable variance in views, on a subject upon which there has been a singular uniformity of doctrine throughout all ages of the Catholic Church. The minority report was signed by Bishops Clark and Howe. The subject was remanded to the next Convention.

A strong resolution was adopted against polygamy in Utah, and a very instructive debate was had on a proposed canon for the godly discipline of the laity, which got as far as a committee of conference between the two Houses, whose report, unfortunately was postponed to the next Convention. It would be a blessed thing if the "next Convention" could always take up such business where the last one left off, instead of beginning the whole matter *de novo*. The Bishops in this respect might save much time for the Convention proper, or the Lower House.

—We are much pained to hear that the Editor of the *Western Church* has been obliged to suspend his publication temporarily, and take a trip to Europe for his health, the nervous symptoms being somewhat threatening. Too many of our best and ablest young men undertake work both in amount and character such as the most vigorous physical and mental constitution cannot long endure. Rev. Mr. Ward will have many prayers for his restoration.

—We have received from Dr. S. R. Welles, Secretary of the Waterloo Li-

brary and Historical Society, a volume of the Centennial Celebration of Gen. Sullivan's Campaign in 1779 against the Iroquois, held at Waterloo, September 3, of last year. This volume is illustrated with several portraits (why was Red Jacket left out, as shown on the bills of the old safety fund bank?) and will be a great acquisition to our historical records. In a topographical survey we made of Seneca Co., in 1850, for the State Agricultural Society, we not only identified the old Military lot lines of Simeon De Witt's map, but we also noted such points as Red Jacket's birth place, and even found traces of a road which Gen. Sullivan made for his artillery over one of those abrupt ravines so common along the banks of those two beautiful lakes.

Briar Hill Lectures. Certain Aspects of the Church. By John Cotton Smith, D.D. T. Whitaker. New York.

These are four very able lectures written at "Briar Hill" Ipswich, Mass., and delivered, the 1st, on "Charity and Truth" at the ordination of Dr. Coolidge in 1859; 2d, on the "Liturgy and Christian Union" for the Prayer Book Society, at Trinity Chapel, New York, in 1864; 3d, on "the Church's Law of Development" before the Convention of New York, in 1872; and the 4th, on "The Church's Mission of Reconciliation" before the Eastern Convocation of Mass., in 1879. Dr. Smith's position is broad enough to allow him to hold positive views of his own, and yet believe that different schools of thought are essential to act and react upon each other, thus promoting the general advance in ways that are directed by Divine Providence above the conscious purposes of man. The book is well worth reading.

—We hope soon to have an able review of Dr. Ewer's Conferences on the operation of the Holy Ghost.

—Dr. Cunningham Geikie's new book, *Hours with the Bible*, the first volume of a contemplated series (each volume will be complete in itself) will be shortly published by Mr. James Pott, New York. Dr. Geikie's "Life and Words of Christ," being so popular, will no doubt create a want for this work.

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THE ERA OF THE REFORMATION.

THE REFORMING COUNCILS AND THE BOHEMIAN REVOLUTION.

OUR aim, in what we have thus far written, has been to furnish adequate proof to make it appear that the Reformation is not to be treated as one of the ordinary occurrences of history; nor may we regard it as of the nature of a mere religious revolution, promoted by a few fanatical and restless spirits. If we have been able, in any degree, rightly to interpret the signs of the times in what we have said, the Reformation of the Church in the 16th century was part and parcel of a wider movement; the manifest purpose of it was the reconstruction of human society, the ultimate object aimed at was not the renewal of the life of the Church only, but the well being of the human family. We have no wish in thus speaking to disparage or cast any slight upon the Ecclesiastical Element in the Reformation. So far from this, it is our firm belief that the physical and social changes which were such a notable characteristic of the times were intended to prepare the way for the accomplishment of still higher purposes in connection with the advancement of Christ's Kingdom in the world. Luther would have preached his doctrine of justification in vain, had not the way been prepared for him by the breaking up of the feudal system, and the deliverance of the masses of the people from the condition of slavery in which they had been long held to an appreciation of the blessing of individual liberty. It was when money began to jingle in the pocket of the labourer, accounted worthy of his hire, that the times were ripe for the attempt to be made to educate the moral sense in the nature of personal obligation.

The Empire and the Papacy we have seen rose together; the Empire and the Papacy were bound to die together. Let us not be misunderstood. We have already entered our protest against those who, like Neander, would invent history. This, in our judgment, is neither more nor less than profanity; it is to presume to direct the course of Divine Providence. In history, as in other things, it is true philosophy to take things just as we find them. It belongs, moreover, to the spirit of true piety to try to believe

the best, and not to make the worst of men of other generations. We have no sympathy then with the revilers of the so-called "dark ages." We do not hesitate to declare it our conviction that Feudalism was an institution admirably adapted to the wants of society in its own time. It gave to the Germanic races just what they needed in the early days of their infancy—what our own Indian tribes need most now—a semi-patriarchal form of government, which treated them for the time being as wards entrusted to its protection and care, not as full grown men. So long as the great problem to be solved was the unification of the various races of the Teutonic stock into something like national unity and life, nothing, in our judgment, could have been more admirably adapted to the purpose than that wonderful combination of the civil and ecclesiastical estates known, since the time of the great Frederick, by the name of the Holy Roman Empire.

But the world moves: and it moves we most firmly believe for the better (on the whole) and not for the worse. Had the unification of the Germanic nations been all that Divine Providence had in store, the Empire of Charlemagne would have been all sufficient for the accomplishment of the task. But unification was not the all-in-all of the Divine plan. The work of unification done, the new races had to be educated and trained to play the part they have since been called upon to play in leading the advance of the world's civilization. How was this to be done? Assuredly not by holding two-thirds of the human family in comparative slavery, as under the feudal system: not by the assertion of the claim that nations and Churches exist only as fiefs of the Roman See! Personal liberty must be purchased, if need be, by the death of feudalism. Knight-errantry, and chivalry, and baronial castles are things of which the world may well be proud: but if the retaining of them is to be the depriving the great masses of the people of the commonest rights of man—food and water—then the sooner they are swept away the better. So in the affairs of the Church, also. Organic unity is indeed above price (for it is only when the Church is at unity in itself that it can hope effectually to cope with the powers of the world:) but if unity is to be maintained by the preaching of crusades against heretics, by the creation of military orders and the invoking of the aid of the secular power, it were better far that unity maintained by physical force should perish than that the great fundamental principle of evangelical religion, based upon moral suasion and liberty of conscience, should be lost forever. Hence it came to pass that long before the Reformation was considered as a *fait accompli* there was a deepening conviction among thoughtful and earnest men that the time had come when some corrective must be found to limit the growth of the Babylonish idea of a world-wide empire founded upon force. The Roman See during the period of its connection with the empire had become utterly feudalized, just as the Eastern Church at an earlier period under the Greek Emperors, had become Byzantinized. Let the candid reader take

up the history of the pontificates of Innocent the Third and Boniface the Eighth, and he cannot fail to be impressed with the prevalence and growth of feudal ideas in the affairs of the Church. The Papacy appears as neither more nor less than feudalized Romanism. Let the student of history read on and he will discover that it was at this very period the first movements of national life (in the modern sense of the word) began to make themselves felt in England as well as in France. The concurrence was not accidental. Here, under God, the corrective was to be found for placing a limit to absolutism both in Church and State. Hence the significance about this period of the Magna Charta in England, and the Pragmatic Sanction of France. It was not, however, until the time of the reforming councils (so called) that the national principle began to make itself felt as an active agent in connection with the affairs of the Church. The Councils of Pisa, Constance and Basle (1409-1443) accordingly mark the beginning of a new epoch in the history of the Church. They were not Church Councils in the ordinary and accepted meaning of the word; they partook rather of the nature of Parliaments or Assizes of universal Christendom. There were present at them in addition to bishops and the clerical order, kings and potentates, the heads of the great universities, doctors of canon and civil law, abbots and representatives from all the great monastic orders. Every estate of Christendom was represented. Bishops, and Doctors, and Kings, and Lawyers all met in common to take order regarding the divisions of Christendom and the reformation of the Church both in its head and in its members. The Constitution of these Councils, as well as the order of procedure adopted in them, marks as we have said a new era in the history of the Church. It is not to be wondered at that they are a puzzle to Church historians and to writers on Church polity, for they must be reckoned among the things that are creative and extraordinary, not properly functional in their character. The Priesthood at the Council of Pisa was represented by 24 Cardinals and about 200 Bishops, the Monastic orders by 300 Abbots, the Universities by 120 Masters of Theology, and 300 graduates of the Roman and Canonical Law; envoys were present from England and from France; the Emperor Rupert, and Ladislaus, King of Naples, took an active part in the affairs of the Council. The Council of Constance was even more remarkable as a great European congress; one of the most august parliamentary assemblies the world has ever seen. There were assembled at Constance 30 Cardinals, 4 Patriarchs, 20 Archbishops, 150 Bishops, 100 Abbots, 270 Doctors, 150 Generals of orders (all mitred Abbots,) 14 Auditors of the rota (judges of the chief tribunals of Rome,) the Emperor of Germany and the seven Electoral Princes, 116 Envoys, with Margraves, Burgraves, Counts, Barons, and Lords innumerable. Not less than 100,000 persons were gathered together, directly or indirectly connected with the business of the Council. The Pope had 600 followers in his train; the Cardinals, Patriarchs, and Legates 1,200; the Archbishops, Bishops and Abbots from 4,000 to 5,000; the Auditors of

the rota 200 attendants; there were 18 Secretaries, with some 12,000 scribes or copyists; 1,800 priests and their attendants; the 270 Doctors brought with them 1,000 followers; the 116 Envoys came attended by 1,600 persons; the escort of the princes and the secular estate amounted to 5,000; there was a garrison of 2,000 strong from the imperial troops in the town; esquires, gentlemen, and military officers to the number of 3,000. The nations represented were, (1,) the Italians, (2,) the Germans, (including the Poles, Hungarians, Danes, and Scandinavians,) (3,) the French, (4,) the English, and (5,) the Spaniards, at a later stage of the proceedings. The order observed was for the prelates, doctors, and ambassadors of the four great powers to sit apart, each with their own President, Secretary and Notary, to arrange the business to be submitted to the Council. The final vote, at the suggestion of Chancellor Gerson and Peter D'Ailly, with a view of counteracting the Italian influence, was taken by nations. It was in other words the substitution of the parliamentary principle instead of the curial, and that by the introduction of the national element as a recognized factor in matters appertaining to the general well being of the Church.

The principles thus inaugurated at the Council of Constance were revolutionary in their character (although not recognized as such at the time) and contain, it will be found, the germ of the whole reformatory movement. It is to be noted, first of all, that the necessity for a reformation of the Church, both in head and members, was a thing universally conceded. The demand for reformation in the first instance came from within, and not from without; and that too in an European Congress at which all the chief estates of Christendom were represented. Then, the great principle for which Wickliffe and Huss had thus far contended was practically endorsed by the Council, it will be observed, and was adopted as the basis of their action. The Council of Pisa had at its meeting pronounced sentence of deposition upon the "rival claimants to the Papacy, and placed on the throne a man of their own choosing, Alexander the Fifth, who by accepting their nomination put the seal of approbation upon their action. The Council of Constance followed in the wake of the Council of Pisa, and after stripping Balthazar Cossa (John XXIII) of the ensigns of his ill-gotten power, elevated Martin the Fifth to fill the vacant chair, thus vindicating the right of a Council to depose the Pope. Well may Church historians of the ultramontane school call in question the claims of the Councils of Pisa and Constance! What better illustration could be found, if illustration were needed, of the operation of the principle enunciated by Wickliffe and reaffirmed by Huss that "dominion is founded upon grace;" and that it is true of popes and priests just as it is true of kings and princes, that they are not a law unto themselves, but exist for the good of the governed; whether it be the Church, or whether it be the State, there is no such thing as absolute and irresponsible power. The third point, specially worthy of note, is the sanction given by the Council of Constance to the national principle

as furnishing the only corrective to the working of the Babylonish idea of a world-empire in Church and State. Whatever the abuse of the national principle in after ages, it can at least claim the approval of one of the greatest representative assemblies of western Christendom.

And yet the Reforming Councils (so far as the object immediately aimed at by them is concerned) were a failure; they did little or nothing in the way of a reformation of the Church, either in its head, or its members. The secret of their failure however was not because the principles enunciated by them were not true, but because of the attempt made to combine these principles with the maintenance of a power which had begun to forfeit the confidence and to exact the esteem of Christendom. The Papacy, as a moral influence, using the sanctity of religion to mediate between conflicting powers, and throwing the shield of its protection over the weak and oppressed, was as it ought to have been, a mighty agency for good in its day and generation; but its moral influence gone, confidence forfeited, it was in vain to attempt to galvanize it into life again by any mechanical agency like that projected by the Gallican element in the Council of Constance. We dare not blame Gerson for making the attempt: it was a token of his piety, but it was nevertheless a mistake. The Papacy, like the Empire, had outlived itself: it was a thing of the past; it was not possible then, as it is not possible now, to restore it to life again. There was a time during the sitting of the Council of Constance when it seemed within the power of the Council to begin the work of the wished for reformation. Had the advice of the German nation been taken to inaugurate the work of reformation before the election of a new Pope, after the deposition of John XXIII., something effective might have been accomplished, but the opportunity once lost, as it was by the election of Martin V., was lost forever. And yet it is not to be forgotten that the Council of Basle made an attempt of this very kind. And it was not sustained by the moral sense of Christendom. The truth is that the times were not fully ripe for reformation. It was a work which Almighty God was keeping in His own power: it was not to be brought by human wisdom, or human agency, however respectable or seemingly worthy of confidence.

It were indeed a thing devoutly to be wished that the work of reformation within the Church, when reformation is needed, as well as changes of a radical kind affecting the world at large, might be accomplished in a way consistent with organic law, and constitutional order; and not through the medium of destructive forces; but to trust to the hope of organic change, in such circumstances, would seem to be to expect too much from poor, weak human nature. Catastrophe would appear to be a necessary condition of moral and spiritual, not less than of material progress. Or to put it an ethical way, salvation and judgment, in the mystery of the Divine procedure, always go hand and hand together. Reformation, whether it be the case of an individual, or of the world at large, implies satisfaction for the past. It was so in

the days of the flood : the old order gave place to the new, but not until after the windows of heaven had been opened and the fountains of the great deep broken up. We see something of the same kind again in our Lord's own day and generation. The destruction of Jerusalem was the birth-pang of the Catholic Church ; blood, and fire, and vapour of smoke were the heralds sent forth to tell the elect that their redemption draweth nigh. The past indeed lives on in the present ; yet not altogether as the past. It bears along with it the marks and tokens of the Divine judgment to serve for a warning to those who shall come hereafter, as well as to witness to the coming ages that the Lord reigneth. Once the angels fall from heaven, they can never get possession of their thrones again. God will fill their broken ranks indeed ; but it is with beings of another order, in whose elevation God bears unmistakable witness to His own Divine power and sovereignty, and at the same time takes occasion to make the fall of the creature a means of disclosing new and unmeasured depths of His redeeming and never wearying love.

It was in vain that the Reforming Councils sought to replace the Roman Curia by an European Congress ; it was a contrivance altogether too artificial, too mechanical, (too worldly shall we say,) for any practical use. It was in the power of the Council indeed to depose the Pope ; once deposed, it was not in the power of the Council to put the Pope back in his old place of moral influence again. Moral respect once forfeited, it was gone forever. The Christian Church must be content henceforth to go forth among the nations of the earth, like the Jewish after its return from the captivity in Babylon : it must go forth shorn of its ancient glory, bereft of much of the moral influence and power which result from unbroken and undivided strength. May it not be however, that it is with the Christian Church as it was with the Jewish in the days of old—the loss of organic unity, and material wealth, are under God the conditions precedent to renewed missionary effort, and a wider distribution of the Word of God?

The Reforming Councils are to be valued not so much for what they did, as for the light they throw upon the real questions at issue, and as serving to mark the gradual rise of the advancing tide. At the Council of Pisa, France and England appear in opposition to Germany and Italy. The conflict is between the Empire and the Papacy on the one side, and the growing power of the national principle on the other, in its endeavours to check the absolutism which by setting at naught the barriers of national independence, would destroy the spirit of constitutional liberty throughout the world.

At Constance the strife was of a different kind. There we see the Emperor and the Papacy leagued together against Huss and against the teaching of Wickliffe, as represented in his person. It was in vain the Council tried to find occasion against the Bohemian preacher on doctrinal grounds. The charge against Huss, as against Wickliffe, was, that by making a distinction between official character and moral worth he was undermining the founda-

tions of society, and if not stopped he would revolutionize the world. Absolute power, contending for vested right, was upon the one side; the law of moral accountability, and the conferred nature of official character, on the other. The question at issue was, Is the power which belongs to official station and high place inherent and irresponsible, or is it as Wickliffe taught, a gift of grace, and as such to be held on the condition of faithful stewardship? Truly a very vexed question; examined with care, it will be found to contain in germ the whole doctrine of papal absolutism on the one side, and of constitutional government, as based on the idea of moral accountability, on the other. Official power, whether it be the case of a King, or of a Priest, differs altogether from that which a man may claim as his own on the ground of *natural* right. It is power conferred, not inherent; and wherever bestowed, it is bestowed, not for personal ends, but for the sake of the governed. If a King or a Bishop abuse the power conferred upon them, and make use of it for purposes not intended in the original gift, they are not in such a case above the reach of law. They are subject in all things to the same rule of moral obligation that other men are; no imputed sacredness of official character can save them from the scrutiny of law, or shield them from the penalties of transgression. This was the principle for which Wickliffe in his days contended; he saw the grievous abuse of privilege on the part of the Church, and took the side of the State in seeking to impose upon the clergy the restraints of Law. Huss applied the teaching of the English reformer to power of every kind. It was for this that the Cardinal of Cambray at the Council of Constance put to him the question, "What! Art thou not content with degrading the ecclesiastical power, wouldst thou thrust Kings from their thrones?" And the Emperor Sigismund exclaimed, "I have never heard a more pernicious heretic!" It was to no purpose Huss denied that he had ever counselled resistance to authority by the sword; it was in vain he purged himself from the charge of false doctrine. He must die; and he must die, because he had dared to declare that Kings, and Bishops, and Priests are bound by the same law of moral obligation that other men are.

The Council of Basle was the third and last of the so-called Reforming Councils. It soon gave evidence that the attempt to reform the Church by the elaborate contrivance of a senate of the chief estates of Christendom was too chimerical to be put to practical use. England and Spain, at the opening of the Council, contended for place: the result was the setting aside of the national element, and the substitution of "deputations" in the place of it. The Church, as represented in the Council, appeared neither as a monarchy with the Pope as its head, nor as an oligarchy composed of the chief estates of Christendom; but as a democracy ruled by French and Germans, in which the lowest and meanest of the clergy carried all questions by a popular vote, without regard to order or dignity. The decrees of the Council were nugatory from the first, for although Eugenius IV. for po-

litical reasons was forced seemingly to acquiesce in them, both the Pope and the College of Cardinals took care to make the decrees of the Council to be of none effect; they gave them, when promulgated, no moral support. The Council is chiefly memorable for the witness it bears to the nature and extent of the reformed opinions at the time, by the seal which it has set upon the demands made by Huss and his followers in its *compactata* or treaty of four articles:—

“(1.) The clergy were allowed to administer in both kinds to such adults as should desire it; but always with the explanation that under each kind is the Saviour whole and perfect.”

“(2.) The punishment of sins is declared to belong not to private persons, but to those who are in authority—clergy over clergy, and laity over laity—and regard must always be had to right and justice.”

“(3.) As to the demand for free preaching, it is said that preachers must be authorized by their superiors, and that the power of the Bishops must be regarded.”

“(4.) The Church may possess lands and temporal property, and may have private and civil lordships over them. The clergy are bound to administer its property faithfully and others may not invade or detain such property.”

Here then we see the points at issue on both sides, and the concessions made with the hope of securing a lasting peace. But things, alas! had got beyond the possibility of compromise; whatever the wish or intention of the leaders in the strife, it was not possible to get their followers to carry out in good faith the terms agreed upon,

It will be observed that the question of doctrine, as such, never once comes prominently forward throughout the whole of the acts of the Reforming Councils. The great question proposed for consideration was the reformation of the Church in matters affecting morals and discipline, and that both in its head, as represented in the Papacy, and its members, the whole body of the inferior clergy, the monastic bodies and the laity. Had it not been for the resistance made to everything like reformation on the part of the head, the reformation of the members would have been possible. It is a melancholy fact, that the only time when the hope of effecting a reformation seemed possible was during the interregnum between the deposition of John XXIII. and the election of Martin V. Martin V. was elected as a reforming Pope, but the moment he got into power he went back upon the principle which had elected him. It will be observed moreover in this connection that the conflict throughout was between the feudal notion of absolute and irresponsible power, as vested in the Pope and the Emperor acting as world-suzerains, and the principle of constitutional liberty as based upon the idea of national sovereignty and parliamentary law. We have spoken of the Papacy and the Empire as a semi-patriarchal form of government, autocratic in its nature, and resting on the idea of personal regard; it was admirably suited to the infancy of the Germanic

nations, but was not adapted to a later stage of development. For it is true of nations, as it is of individuals, that they outgrow their childhood, and must be treated as men. If it be a mistake, as it is in our own case, to apply the doctrines of the declaration of independence to races not yet reclaimed from the condition of barbarism, it is not less a mistake to force a paternal form of government upon people and nations once they have got beyond the condition of pupillage and are ready for civil liberty. This, as Mr. Gladstone has shown, has been the great mistake of the papal government in its administration of the city of Rome. The fault to be found was, not that it was not a kind and paternal government, but that it treated men as children, and did not educate them and prepare them for the exercise of constitutional government and civil liberty. The same fault was found with the monks as property holders in England in the palmy days of monastic rule; they were kind and beneficent landlords, but they did nothing in the way of developing the resources of the country or of raising up a lower class able to take care of themselves. We may add that the difference between the paternal and the constitutional form of government, finds a practical illustration sometimes among ourselves. How often does the early hope cherished regarding some favoured diocese meet with a sudden check, and the work begun, under seemingly favourable auspices, perish and come to naught! A Bishop, fired with energy and zeal, goes into some new or partially developed field; he is compelled by the necessity of the situation to assume responsibilities and play the autocrat; his personal character carries all before it, and is a moral influence felt everywhere. But there comes a time when personal influence reaches its limit; then comes the trial. If self has grown while influence and power have yet grown, if the failing Bishop will still insist in taking care of everything himself, if presuming upon this paternal character, he will treat men as children, and will not hear of constitutional restraint; if Conventions be run by rings on the curial principle, instead of parliaments for free discussion and unrestricted debate, the fate of the diocese is sealed; schools and colleges lose their vigour because men refuse to play a second part; parishes decay because rectors are not free to act within their constitutional boundaries; the Bishop dies; anarchy ensues; and experience proves that Papacy and Curialism are not exclusively confined to the Roman See, or to the middle ages.

Dr. Neale, in treating of the great schism between the east and the west in the ninth century, makes the remark that it was not after all the *Filioque* which caused the schism; back of the doctrinal question lay national differences, and differences of a ritual kind, arising out of diversity of taste and temperament. The same will be found to be the case when we come to examine more closely into the causes of the schism which divided western Christendom in the 15th and 16th centuries. National temperament, it will be found, had not a little to do with it; ritual differences, arising out of differences of æsthetic temperament,

acted powerfully; doctrinal questions perhaps least of all. We shall see as a matter of fact, as we advance, that the Latin races have clung to Roman Christianity, and have been used to perpetuate the traditions of the past; while the Slavonic and Teutonic races have been disposed towards the Greek type of doctrine, and have sympathized more or less with the tendency towards reform. It will be remembered that the Bohemians who were the first to revolt from the traditions of the Roman See belonged to the great Slavonic family of nations. They were originally converted to the faith by Greek missionaries, and had in their possession at an early age a vernacular liturgy and a version of the Scriptures in the Slavonic tongue. Bohemia, like England, was forced at an early period of its history to conform to the Roman obedience. When in the year 1080 the Duke Ratislar tried to prevail upon Gregory the Seventh to permit the use of the Slavonic service book in the Cathedral of Lazawa, he received the answer that "The use of the vernacular had been conceded only on account of temporary circumstances which had now long since passed away. As to a vernacular edition of the Scriptures, that was impossible; it was not the will of God that the sacred word should be everywhere displayed, lest it should be held in contempt and give rise to error." We see in the answer of Gregory the cardinal mistake of the Roman See in its dealing with men and nations. It would hold them in a condition of perpetual childhood; it allows the spirit of reverence to destroy the spirit of liberty. It is a vulgar and ignorant kind of declamation which perpetually represents the aggressions of the Roman See as the result of tyranny and personal ambition. Both in the withholding of the cup from the laity, and the keeping back of the word of God, it was the fear of abuse in times when men were rude and violent which prompted the withdrawal. But it was none the less a grievous mistake, and an invasion of popular rights. It is the duty of the Church to educate men up to the proper use of the creatures of God, and the gifts of His grace, by teaching them self-restraint, and educating the conscience, not to debar them from the creature or to withhold the Divine gift. Liberty must be purchased at the risk of license both in matters of ritual and the much more serious abuses arising out of the liberty of prophesying and the exercise of an unrestricted private judgment in the reading of the Divine word. Roman Christianity triumphed in Bohemia, but it never succeeded in Latinizing the spirit of the people. The Waldenses when driven out of southern France found a welcome and a refuge in Bohemia. At a later period the opinions of Wickliffe found in Bohemia a congenial soil, and soon began to spring forth and bear fruit. Anne, of Bohemia, married to Richard the Second, of England, was the medium of transmission at the first; afterwards, the English students in attendance at the University of Prague had much to do with the spread of Wickliffite opinions. As in Germany at a later period, so also in Bohemia at an earlier stage, the influence of the University combined with the outraged moral sense, to re-

sist the offer of indulgences, as an inducement to enter upon a crusade, not now against the infidel, but to destroy every effort on the part of Christian men to secure religious liberty and political rights. It is not necessary to our purpose to go at length into the details of the Bohemian revolution; more especially as it was a revolution, and not a reformation, either in the political or the ecclesiastical meaning of the word. The Bohemian revolt is chiefly valuable for the illustration it affords of the maxim that "it is idle to attempt to put down religious convictions by force;" they must be overcome by the weapons of reason and argument, or not at all.

When the news of the death of Huss and Jerome of Prague, at the hands of the Emperor and the Council of Constance, reached Bohemia, the people arose in open revolt. Then appeared a sight without parallel in the history of Christendom, since or before. War was declared, and at the sign of the Sacred Blood men marched to take vengeance upon their enemies. "Tiska of the Cup" unfurled his banner, and thousands flocked to it. The crusade of the Cup took the place of the crusade of the cross. It is a short but fearful history. A Cardinal and a prince-Bishop, at the call of the reputed head of western Christendom, led the van of the papal hosts. Three times the crusade was preached against the defenders of the Cup; six times the invading hosts threw themselves—thousands against hundreds—upon the devoted land. The Bohemians neither gave nor asked for quarter. Fifteen hundred priests atoned by cruel deaths for the burning of Huss at Constance. Churches and monasteries were sacked; shrines were plundered; altars overturned. The contending forces fought the night through for victory by the light of burning towns and villages. It was a war unparalleled in the history of the world for savagery and lust of vengeance. As we read and shudder at the record, the question will force itself, who is responsible for these things? The maddened multitude fighting for civil and religious liberty, or the Emperor and his violated pledge? The Council and its twice lighted fires? The Pope and his crusading hosts? There would seem to be but one answer to the question, and that in condemnation of the Council and the Pope:

"Jam venit e superis Huss: quod siforte redibit
Tiska suus vindex, impia Roma Cuve!"

ANGLICAN PERVERSIONS.

LIFE OF RICHARD WALDO SIBTHORP.

Richard Waldo Sibthorp: A Biography; told chiefly in his own Correspondence.
By Rev. J. FOWLER, M. A., Chaplain-warden of St. Anne's Bede-House
Charity, Lincoln. (London, 1880.)

WE have become, unfortunately, in these latter days so familiar with the announcement that such and such a person has "gone over to Rome," that many of us, perhaps, have come almost unconsciously to think this a matter of but trifling importance. Such an opinion, however, will not stand for a moment the test of serious thought and consideration. To change from the English Church to the Roman is, assuredly, whether right or wrong, a most portentous act. It is to give the lie to the whole previous life, to pour contempt upon the most cherished and sacred ties, to degrade to an unsanctified and graceless condition those previously held to be entitled to the highest veneration and esteem, to pour contempt on the mother that bare us, and to lower her to the level of a sect. It is well said in a work, which we believe will do more than any book published of late years to save us from these deplorable oscillations, "To change one's religion, or even one's communion, is a very serious and solemn, nay, a very awful step to take, whatever that religion may be. On the face of things it at least looks like revolt against God's will, since we were born and reared in our first creed without any act or choice of our own, and just as He was pleased to ordain for us." This century, it is said, has witnessed about three thousand secessions from the Anglican to the Roman Communion, of which about one-tenth have been those of English clergymen. We have no statistics for testing the number of changes in the other direction, but the amount has also been considerable. Many, too, of those who had gone from Anglicanism to Romanism have returned. What are we to say of these things? Is it that in these latter days there is an amount of unchastened levity, a looseness of hold of any form of creed not known before? Or, is it that there is an unbridled licence of individualism, self-reliance, and self-assertion? Or is it, again, that there is such an earnest craving for spiritual food and sustenance, that men and women are ready to make any sacrifice if they think that by so doing they shall obtain a fuller supply? We believe this latter to be the principal immediate cause of secessions from England to Rome: and we boldly state that if it were a true belief, it is not a sufficient cause; and, secondly, that it is not true. No doubt, many a mechanic labouring hard to procure sufficient support for his family in this land might relieve himself from a considerable amount of toil and trouble, and easily reach compara-

¹Dr. Littledale's *Plain Reasons*, *ap. init.*

tive affluence, by deserting them and emigrating to Australia or America. His "secession," however, would hardly be justified by his increased prosperity. Supposing, however, the said mechanic to have persuaded himself that it was "his duty to better himself," and so to have departed regardless of his family ties, and then to find that he could not get any work in the land of his adoption, and to be reduced almost to starvation: in that case, his views would perhaps change as to the virtue of his first proceeding. The Romish Church has constructed a religion calculated with much skill to please a great variety of tastes, and to satisfy many spiritual appetites. It looks to the eyes of many infinitely fascinating from a distance. They are lured nearer and nearer. At length they spring across the chasm, and find disillusion. It is not to be supposed that the number of Anglicans who have returned from Rome after seceding represent really the number of those who have found their secession an awful mistake. By far the greater part (we know not whether to say the wiser) have elected to stay, and to make the best of what they have deliberately accepted. In that little book which so touchingly portrays some of the miseries springing out of these secessions, we read the following:

"Had Eustace any wish to return to the Anglican Church, or to be restored to it in death?" "Oh, no," replied F.; "his perceptions were much too keen of the solemnly binding nature of the change we have made, to admit such a thought. For myself, I confess that a time was when my mind would wander back almost in regretful desires towards that long-loved home; but A. set so clearly before me the reality of our position—having been placed by Providence in one state, and having deliberately chosen for ourselves another—that a repetition of such free choice and dedication is morally impossible; that we must go forward now steadily and trustingly or we are lost. The subject has long ceased to be even adverted to between us."²

Whether this is good logic or good divinity we are not concerned to inquire; it is, probably, the way in which many who have made the change and regretted it think and reason.

The important subject of change of churches is strikingly illustrated by the life of Richard Waldo Sibthorp. This biography, ably put together by Mr. Fowler, gives us the curious record of four, if not five, changes of church and ecclesiastical position. In his early days, when an undergraduate at Magdalen, Mr. Sibthorp suddenly disappeared from Oxford with the deliberate intention of joining the Church of Rome. He says himself, "In early life I sought admission into that Church, and but for the interference of the law, being then under age, should have joined her."³ He was brought back, and appears completely to have discarded the notion of seceding. In due course he took Anglican orders, and soon showed himself a decided member of the Evangelical school. His great eloquence as a preacher, his intense earnestness, the rapture of devotion in which he appeared to be held, impressed his hearers marvellously. In Lincolnshire, at Hull, in London, at Ryde, he was a most powerful instrument for moving

²*From Oxford to Rome*, p. 165.

³*Life*, p. 17.

men's hearts. His sermons, strikingly original, and delivered with great wealth of language and solemnity of manner, made no transient mark. There are some still alive who testify to effects caused by them sixty years ago. Then, in the midst of a most successful career, and the most unbounded popularity at Ryde, came a sudden change; a change, we are bound to say, not in the least degree satisfactorily accounted for in this volume. His biographer thinks that he was not much influenced by the "Tracts for the Times," and speaks of "other causes;"⁴ but what these other causes were he does not tell us, save only to suggest a very strange cause indeed, namely, that Mr. Sibthorp was not satisfied with the correspondence of the Church of England with "Levitical types."⁵ As it stands in this volume, Mr. Sibthorp's second secession to Rome is unexplained and unjustified. We are thus driven to look for an explanation to the special character of the man as well as to the character of that school of theology to which he had so ardently attached himself. In character, Mr. Sibthorp was eminently devout, tenderly charitable, and loving. But he was deficient in the qualities of a masculine mind. He had not a firm and catholic grasp of truth. He dwelt much upon little things. He seems to have supposed that the world was to stand still, and that Churches were to have no growth, and to learn nothing. Thus, he was troubled about the impossibility of addressing an epistle to the "Church in Manchester,"⁶ and to the last, though he always loved it, he persistently regarded the Church of England as an establishment. Mr. Sibthorp, in fact, as his biographer freely admits, had never grasped the position of the Anglican Church as a branch of the true Catholic Church in England. Hence, all his utterances as to her, all his views of her, are somewhat petty and unsatisfactory. His character is not to be regarded in the light of that of a theologian or divine, but in that of a saint. With his words ever pleading for Christ, his tender thoughtfulness, his open hand, his loving heart, this character, whether he was Anglican or Roman, rightly attaches to him; and, as his biographer well says, "It cannot fail to be a gain to spiritual religion, to see something of the martyr-like conscientiousness, the saintly self-abasement, the desire to be wholly like Christ, which shine through all his letters that have been preserved."

The instability displayed by Mr. Sibthorp may also have been partly due to the character of that school of theology which had influenced and formed his mind. Strange to say, one of the most fruitful sources of Romanist converts has been the Evangelical movement. This assertion will be dismissed by many as absurd: but what say the facts? Cardinal Newman has told us, in

⁴*Ibid.* p. 57.

⁵*Ibid.* p. 55. This was the main cause put forward by Mr. Sibthorp himself, in his defence, but he afterwards acknowledged that he wrote rashly, and that it was no sufficient cause.

⁶*Life*, p. 50. "For how," said he, "could an epistle be sent to the Church in Manchester? To whom could it be addressed?" We would suggest the Bishop, a sufficiently vigorous representative.

⁷*Ibid.* p. 3.

his *Apologia*, that he was originally under the influence of this school. Cardinal Manning had been in the strictest sense a member of it. Sibthorp, Ryder, Simeon, Dodsworth, Hope-Scott, Dikes, Noel, many others, had in their beginnings of religious earnestness belonged to the Evangelicals. The three sons of Mr. Wilberforce who apostatized came from the purest Evangelical source. "These men drew scores, ay, hundreds, in their train, and of all these leaders it must be said, that as they proceeded from Oxford (so to speak) to Rome, so they had already marched from Clapham to Oxford."⁸ It is true that all these men, with the exception of Mr. Sibthorp, entered Rome, not direct from the Evangelicals, but after passing through the intermediate condition of Tractarianism. But so remarkable a phenomenon in the history of religious thought as is exhibited by their origin certainly deserves close attention.⁹

The Evangelical proper is a man who bounds off into spiritualism with an eager and defiant zeal, utterly contemning restraints and checks to what he believes to be the voice of God within him. He is essentially a law unto himself. His rules are drawn from inward convictions. His religion is entirely subjective. He may or may not move in consonance with outward authority; but it is not the authority that directs him. He has the principle of lawlessness, though it may be exhibited in a perfectly harmless manner. His characteristic is individualism. He acts perhaps with a coterie of men like-minded with himself, but he does not act as a member of a body. Even in his joint actions, it is a union of forces, not a combination. He is still a law to himself, though his law may coincide with the laws of others. He would think it wrong, nay impious, to sacrifice opinions to corporate requirements, or, in other words, to submit himself to the Church. Now if this be the natural temper of Evangelicalism, it is easy to see how it may prepare the ground for the reception of Romanism. Suppose a conviction intellectually established that Romish pretensions are true, or that Rome offers higher aids to the spiritual life; then, a man accustomed to the self-pleasing of Evangelicalism accepts it at a bound. The authority of his own Church is really no bar to him. He believes that he sees the light, and rushing onwards towards it takes no heed of any intervening obstacles.

Mr. Sibthorp was certainly rash in running off to the Church of Rome, as his speedy return to Anglicanism sufficiently proved. Of course, of his conscientiousness there can be no question. He was not indeed called upon to make sacrifices such as many have endured. He had no wife. He had ample means. But it was a sore thing to him doubtless to incur the rebuke and disapproval of his friends, and to have to defend his position against numer-

⁸Mr. Gladstone, "The Evangelical Movement," *British Quarterly Review*, July, 1879.

⁹Mr. Sibthorp himself, observing on this point, says: "perhaps not so much to be wondered at, considering the total absence of Church principles in that body."—*Life*, p. 117.

ous assaults. Dr. Newman it seems could make a joke of the matter,¹⁰ but not so Mr. Sibthorp's Evangelical friends, who rained pamphlets upon him to which he was called to reply.¹¹ The sensation indeed produced by this defection was very great. From his prominent position at Ryde, and the fame of his preaching, Mr. Sibthorp was very widely known. Conversions to Rome at that period, before the great harvest from the Tractarians, were rare. As to secessions of prominent English clergymen, you might almost count them on your fingers. Looking a long way back, you might find a Dean of Windsor and a Master of the Savoy who had turned his back upon us: but then he was a Roman Archbishop before his arrival here, and probably a pretended Anglican throughout.¹² In the next reign you might find one, who afterwards proved himself to be a most acute controversialist against Rome, succumbing in his earlier days to Roman influences;¹³ and a little later a bishop—an eccentric one, it is true—but a man not without some fine qualities, perplexing and angering his generation by his Roman fancies.¹⁴ During the troubles, the soul of good Dean Cosin was vexed by the apostasy of many of the exiled Cavaliers; but their bitter hatred of Puritanism, and their feeling for help among the continental nations, may well explain this. More creditable to English constancy is the determined resistance made to Jesuit wiles when a Romish prince was on the throne of England, during which time, according to Evelyn, no considerable convert was made. The few clergy who seceded were poor time-servers. Creditable also in a high degree is the constancy of the non-jurors, who, with every inducement to secede to Rome, remained faithful to Anglicanism to a man. We are not aware of any important instances of clerical secession during the eighteenth century; and when the awakening of the Church of England took place, it was not in this direction that the movement tended, at any rate at first. Mr. Sibthorp's case was therefore exceedingly startling to the Church of England, and it was no less strikingly grateful to the Church of Rome. They could not make enough of the new convert at Birmingham. He was "very much worked at church openings, and suchlike occasions where money was needed, and eloquent appeals seemed likely to procure it."¹⁵ His eccentricities were readily condoned.

¹⁰On hearing that Mr. Sibthorp was going to Oscott, Dr. Newman said to him, "Mind you don't stop there;" and when he had returned he said, "Sibthorp was just like the fox that had lost its tail, and now wished all other foxes to suffer the same loss."—*Life*, p. 63 note.

¹¹*Life*, p. 67.

¹²Marc Anthony de Dominis, Archbishop of Spalato, in the States of Venice, pretended to be converted by King James' writings, came to England, was loaded with preferment, but was lured back by Rome with the promise of greater wealth, and fell a victim to the Inquisition. He wrote books to explain both his coming and going. He was mercilessly handled by R. Crakanthorp, in the *Defensio Ecclesiæ Anglicanæ*.

¹³William Chillingworth, who has published a full account of his conversion and reconversion in his *Case*.

¹⁴Godfrey Goodman, Bishop of Gloucester. See the two volumes of his *Memoirs*, edited by Mr. Brewer.

¹⁵*Life*, p. 71.

"He was spoken of as the 'spoiled convert,' whom to retain much must be conceded." His sermons had not in them a trace of Romanism. He did not shrink from saying that he wished none to follow him in the step that he had taken. His biographer infers, not unfairly, that he must oftentimes have been a sore trial to his co-religionists. "He was rich, he was eloquent, he was popular, he was eminently useful to the cause which he had adopted; but he could scarcely be called submissive, and his orthodoxy was not above suspicion."¹⁶ He was striving to get spiritual good and profit in his new position. "I would know but one thing," he writes, "Christ crucified; and I do find I am in a position to learn Him, if it be not my own fault." But doubts as to whether this was really the case came upon him. The disillusion had commenced. He retired from Birmingham. "I resolved," he writes, "to go into retirement, and leisurely reconsider the step I took (certainly hastily) in joining the Church of Rome."¹⁷ The result of his prayerful deliberation was that he returned to the old faith, and after just about two years passed as a Romanist—on October 1, 1843—Mr. Sibthorp received Holy Communion as a member of the Church of England.

Very little indeed is told us besides the simple fact. But it is clear that he had altogether misapprehended the relative positions and special advantages of the Churches. One of the most learned and intelligent of Anglican converts, after long experience of the Roman Church, and while still a member of it, wrote that the result of his experience had been to teach him that

"the notion of the Sacraments exercising any greater influence upon the heart and life in the Church of Rome than in the Church of England, admitting the dispositions of those who frequent them to be the same in both cases, is not merely preposterous, but as contrary both to faith and fact, as is the opinion that the Pope is Anti-Christ and the Man of Sin."

Again:—

"What people say of those generally who have become Roman Catholics in England of late years, is that they have deteriorated as a body rather than advanced. The foremost of them have not progressed in any perceptible degree—perceptible that is by others—beyond the high standard which they had attained before. . . . Others, every allowance being made for the peculiar trials to which they had been subjected, have notoriously descended to a lower level of Christianity since they became Roman Catholics, from that in which they had been working previously; and some have been driven from their moorings—in appearance at least—altogether. . . . For a calm, unassuming uniform standard of practical Christianity, I have seen nothing as yet among ourselves in any country superior to that of the English parsonage and its surroundings."¹⁸

So too thought and wrote Mr. Sibthorp:

"I am myself thoroughly persuaded that no one ought to quit the Church of England for the Church of Rome, and that Newman and his friends have greatly erred in what they have just done. . . . There is a grievous corruption of practice and of doctrine as *practically held* in the Church of Rome, but there are most painful deficiencies in the Church of England, and many great practical evils."¹⁹

The devout spirit which animated Mr. Sibthorp at this time is well expressed in the following extract; but what will strike most

¹⁶ *Ibid*, p. 74.

¹⁷ *Ibid*, p. 75.

¹⁸ *The Church's Creed, or the Crown's Creed*, by E. S. Ffoulkes, B. D.

¹⁹ *Life*, p. 80.

readers with amazement is that, about a month after having made this all-important secession, the possibility of his moving back again should have been present to his mind :

"I wish to assure you that I am aiming to be prostrate at God's disposal, at the foot of the Cross, to do and suffer whatever be His holy will. I still praise, and, unless I come to see things very differently, shall praise the Catholic [Roman] Church for her daily devotions, &c. Yes, my mind on all these subjects is unaltered. But, *as yet*, I dare not retrace the step that I have taken; and I trust, as you justly and devoutly observe, that my reasons, if they remain, may be found just and weighty when we shall appear at the tribunal of God."²⁰

By degrees, however, Mr. Sibthorp settled down quietly into Anglicanism, and began to wish for work in the English Church. He was contented to spend three years of retirement, but after that he thought himself justified in seeking employment. The Bishop of Winchester, however, did not judge it prudent to authorize this without some special safeguards. He had heard, it seems, from some officious Romish priest that Mr. Sibthorp attended Romish services, and he thought it necessary to require a declaration from him that he had completely renounced Romish errors before granting him a licence. This very natural precaution Mr. Sibthorp very much resented. He thought it unfair and unkind, and refused to accede to it. He then left Winchester for Lincoln, and about this time he seems first to have entertained the happy thought of building a set of almshouses in memory of his mother. This design he proceeded at once to carry out, and it furnished much pleasant and useful work for many years. The Bishop of Lincoln (Kaye) welcomed him to the diocese, and gave him employment in the Lincoln churches. The illustrious Pugin furnished him with plans for his almshouses, and all seemed smiling and promising for the future.

"Throughout all the arrangements there was no stint; they left no room for grumbling. Everything was thought of, and, as far as possible, provided for; and all was carried out as to the Lord, and not to men. Bits of his own handiwork are to be found in the houses, and he laid out the grounds with the greatest taste, and at much expense. The painting of the chapel, when it was built in 1853, occupied much of his devout thought and loving individual attention."²¹

"Mr. Sibthorp's views as to his past aberrations and present position seem now to have been much cleared. He wrote to the Bishop of Lincoln :

"In the autumn of 1841 I quitted the communion of the Church of England for that of Rome. The step was a hasty and erroneous one, taken without due and prayerful consideration. The reasons which I soon after published I consider to have been altogether insufficient to justify the step, and I deeply regret their publication. I consider the Church of England a sound and healthy portion of Christ's Holy Catholic Church."²²

Thus apparently established in the faith, and certainly full of good works and alms-deeds, Mr. Sibthorp spent seventeen years, if not with complete happiness to himself, yet with great profit to others. But there were ominous indications that all was not finally settled. His biographer marks his isolation and loneliness. He had no friends near him. Lincoln was then thoroughly dead

²⁰*Ibid.* p. 79.

²¹*Life*, p. 80.

²²*Ibid.* p. 99.

in the matter of churchmanship. He was dissatisfied with the Anglican Liturgy. He was struck by the saintliness sometimes reached in the Roman Church. He regrets the non-use of unction of the sick. He writes (1849:)

"I feel a very peculiar attachment to Birmingham, and an oppressive recollection of my days of interesting ministry there. I have not known a happy day since. Yet do not suppose my eyes are less open to the evils of that Church of which I am yet a priest. Indeed, it is by a strange peculiarity that I cannot shut my eyes to her beauties, or her defects."²³

A strange peculiarity, indeed. The case is probably unique. He himself likens his condition to that of "a piece of steel placed equidistant between two loadstones." Meantime he watched with deep interest, and somewhat of amazement, the rapid progress made by Rome, and the gathering in of the rich harvest by her from the Tractarian party. He could not but feel sympathy with those who were treading the same path which he himself had trodden before.

"I cannot agree with you," he writes, "in your remark about Newman, Ward, Oakeley, and Dalgairns being worried out of the Church of England. None of these men were of a calibre to have been worried into such a step as joining the Roman Church. No. Strong views as to the Church, with extreme dissatisfaction with the discipline, or rather no discipline, of the English Church, and yet more with her liturgical services, especially that of Holy Communion—these were the co-operating causes of their removal from the Anglican to the Roman branch."²⁴

We cannot do these eminent men the injustice of thinking that Mr. Sibthorp was in any way right as to the reasons of their conversion. What! leave the Church of their baptism because they saw some defects in her! Much the same would it be for a son to relinquish and repudiate his parents because he observed some faults in their behaviour. A little later Mr. Sibthorp speaks of reading the *Apologia*, as finding it unsatisfactory and not understanding it: "the attractions of the Roman Church were to him so different." He thinks, however, that Dr. Newman almost annihilates Mr. Kingsley. Mr. Sibthorp's mind clearly did not harmonize with Dr. Newman's. He expresses regard for him, and says, somewhat strangely, that he is improving in gentleness and tenderness; and then adds, "If he becomes a Roman Catholic he becomes a Christian! Dr. Newman never in any degree influenced me, nor would his reasoning in this *Apologia* at all influence me, but I greatly esteem and reverence him."²⁵ Perhaps the subtle niceties of the *Apologia* may not have had a direct effect upon Mr. Sibthorp, but there is no doubt that Dr. Newman's secession, and that of the many other men of mark, learning, and piety, who left the Church of England at that disastrous time, destroyed that equilibrium which Mr. Sibthorp had been so long striving to maintain. He thought he was not influenced by others, perhaps. He was fond of saying so: "Don't suppose that I am influenced by the argument of Dr. Manning, or any one else."²⁶ But he was mistaken. The great Oxford movement carried him along with

²³ *Ibid.*, p. 108.

²⁴ *Life*, p. 138.

²⁵ *Ibid.*, p. 141.

²⁶ *Ibid.*, p. 147.

it: a piece of driftwood more easily detached than many, because its joints were not close. It was not argument; it was not an admiration of all that was in the Roman Church. It was sympathy, together with the awakened remembrance of the tremendous obligations he had taken upon himself at his second ordination, which carried this good but unstable man a third time to Rome. He left Lincoln in the summer of 1864, and went to London. For some time he seems to have practised the purest eclecticism. He attended S. Andrews', Wells street, the beautiful music at which church he always much admired, and then went to visit the Carmelite monks and the poor Clares. A curious instance of his eclectic tastes was the attempt to construct a Communion Office which should unite the virtues of the Roman Mass and the English Liturgy.²⁷ But the position of a Christian unattached could not satisfy Mr. Sibthorp long. He had come quite to the brink, but he hesitated for a moment to make the final plunge, dreading, naturally enough, the sneers and taunts which would be levelled at his instability and fickleness of purpose. January 5, 1865, he writes:

"I am passing through a great conflict. You can understand the nature of it. The fact is, I fear to do wrong. Conflicting claims pull me first one way and then another; and sacred engagements, pretty clear perceptions of excesses and defects, some experience of the profit and losses on both sides—these and other things weigh heavily."²⁸

The plunge was at length made, and no doubt after it Mr. Sibthorp felt great relief. For the remainder of his life—a period of upwards of fourteen years—Mr. Sibthorp continued to officiate as a priest in the Romish Church. We shall have something to say presently of the way in which he held Roman doctrines, and his thoughts and feelings about Romish and Anglican matters, in his latter days. This we judge to be by far the most interesting part of the biography. But before we touch upon this we must say a word on this strange phenomenon of the great crop of conversions of which Mr. Sibthorp in his final change formed a part, and on the question generally of conversions from Anglicanism to Rome.

Why is the Anglican Church condemned to lose from time to time some of its children through a system which cannot certainly stand the test of reason or of historical inquiry,²⁹ however attractive it may be by its unbounded claims of power and its abundant provision of devotional exercises? The answer to this must be sought first of all in the historical position of the Church of England.

Alone among the Churches of the West she has had the wisdom and the courage to break herself free from the degrading bondage

²⁷See *Life*, p. 157.

²⁸*Ibid.*, p. 162.

²⁹It was to little purpose that anyone addressed to him arguments drawn from history or antiquity as to the claims of the rival Churches in England. There his mind was made up. He never had much taste for learned research, and he now simply *put aside this branch of the question!*"—*Life*, p. 146. This is eminently characteristic and very like some of Dr. Manning's late utterances. Fancy *putting aside* as "a branch of the question" matters of fact on which the whole edifice rested.

of Rome without impairing the continuity of her Church life and losing her succession and her sacraments. Hence the especial antipathy of Rome to her, and the constant attempts to undermine her by way of reprisals. But why are Anglicans more apt to yield to these efforts of Rome than Presbyterians or Nonconformists, than Lutherans or Calvinists? It is because their religion is intimately and fundamentally associated with the gifts and privileges of a Church; because their spiritual sustenance is drawn from Church sources, and they have learnt to prize above all things that which the Church has to offer. The Church of Rome *seems* to some of them to have much greater provision of such blessings than their own communion. It claims to be infallible, it guarantees salvation, it undertakes the complete regulation of the spiritual life, it offers a vast apparatus of services and endless variety of religious cults. It is this which attracts our Anglicans and has far greater charms for them than for others. They are not controversially convinced, they are enthusiastically led. They are brought in not by the head, but by the heart. A higher life, a more complete surrender, a more perfect self-devotion is what they dream of, and they fondly hope to find peace from all their troubles and freedom from all their doubts.

But would it be possible for motives so utterly inadequate and insufficient as these to lead good men to an act of self-seeking and self-pleasing which must needs require a very strong reason to justify it, were not some other cause lying beneath, perhaps unmarked and unappreciated, but certainly a most powerful factor in all Anglican movements in these latter days. That cause is the individualism and independence of action claimed and exercised by the Anglican clergy generally, and which, though it doubtless has its good side, has this mischief about it, that it renders the clergy liable to start aside at any sudden impulse or fancied call of duty. This has already been noted as the characteristic of the Evangelical School, from the bosom of which Mr. Sibthorp's first secession proceeded. It was also no less the characteristic of the Tractarians, in company with and influenced by whom he went finally to Rome. It is curious to observe how in the beginning of the publication of the *Tracts* it was absolutely necessary that each man should fight for his own hand, and although one writer constantly contradicted another, and the absurdity was patent that publications coming from the same place and in a numbered series should have these contrarieties, yet the proposal made to subject them to a revising committee was scouted.³⁰ United action, united opinion, and the submission of the individual to the whole, are things scarcely as yet dreamed of in the English Church. What individual ever thinks of submitting to the whole?³¹

³⁰See *Narrative of Events connected with Tracts for the Times*, by Rev. W. Palmer, p. 23.

³¹One of the venerable authors of the *Tracts* speaks some weighty words on this point. "If the whole Church, including the Greek and Anglican communities, were to define these or any any other points to be *de fide*, I should hold all further inquiry as to evidence to be at an end. In whatever way they should rule any

If he is told by his bishop to do anything which he does not like, he writes to the *Guardian* and abuses his bishop, and gets the sympathy of his brethren, and perhaps a leading article in the *Church Times*. The extravagance of self-assertion which prevails is no doubt due to the awakening of life within the Church without adequate provision being made for regulating it. Individual action has anticipated corporate. The bishops have been feeble and timid, the Church synods slow and cramped with old incumbences, the family life has helped to elevate the individual clerk into self-esteem and self-confidence; and so we present to Christendom the ridiculous spectacle of men running about from one Church to another, tasting this and rejecting that, and apologizing for the other, instead of accepting our Church position as a thing which must not, under any circumstances, be tampered with or called in question. Mr. Sibthorp was a notable example of this self-pleasing, a very pendulum in his vibration; but it is only fair to bear in mind in his case, that though his Church membership, his ecclesiastical position, changed, yet the man himself never changed. He was not one of those somewhat contemptible persons who having stepped across the boundary line between the Anglican and Roman communions straightway turn round and rail at what they have just left behind them, and strive to prove their devotion to their new creed by exaggerated laudations and songs of triumph. Not only did he altogether shrink from endeavouring to induce others to follow his example, but he had a strong repugnance to converts and all their ways. He never doubted for a moment that grace was to be had, and excellent spiritual results to be obtained in the Church of England. His mind was so fully occupied with the eternal verities, his heart so set on advancing in the knowledge and love of God, that outward forms were to him of comparatively trifling importance. He believed that he could get more spiritual good in the Church of Rome than in that of England, and he entered her communion. But he had not really changed. He was the same as of old. The heart was the same. The thoughts and expressions were the same. He corresponded with the same friends. He used the same books. He preached the same Gospel. And no one who knew him well, both in his Anglican and Roman conditions, could detect any difference between the Anglican and Roman Sibthorp.

How different all this from the history of most converts. Who that has been at all conversant with the religious world of England during the last thirty years can fail to remember many instances in which the change of creed has involved a complete change of life and character. The sarcastic smile, the scornful shrug, the bitter gibe, the scoffing at all argument, the self-satisfied assumption, the pretentious air of devotion, the affectation of strangeness to all past associations: these things mark and distinguish that most objectionable production of modern religionism,

question, however contrary to my previous impressions, I should submit to it. . . . I have ever submitted my credenda to a power beyond myself."—Dr. Pusey, "Is Healthful Reunion Impossible?" p. 4.

the Anglican convert. Often, alas, he or she is marked by even more pernicious signs; by a rapid deterioration of moral character, by an abandonment of all high spiritual aims, by a complete surrender to worldly influences and habits.³²

[*To be continued.*]

HOMO SUM.

Homo Sum. A Novel. By George Ebers. 16mo. New York: William S. Gottsberger.

IN these days, when fiction is the principal reading of the majority of the people, the novelist wields a tremendous power for good or for evil. He does not merely amuse and entertain, but he influences opinion; he awakens prejudices, he sows broadcast the seeds, it may be of truth, or it may be of error. He so adjusts the scenes of his story, and re-arranges the circumstances, as best to develop his characters, which are more or less the expression of his own thought, the embodiment of his own idea. If the author has a strong religious sentiment or belief, this generally stands out prominently, as in the works of George MacDonald or Miss Yonge. If he has a decided unbelief, or is loose in his moral principles, this also appears, as in the works of Dumas or Ouida. If he is indifferent to all religion, and deems it of no consequence what a man believes, provided only he is honest, this too will creep in openly or subtly, and give its color to all he writes. If the author has a special purpose in writing, as Mrs. Stowe in *Uncle Tom's Cabin*, Dickens in *Nicholas Nickleby*, or Charles Reade in "*Never too late to Mend*," this purpose overtops everything else, and the plot will move on, the characters take their parts in the several acts for the accomplishment of this one purpose; and the author's peculiar views will be expressed in both word and deed, whether they be orthodox, or heterodox.

"Homo Sum," the novel now before us, is evidently written with a clear, strong, fixed purpose, although the author says in his preface, "I have aimed at absolutely nothing but to give artistic expression to the vivid realization of an idea that had deeply stirred my soul." But what is this idea that has so "deeply stirred" his soul? It is an idea for the development of which he has put forth every energy of his mind and shaped every figure in his book. It is the idea of the religious life, in which he has no faith. He has journeyed through Arabia Petræa, has visited the caves of the anchorites of Sinai, has studied the history of saints and monks, and has fallen upon a "narrative, peculiar and touching, notwithstanding its improbability," he says; and this story continues to haunt him as he travels on farther in the desert. It

³²See *The Church's Creed*, by Mr. Ffoulkes.

presents to him "a soul's problem of the most exceptional type," and it is to the solution of this problem that he bends all his powers in "Homo Sum." The book is intensely interesting, full of sensation, full too of deep and earnest thought, and is one of the most remarkable novels of the day. The author portrays with masterly skill, the unbridled passion of a heathen soldier in Phæbicius, the calmness, the self-control, the healthy action of a Christian gentleman in the Senator Petrus, and the self-abnegation, the desperate struggle of a soul to conquer itself, in the ascetics, Paulus and Stephanos. In the portraiture of these characters, the author evinces a keen insight into the very deepest springs and recesses of the human heart. He gives such an analysis of the ascetic life, its motives, its aspirations and its objects, that it almost seems as if he himself might have felt in his own experience, something of its power. He appears even to sympathize with the poor ascetic who fasts and prays and scourges himself in his determination to subdue the evil that is within him; but all that he sees is the struggle, the unrest of the soul while it is battling with temptation. His vision is not keen enough, not spiritual enough to perceive the peace and the holy joy which follow the struggle; he fails to comprehend the victory. For the solution of this "soul's problem" the gifted author of "Homo Sum" presents the history of an anchorite, who "falsely accused instead of another, takes his punishment of expulsion upon himself without exculpating himself." He says "there was a peculiar fascination in imagining what the emotions of a soul might be, which could lead to such apathy, to such an annihilation of all sensibility." "Apathy," annihilation of all sensibility, to bear in silence the punishment that justly belongs to another! Was our Blessed Lord apathetic? Were his sensibilities all annihilated on Calvary? Suddenly discovering that his young friend had committed either a great imprudence or a great crime, and that it is believed to be the latter, the anchorite Paulus, to screen him from the disgrace that must fall upon him, and to spare his aged father the agony of knowing of his son's disgrace, in utter self-abnegation, in an unselfishness that is superhuman, so weaves the web of circumstance as to let it appear as if he were the guilty party, and suffers in his own person the fearful consequences of the supposed crime. If this is "apathy," let us all be apathetic! If this is "annihilation of sensibility," let us all learn to "annihilate" our sensibilities.

The scene of the story is laid in the Wilderness of Sinai in the early days of Christianity, in the beginning of "Christian monasticism." The events move on in rapid succession, and the scenes are depicted with the power and energy and vividness of a master's hand. From commencement to conclusion, the interest is sustained and it deepens as it goes on. It is the problem of a soul, endeavoring to work out its own salvation in an unusual and exceptional manner, which is given to solve. In examining the author's solution of this most intricate problem, we must take into consideration both the character of the "type" and the idea

and aim of the religious life which is here depicted in its extreme and exceptional form—the ascetic life of the anchorite.

The “type” is Paulus, the son of a wealthy Alexandrian, whose “mode of life was almost royal,” whose “horses stood in marble stalls:” who lived in such elegance that the great hall in which his father entertained his friends, was “like a temple,” and his whole time was spent in the baths and the palaestra; in music and feasting. But in relating his story to Stephanos, a brother anchorite, he says, “with all this gay life I was not satisfied. I often felt as if I were walking on the brink of a dark abyss; as if everything in myself and around me were utterly hollow and empty.” Years went on. His parents died, and still he continued to give up his days to the baths and his nights to feasting. At length, in one of their nightly revelries, there arose a quarrel between some Alexandrians and some “young officers of Roman patrician families,” and in the fray Paulus “threw himself on a tall tribune, throttled him and fell with him to the dust.” Wounded with many a sword-stroke, “hacked like sausage meat,” and wholly unconscious, he was picked up by some Christians, who found him lying half dead by the road-side, and carried to their home. They nursed him tenderly, and when he was strong enough to bear it, they showed him the cross and the crown of thorns, and taught him to love the wounds of the Crucified, and to bear his own with submission. He says, “instead of annihilation at the end of this life, they showed me Heaven and all its joys. I became a new man, and before me there lay in the future, an eternal and blessed existence after this life.” He remained for awhile with his Christian friends, using his wealth and influence as far as was possible for their benefit; till in the time of persecution, he confessed the faith, and suffered upon the rack. He says, “every pain was dear to me, for it seemed to bring me nearer to the goal of my longings.” Continuing his story, he adds, “If I find aught to complain of up here on this holy mountain, it is only that the Lord deems me unworthy to suffer harder things.”

Stephanos, to whom Paulus tells the story of his early life and his conversion, is also an anchorite; a disappointed, grief-stricken man, who had given up his luxurious home in Alexandria and with his little son, had taken up his abode in a cave on the mountain, to give himself up to prayer and penance, and to train up his son in all the austerities of the monastic life. The boy Hermes, reveres his father, and yields him a ready obedience, cheerfully submitting to the hardships of such a life. But while yet a youth, in the full tide of life and passion, the Bishop sends him on some errand to Alexandria. For the first time he looks upon the attractions of a great city, and the gaze enchants him. A new life rises up before him, and when he returns to his rude cave on the mountain, so cold and hard and bare, he is dissatisfied and restless. He still tries to please and obey his father, but his dirty sheepskin disgusts him, and the austerity of his life wearies him. He has tasted the cup of pleasure, has beheld beauty and luxury, and now he longs for a life of activity, among men. He

restrains himself however for his father's sake, till circumstances arise that lead him out to the life he has longed for. But this is only natural. The higher spiritual life can never be forced upon one who has no vocation. Only the few are able to answer our Lord's question affirmatively, "are ye able to drink of My cup, and to be baptized with the baptism that I am baptized with?"

As the story goes on, we are introduced to another type of character, that of Petrus and his family; Christian artisans, who fulfil the duties of their station and fight the battle of life in open conflict with the world; resisting evil and doing good; enjoying the sweets of domestic life, and all that the world offers of innocent pleasure. Petrus and his sons are fine, manly Christian characters, and his wife is a lovely Christian woman, and these are set in contrast with the anchorites; the Christian in the world, and the Christian alone in a mountain cave. The Christian active in the world's pursuits, God and His own soul secondary; and the Christian forsaking the world, active in it only as far as to be spiritually a benefactor to it; God and His own soul his primary thought and object. But the difficulty of the problem that the author has set himself to solve lies in this: that he has no practical knowledge whatsoever of the mysteries of the higher, spiritual life. The book is strangely contradictory. It presents the anomaly of an author portraying in striking manner, as if he were drawing a picture from life, that spirit of self-renunciation which leads a man to forsake even that which is innocent and which God permits, that he may approach nearer that divine perfection which is attained only through suffering and the crucifixion of self, and then dashing his work as it were to the ground. He disappoints our expectations. We watch the character as it develops with eager, intense interest; and then at the end, when nothing seems to be accomplished, we ask is this all? Paulus has a far higher aim than Petrus, which the author seems tacitly to admit, yet by a strange perversion, he represents the life with the higher aim as a failure, in comparison with that of the lower aim. Paulus understands that he who would advance far in the spiritual life, must first go down very deep into the valley of humiliation. He hears our Blessed Lord say, "he that abaseth himself shall be exalted," and with S. Paul he says, "I can do all things through Christ, who strengtheneth me." Therefore he abandons all his former pursuits and pleasures, and lives alone upon the mountains, spending his time in prayer and fasting; clothed in sheep-skin, and going down from his seclusion only upon errands of mercy. It is on one of these holy missions that he discovers that the young man Hermes, whom he loves as his own son, has unwittingly fallen into a snare, and so strong is the evidence against him that even Paulus fully believes him guilty of a terrible crime; but he sends the young man away, giving him a difficult and important work to do, which will effectually avert all suspicion from him, and then allows the accusation to fall upon himself, and suffers the bitter punishment of being beaten by the man who thinks he has been wronged, and being expelled by the Bishop

from the Church, and from his fellow anchorites, and becomes an outcast, so that even his old friends pass him by in silent scorn. All this the author depicts with wonderful distinctness and power, even to the very emotions of his soul, as he goes away to his solitude, rejoicing that he is able to suffer for Christ's dear sake, and saying to himself, "how they spat on Thee my Lord, and who am I, and how mildly they have dealt with me, when I for once have taken on my back another's stripes." But there is something beneath, and above, and behind, and all around this great act of Paulus, of which the author of "*Homo Sum*," in his cold intellectuality, knows nothing. And this mysterious something is faith in the Unseen and the Eternal—faith in the power of a life, patterned closely after the Great Model; faith in the simple but sublime word of Christ, "deny thyself, take up thy cross and follow me;" and the deep restfulness of such faith is utterly incomprehensible to him. The strength by which a man can perform a deed like this, is not merely a power for action, it is also a power for rest. The great deed done, it is followed by peace—Divine activity, Divine rest. The soul that has thus conquered itself has gained the victory, the reward of which is Heaven; "the life which now is, and that which is to come." But our author would refuse to Paulus, both the victory and the reward. He represents him now as glorying in his suffering, and then as "heart-broken with anguish and grief and doubting of the righteousness of his deed," when he finds himself excluded also from the cave and the care of Stephanos, whom he loves so much. He recovers himself however, and pursues his solitary way, till he meets the beautiful Sirona. She is fleeing from Phebicius, her brutal husband, and Paulus gently draws her away from the verge of the precipice on which she is standing, finds a shelter for her, and takes her under his protection.

Temptation comes to him now in a new form, and he finds the old man of sin within him not wholly dead; but he is strong to fight the demon. This was a terrible conflict. In his noble act of self-sacrifice with regard to Hermes, there was a burning desire to rise up and stand as nearly side by side with Christ as is possible for human being, and he was lifted so far above himself, that his victory was comparatively easy. But the temptation that assails him now in these strange circumstances, sweeps over his soul like a whirlwind. This is sometimes God's way of leading a soul up higher, and Paulus comes out of this conflict a stronger and a holier man, more humble and more deeply penitent, for the highest holiness rises up oftentimes out of the deepest penitence.

While George Ebers, from first to last, shows up Paulus as a magnificent man, strong and unswerving in his heaven-directed purpose, and impelled by the loftiest motives, yet he utterly fails to catch his spirit, hence there is something strange and paradoxical in his attempted solution of this soul's problem. He portrays with keen analysis the religious life, without having any true conception of what that life really is. He describes the heart-searching, the penitence that suffers not one thought of sin

to escape its punishment, all the unceasing conflict, with a vividness that is annoying, and his object in doing this seems to be to prove that all this struggle is of no avail. He grants to the secular Christian, as developed in Petrus and his family, all that is gained by character built upon true Christian principle, and he evidently has great respect for such character. But he denies to the humble, devoted ascetic, the deep peacefulness, and the holy joy, which are undoubtedly the sweet results of his life of prayer and penance. Or if for a moment he allows him some blessed consolations, as when Paulus went away rejoicing after he had taken upon himself the disgrace and the punishment of Hermes, it is only to plunge him afterward into deeper depression. In a strong nature like that of Paulus, the conflict with his own passion, to subdue it wholly and entirely, must necessarily be intense, and the faith that sustains the conflict must be commensurate with the work to be accomplished. Such faith had Paulus, and it is a contradiction and a perversion to represent him as being in doubt, and feeling that his life and his striving are all in vain; that it would be better to be a shoemaker, and "provide for his family, and pray morning and evening," than thus to give up himself and his all to God. Both are true lives—the secular and the religious, and one is not thus to be compared with the other, or set over against the other. Each in his place as God may lead. Certainly Paulus would be an "exceptional type" of the religious life at the present time, but in those early days, in which the scene of this story is laid, when Christians were under the ban of persecution, and were obliged to hide away in the mountains and the deserts, asceticism was their marked characteristic. They took our Lord's words and example literally; luxury and self-indulgence were hateful to them, and belonged only to the heathen. Therefore, Paulus was not only "possible at that period," but was perhaps a not uncommon type of character. The religious life must necessarily be more or less ascetic, but it does not now, as then, find its best expression in uncleanness and solitariness. Paulus had lived at home in luxury and dissipation; and his present life is as far removed from his former life, as Heaven from Hell. The success of this new, strange life, lies in its utter self-renunciation; but this to George Ebers is only foolishness. In the aged anchorite, Stephanos, whose life's endeavor was to forgive the man who had so cruelly wronged him, the author leads us on to admire the nobleness of this endeavor, as if he too were moved by it, and then utterly denies the grace that can accomplish it. Thus he disappoints and saddens one, raising hopes which he never fulfils.

There is a battle on the holy mountain, and the anchorites are obliged to fight for their lives, against their heathen foes. Stephanos is dying, and has been relating to the Bishop the story and the struggle of his life. Unheeding the battle that is raging without, the Bishop is devoting himself to the sick anchorite, but the battle cry comes nearer, and the Bishop is called. "Father, save us, the heathen are climbing up the rocks." Then

"Agapetus signed a blessing over Stephanos, and turned away, saying earnestly once more, Forgive and Heaven is open to you." Paulus remains with the sick man. Stephanos knows nothing of the disgrace of Paulus, and that he is not allowed even the pleasure of fighting for his brethren, and says to him, "you are not helping them." Paulus replies, "I have much to expiate and fighting brings enjoyment." Then turning the subject, he says, "the Bishop blessed you affectionately." "I am near the goal," sighed Stephanos, "and he promises me the joys of Heaven, if I only forgive him who stole my wife from me. He is forgiven—yes, all is forgiven him, and may everything that he undertakes turn to good, and nothing turn to evil." This is the masterstroke of the whole book. It is sublime; it gives one faith in the life that can lead to such a result. But what does George Ebers do? Does he sustain this faith, and lead the reader heavenward with the sainted Stephanos? No! he ruthlessly snatches the crown from the dying anchorite's brow, and leaves you aghast at his desperate and dreadful deed.

The battle is still raging, and suddenly Stephanos hears a voice that startles him. He says to Paulus, "lift me up, and support me, quick!" With an astonishing agility, the dying Stephanos is made to stand upon his feet. He leans over the wall, and looks at the centurion commanding the Roman forces—looks at him and "shudders violently." It is the man for whose forgiveness he has so long and so earnestly prayed. Repressing his feelings, "he offers him his lean hand." The Romans are fighting with the anchorites against a common foe, which has besieged this mountain fastness. "Stephanos' eyes were fixed on the man's features, and the longer he looked at him the hollower grew his cheeks, and the paler his lips; at the same time he still held out his hand to him, in token of forgiveness." "So passed a long minute." Phebius also recognized his victim of long ago, and "stamping with impatience, he took the old man's hand in a hasty grasp." Up to this moment the author sustains the holy temper of Stephanos; and to have sustained it to the end, would have been to do a noble work for Christ, and to make his book a power for good. But George Ebers has no such intention. "Scarcely had Stephanos felt the touch of the centurion's fingers, when he started as struck by lightning, and flung himself with a hoarse cry on his enemy." Paulus was horror-struck, and cried aloud, "Let him go—forgive, that Heaven may forgive you." "Heaven! what is Heaven, what is forgiveness?" screamed the old man. "He shall be damned"—and before a hand could be stretched out to save them, "the loose stone over which they were wrestling in breathless combat gave way, and both were hurled into the abyss."

This is sickening, it is horrible, it is fiendish! It stamps the book as a lie. It leads one to ask, can this be possible? If it were possible, it would make one doubt God and the power of His grace. It was natural that for a moment, Stephanos should recoil from the man as from a venomous serpent, but the

strength of those eighteen years of prayer and struggle, had already given him the victory. The good in him was stronger than the evil, which sudden temptation might have aroused. The Christ, on whose life he had been sacramentally feeding, was stronger within him than any power of Satan, and it was cruel in George Ebers to attempt at the last to wrest from him his dearly bought victory ; but unbelief is always cold, always cruel.

After the battle is over, and as the tale draws near its conclusion, scenes and characters move on in rapid succession, grouped with marvellous skill, and artistic effect ; but we hear little of Paulus till the denouement occurs, which declares his innocence, and discloses his generous self-sacrifice. Then every effort is made to find the cave, wherein was his lonely dwelling-place. But it is too late for any reparation. "The angel of death had called him only a few hours before, while in the act of prayer, for he was scarcely cold, and was kneeling with his forehead against the rocky wall." He has died as he has lived, alone with God. He "has fought the fight, and has finished his course," and has not "striven in vain." Thus the learned and brilliant author of "*Homo Sum*" has wrought out this soul's problem, and endeavored to prove that the religious life is a failure ; but he is dealing with a spiritual problem, which is as far beyond his intellectual ken as Euclid is beyond an infant. His story only shows, that the *Ego* in a man is nothing, the *Deus* everything ; that a man acting only in his own strength is weak ; but acting in the power and the Presence of God is strong. The author's blow, though aimed directly at the religious life, strikes equally at every noble, self-denying Christian effort, for if the result as described in the case of Stephanos were possible, a similar result would be equally possible in every other case. Thus it would show that everything done for Christ alone, without any selfish or worldly considerations, must utterly fail. On the same principle Christ's life also might be demonstrated a failure. But to the materialist, and the worldly wise, it is not given to know the mysteries of the Kingdom of God.

In "*Homo Sum*" there is much that is good and true and beautiful, and intellectually and artistically, it possesses the highest merit ; but we close it with deepest sadness, for in its misrepresentation of the religious life, it is evil and full of error. The error is fatal, the evil is intense and immeasurable, and distils its deadly poison all through and through. The superficial reader will taste only the sweetness of this poison, but its soul-destroying work is nevertheless as sure as it is subtle.

ELLEN M. FOGG.

Salem, September, 1880.

THE INCARNATION AND SACRAMENTAL THEOLOGY.

[From an Address before the E. C. U. by its chairman, Hon. C. L. Wood.]

AT the time of the Council of Nice—the council to which we owe the Nicene Creed, the first of those œcumenical councils to which the whole Church refers—the Church was in possession of a system distinctly sacramental and sacerdotal, which was held by all to be of Apostolical origin. Those who reject that system as an integral part of Christianity are obliged to confess that from the earliest times the great mass of Christians have been and are fundamentally wrong in their whole conception of what Christianity is. I need scarcely urge what a dangerous admission this is in the face of the modern attacks on Christianity, but I should like to point out another reason which appears to me more than sufficient why we should hesitate to discard, in favour of opinions involving such an admission, the old historical creed of Christianity. It is that among the holders of such an opinion there is no principle of coherence: unity is given up not only in fact but in theory; the other, that the system, if system it can be called, has not been found capable of preserving a real belief in the Incarnation among its upholders. Thank God, there are hundreds and thousands of Christians brought up in imperfect systems who yield to none in their devotion and loyalty to our Lord. But that is not the point. The point is, why has Geneva, the birth-place of Calvinism, agreed to consider our Lord's Deity an open question? Why have the old Presbyterian communities in this country for the most part become Socinian? Why did so large a section of the Protestant Synod in France in the year 1873 openly declare their unbelief in the reality of the Incarnation and in the material fact of the resurrection? How comes it, if the authority of the *Times'* correspondent in Germany is to be trusted, that since the passing of the Civil Marriage Bill three quarters of the couples united in Berlin have not been married under the sanction of any Church?—if it be not that the old dogmatic system of Christianity, and in their degree those observances by which that system has been brought home by the Church to the popular mind, are, in truth, the only foundation upon which an intelligent faith in the Incarnation itself can be maintained? The late Mr. John Stuart Mill, and he is a witness who should have weight in certain quarters, has left it on record in his later essays that religion must be taken by the mass of mankind on authority. He has also stated in his autobiography that in his opinion Bishop Butler's argument in favour of Christianity as against Deism is unanswerable. May we not press the same argument in another direction, and point out that the *à priori* objection to the sacramental and sacerdotal system may be, and as a matter of fact frequently is, urged with equal force against the central doctrine of the Incarnation itself?

Reform in too many cases degenerated into revolution, and with the abuses of religion not unfrequently discarded the religion of the Christian Church itself. That this is no untrue statement may be seen by a reference to the controversies of that day, and by the light which has been thrown upon them by subsequent experience. The second class of considerations in support of the dogmatic sacramental system of the Church is to be found in the very nature of religious duty. For if religion may be defined to be the mutual relations that exist between God and man—if man, created in the image of God, with capacities for knowing God and loving Him, cannot be satisfied apart from God; if in every time and place since he was driven out of Paradise the heart of man has exclaimed with David, "Like as the heart longeth after the water-brooks, so longeth my soul after Thee, O God," God, Who had created man for Himself, has been ever longing for man's return; has been ever calling man back to Himself, reaching down to him from Heaven, from the Mount of Sinai and the cloudy pillar to the manger of Bethlehem, from the cradle to the Cross, from the Cross to the Altar, and from the Altar to the sanctuary of man's heart, there to abide as a friend abides with a friend. If these are the relations between God and man as they are revealed to us by the religion of Jesus Christ, then any system of religion which stops short at the Incarnation, while it rejects the sacramental system by which the Incarnation is extended to us, is not the whole counsel of God.

Such systems may point, indeed, to God and man made one in the person of Jesus Christ, but to that longing of the individual soul to possess God for itself, the satisfaction of which is the logical consequence of the Incarnation, it has nothing to offer, for it can only direct its gaze to a ruined altar—the teaching of an absent Christ. Has God—for this is the question that is at the root of the controversy—in answer to the longings of humanity for so many centuries, visited, indeed, His people, but only for thirty-three years, and in one corner of the earth, and then left them orphaned and alone, or is the Blessed Sacrament still the point of contact between Him and us, the means by which He lives in us and we in Him? Do we in the Holy Eucharist really possess not any mere gift of grace, but the Author of grace Himself, so that the union which was effected at the Incarnation between humanity and God is within our own reach, and the humblest and most insignificant Christian who approaches the Altar in faith has nothing to envy the Apostles themselves in the closeness of the union that is effected between himself and Jesus Christ?

To that question, and all which flows from it, historical Christianity, in a word, the Catholic Church, in which we profess our belief every day we say the creed, has given one answer. Those imperfect forms of Christianity whose origin dates only from the last three hundred years, have given another with all those who deny the dogmatic and sacramental system of the Church. The one has affirmed the Real Presence of our Lord in the Eucharist,

and the others have for the most part denied it. Faith, instead of being the means by which we receive the sacraments to our profit, has with them taken the place of the sacraments altogether, and the consequence has been that systems which began by depreciating the sacraments in the supposed interests of the exclusive honour due to Christ have too often ended by denying Christ Himself. Here in England, in the religious confusions that attended the events of the sixteenth century, the struggle between the Church and the sects was long and arduous, and we ran no small risk of seeing the question settled in the Calvinistic and Zuinglian sense against the Church and the verdict of historical Christianity. But in the end the Church won the day, and one of the incidental proofs that she did so is the retention of the Ornaments Rubric, a rubric which Mr. Keble did not scruple to describe as one of the most important and comprehensive of rubrics—bearing directly on one vital doctrine, the Real Presence, and through that, as theologians know, upon the whole creed of the Church. In struggling, then, to maintain that rubric in its true place and meaning, we are not struggling merely for the externals of religion, but for externals which have a double importance as marking in a way no one can misunderstand the historical continuity of the present Church of England with the Church of the past, and the fact of her belief in that Real Presence of our Lord in the Holy Communion which extends to each individual Christian who communicates worthily in his degree the glories of the Incarnation.

One word more, in the interest of that peace and of that mutual charity and forbearance which this society, by confining its operations strictly to defensive purposes, has always sought to promote. Let me just add to this the striking confession of a recent writer in *Fraser's Magazine*, who has been sketching successively "The Past and Future of the Evangelical, the High Church, and the Broad Church party in the Church of England," and whose personal sympathies, so far as they are indicated, appear to be chiefly with the last. "The Christendom of the future," he says, "will, according to all appearances, be merged in (it may be a final division,) the party of authority, and that of historical criticism, and that of free inquiry and criticism, and if so it is certain that in the former party will be found the High Church, the Low Church, and the Roman Catholics, merging their differences in the preparation for the final struggle." While M. Guizot, the late eminent French statesman and Protestant, in his meditations on the Christian religion, has left it on record that in the attack that is now being made on the supernatural word, the inspiration of the Holy Scriptures and the Divinity of our Lord Jesus Christ, all quarrel of Christians among themselves ought to be forgotten. On the opposite side, a writer in the *Fortnightly Review*, for Dec.. 1877, pleasantly announces his expectation that "the various orthodox sects with their chronic civil war will continue in their heedlessness, not wholly unlike that which the Gospel attributes to the antediluvian world. They

will preach, they will write, they will cavil, till science comes and destroys them all." Such warning on both sides from friends and foes are not to be despised, and I would invite you to consider very seriously in the light thrown by them upon the controversies of the present day the observations I have attempted to put before you this evening in regard to the objects and aims of that society which I have the honour to represent, and those all-important questions which do more than justify—which necessitate—its existence.

CANON FARRAR ON EVIL SPIRITS.

CANON FARRAR preached a forcible sermon in Westminster Abbey from three texts:—"Cast out devils." "Lord, even the devils are subject to us, in Thy Name." "In My Name shall they cast out devils." We quote the concluding portion, which is certainly well worthy of deep consideration:—

And of these evil spirits I would name, first, the devil of Intemperance. My brethren, it is perfectly easy for you, if you like, to pooh-pooh the whole subject; to quote Scripture to prove the blessing of drink, though there is ten times as much Scripture to warn against its curse. All this is perfectly natural. It rises in part from the selfishness which hates to be disturbed in its own indulgences—in part from profound ignorance of the entire subject: in part from laziness, and in part from conceit. In taking such a line you are only doing exactly what your fathers did when they upheld the blessedness of the slave trade; or denounced the spread of education; or defended the burning of all who did not agree with them; or upheld the "manly pastimes" of prize-fighting and bear-baiting; or proved from the Bible that the world was flat. But things, for all that, are as they are; and no amount of ignorance, or of indifference, will alter the plain, glaring, patent fact that the present conditions of our drink traffic, and the drinks it sells, and the drunkenness which results from it, are the direct source of untold disease; of widespread lunacy; of immense and premature mortality; of nearly all that there is of pauperism; of domestic misery of such depth and bitterness as is fully known to God only; of a stunted population cursed with a diseased appetite and an hereditary crave; of nearly every act of brutal atrocity committed in England; of nine-tenths of all our existing crime.

And there is another devil—not yet universal; not yet so apparently irresistible; not yet intrenched in the citadel of selfish interests; but which has of late years reared his head among us, and is daily gaining ground—the devil of Lying. Strange, you will say! Are we not a nation of truth-tellers? Is not an Englishman's word as good as his bond? Truth-teller was our own English Alfred named; Truth-lover was our English Duke. Aye, and long may it be so; or let us die; or, like the Pilgrim Fathers,

shake from off our feet the dust of our shores, rather than see the day of England's shame! And yet a great statesman said, the other day, that there was "a lying spirit abroad." And I will tell you, my brethren, what is very nearly akin to lies, and what seems every day to be growing more popular in the midst of us, if we may judge by what we daily read and by what we daily see, and that is gossip, scandal, spite, libel, eavesdropping, tattle, slander, calumny, envy, hatred, malice, and all uncharitableness. It is what one has called a spreading leprosy. "Truly," as Edmund Burke exclaimed, "the age of chivalry is gone. The unbought grace of life is gone. . . . It is gone—that sensibility of principle, that chastity of honour." Let us only hope that what a living prophet calls "the age of bronze and lacquer, the age of animalisms and mendacities, has not begun." Alien to all magnanimity—alien to all that is great and noble—alien, one used to think, from the very conception of a gentleman—how alien from anything remotely resembling the spirit of a Christian, I need not tell you. "They say, is half a liar;" and "they say," is becoming more and more the staple of I know not how many purveyors to the diseased appetite of a prurient curiosity. Nor is it a valid excuse when the lie happens to contain any grain or shadow of the truth:—

"For a lie which is half the truth is ever the greatest of lies;
Since a lie which is all a lie, may be met and fought with outright;
But a lie which is half the truth is a harder matter to fight."

And indeed I hardly know which is the baser and more devilish—to probe, out of sheer malice, the half-healed wounds (it may be) of the guilty, or to fling mud on the fair name of the innocent. It is not only that this is now assuming a definite head and front, as a new phenomenon, in literature, but it even reflects itself in more honourable quarters—in the mutual recriminations and virulent animosities of party politics—in the reckless imputation of the meanest motives, bandied unblushingly as an element in the maintenance of differing opinions—even in the gross injustice and reckless misrepresentations of so-called "religious." Let every honourable man and every honourable writer help in casting out this devil from amongst us. If England would not see her brave, true sons—not merely grey-headed *roués* and worn-out men of the world, with hearts as callous as the nether millstone, after worthless lives, but even young men who should know better, and should not yet have lost all the generosity of youth—if England is to see men who, a little time ago would have blushed to repeat a slander, or disseminate a gossip, beginning to be eager—

"To catch a loathly plume fall'n from the wing
Of that foul bird of rapine whose whole prey
Is man's good name,—"

then it is time, ere a new year dawns, to bid England cast out the *lying spirit* from the midst of her, if she would not have even her king's chambers invaded by legends of Styx and Acheron, the abhorred children of hatred and of spite.

"In My name cast out devils." There is yet a third evil spirit,

whose dark wings have brooded of late over our national life. There is another sin which disputes with drunkenness the claim to be the besetting sin of this great people—it is Avarice. No wonder that St. James calls it the root of all evil; for covetousness is idolatry, and idolatry of gold is indifference to God. If God gives us riches let us at least strive rightly to use this unrighteous mammon. But it is at best a doubtful blessing, and many make it a deadly curse. When you hear the “Woe unto them that lay house to house” of Isaiah, or the “Woe unto you, rich men” of St. James, perhaps you set it down as prophetic fanaticism; but dare you so make light of the words of Christ when He says, “Blessed are the poor,” or, “Ye cannot serve God and mammon,” or, “How hardly shall they that have riches enter into the kingdom of God!” Which of us all believes enough to say with Luther, “O! my most dear God, I thank Thee that Thou hast made me poor, and a beggar upon earth.” Is there not folly, and, worse than folly, is there not guilt, in this greedy pursuit of gold? When Napoleon called us contemptuously “a nation of shopkeepers,” we scorned the taunt, because we knew that honourable commerce is a blessing to mankind. But woe to the nation that takes to dishonourable commerce! Woe to any nation which, having won the markets of the world by honest industry, loses them by that hasting to be rich, which never is, and never can be, innocent—by inferior goods, by dishonest contrivances, by scamped work, by diminished industry, by fraudulent imitations, by adulterated products, by the false weights and the unjust balance which are an abomination to the Lord! Woe to any nation which, in the fever of competition and the greed of gain, will defraud a myriad consumers to enrich one producer; which prefers undue returns to fair profits; which will pinch the miserable earnings of the workman to swell the bursting coffers of the millionaire; which will destroy tons of good food which God has given rather than lower an artificial price. Every eleven years we are told we must expect a commercial crisis; a sort of broken imposthume to relieve the diseased system; a thunder-storm of ruin to purge the air of the pestilence of greed. Is there nothing to learn from this present distress, of which all newspapers are full? When God’s judgments are abroad, shall not the people of England learn wisdom? Shall we do nothing to avert a crash which, if the same causes work on unchecked, may some day drag down the whole country with it, in some great ring of dishonest combination, some intricate network of interminable fraud? When, amid rotten businesses and reckless speculations, the very wind “like a broken worldling wails, and the flying gold of the ruined woodlands drives through the air;” when, on Manchester Exchange, a gentleman can show a roll of paper, yards long, of the year’s bankruptcies and liquidations; when we are told that 4,079 such failures have occurred in the last thirteen weeks alone; when men who have grown grey amid the world’s esteem—elders in churches, Sunday-school teachers, rigid Sabbatarians, attenders of prayer-meetings—can invest in gam-

bling securities, produce cooked balance-sheets, publish falsified accounts, enter bad debts as good assets, issue splendid dividends to conceal hopeless and ruinous bankruptcy, who shall dare to say that he, too, may not be tempted to descend from carelessness to culpability, from culpability to fraud? In such an age do we not all need the warnings of Christ, lest we drift from greed into peril, and from peril into crime? And oh! the misery of the many caused by this mean and guilty money-hunting of the few! Oh, this stealing of the bread of the orphan, and embezzlement of the pittance of the widow! Oh, this snatching of a wicked luxury from the hard-won earnings of the honest through long years! Oh, this frustration of the weary work which has only been sweetened by the love of wife or child! But, you will say, the guilty are punished. Not always here, by any means; for

“ In the corrupted currents of the world
Offence's gilded hand may shove by justice
And oft 'tis seen the wicked prize itself
Buys out the law. But 'tis not so above.
There is no shuffling; *there* the action lies
In his true nature; and we ourselves compelled,
Even to the teeth and forehead of our faults,
To give in evidence.”

Aye! but for the nation punishment is not sufficient; there must be *reform* as well. If we are to listen to Christ's commands, this devil of Avarice must be cast out.

Do not think, my brethren, that you and I are private persons, and so cannot help to cast out these devils. Statesmen have, indeed, a vaster power. Chatham was never nobler than when he thundered and lightened in defence of civil liberty or in denunciation of savage war; nor Wilberforce than when, for twenty years, amid taunts and lies, he fought in the House of Commons the battle of the slave. Our fathers have cast out devils; why cannot we? The devil of Intolerance, the devil of Cruelty, the devil of Tyranny have been cast out; but why and how? Because statesmen spoke in the voice of nations. The destinies of peoples are in the people's hands. Think rightly, speak bravely, act vigorously in these matters, and, even amid signs of peril, though the fingers of a man's hand have written “Mene, Mene, Tekel,” they may yet be stayed before they write “Upharsin” on the wall. First of all let us have clean hands *ourselves*. “Thou shalt do no murder.” “Thou shalt not commit adultery.” “Thou shalt not steal.” “Thou shalt not bear false witness against thy neighbour.” The law of kindness, the law of purity, the law of honesty, the law of truth—let *us* write those commandments of the Most High God on the fleshy tables of our hearts—if a lying spirit is abroad, let us, as the high rule of the life, if not of the Christian, yet, at the lowest, of the gentleman, “Speak no slander, —no, nor listen to it;” no, nor so much as even read it; nor in any way, directly or indirectly, encourage it, nor inwardly rejoice when others suffer from it; but let us rather study, on our knees, St. Paul's grand hymn to that Christian charity which thinketh no evil, and rejoiceth not in iniquity, but rejoiceth at the truth,

until our souls shall be ready to sicken within us at the thought of being so base as to encourage, in any way, the innuendos of malice and the lies of hate.

THE BISHOP OF LINCOLN AND CANON FARRAR ON "THE MAN OF SIN."

Is the Papacy Predicted by St. Paul? (2 Thess. ii. 1-13.) An Inquiry. By Chr. Wordsworth, D.D., Bishop of Lincoln. With a few words in reply to Dr. Farrar. Rivington's, Waterloo-place. 1880.

AT the close of his first epistle to the Thessalonian Church St. Paul had been alluding to the hope of the resurrection of the dead in connection with the promise of our Lord's second coming. "I would not have you to be ignorant, brethren," he says "concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." (1 Thess. iv. 13, 14.) The doctrine, therefore, whose influence is to keep the faithful from sorrowing for their departed brethren, as others who have no hope, is the assurance that when Christ shall come again they who sleep in Him shall be raised from the dead, and shall be ever with the Lord. But St. Paul apparently expressed himself as if he and they to whom he wrote should survive to witness the second Advent, and though numerous explanations of his words have been offered with the view of making them mean something else than this, still the literal force of the Apostle's words remains, and here, as elsewhere in the Bible, we should hold with the judicious Hooker that where the literal and grammatical sense will stand it is the true sense. In other words, St. Paul believed, and taught his disciples to believe, that the Lord's second Advent might take place in their own day. True it is that this expectation was not realized, but it follows not that the Apostle was in error, or that his inspiration was defective. He had no warrant for believing that the day of the Lord (for which he was told to be ever on the watch) would not come in his own age. The times and the seasons, we are expressly told, were no part of God's revelation to the Apostles, and so St. Paul, while not *asserting* that the second Advent would occur in his day, acted as if he were to be alive and remain unto the Lord's appearing.

Yet we see that St. Paul's words were not clearly understood by the Church at Thessalonica, and their misrepresentation or misunderstanding of his doctrine the remarkable prophecy in his second epistle was intended to correct. He notices the error into which they had fallen, and says, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ" (or, as it may be better rendered, "Concerning the coming of our Lord Jesus

Christ,") "and on gathering together unto Him, that ye be not soon shaken in mind, or troubled (neither by spirit, nor by word, nor by letter as from us) as that the day of Christ is at hand." Here we see that their mistake was in supposing that the second Advent was then actually "at hand," and accordingly he reminds them of what he had before taught them, but which teaching they had overlooked; he reminds them that the forerunning signs of their Lord's coming had not yet appeared. "Let no man deceive you," he says, "by any means: for that day shall not come, except there come a falling away first, and that Man of Sin be revealed, the son of perdition."

These words of the great Apostle of the Gentiles and their context have been brought into unusual prominence by the revival among us English Churchmen of what is called the Romish controversy in connection with their exposition. We more particularly refer to a statement as to the traditional Anglican interpretation of them which is contained in Canon Farrar's "Life of St. Paul," and to a pamphlet published a few days ago in opposition to the view of that talented clergyman, and written by no less a person than the learned and venerated commentator, Dr. Wordsworth, Bishop of Lincoln.

It may also be noted in passing that the controversial atmosphere had just then been raised to a rather high temperature by the issue of a work by the S. P. C. K., entitled "Plain Reasons against joining the Church of Rome," by Richard F. Littledale, LL.D. This little book, the price of which is only a shilling, contains in it more grave allegations of a historical and canonical kind against the Church of Rome than perhaps any other ever published. This, and the well-known position of its author, who is not understood by his friends or by the public to be an enthusiastic Protestant, have given the book in question an importance which is evidenced by the fact that the Roman Catholic controversial writers look on it as calculated to stop all educated Anglicans from seceding to Rome, and the language with which it has been assailed by Roman correspondents does anything but strengthen their case against Dr. Littledale.

At present, however, we have to consider not the general question of the claims of the Church of Rome, but rather the question on the title page of the Bishop of Lincoln's pamphlet, "Is the Papacy predicted by St. Paul?"

The Bishop of Lincoln reminds us (pp. 24 and 25) that he has maintained the affirmative answer to this question in his commentary on Rev. xiii. and xvii.; that his view is that of Bishop Jewel, Richard Hooker, Bishop Andrewes, and Bishop Sanderson—all eminent Anglicans; and also that the same is maintained in the dedication prefixed to an English Bible, and has been synodically affirmed by both Houses of the Convocation of Canterbury, which in A.D. 1606 asserted that:—

"I any man shall affirm that the intolerable pride of the Bishop of Rome for the time still being, through the advancement of himself by many sleights, strata^e gems, and false miracles over the Catholic Church, the Temple of God, as if he wer^e God himself, doth not argue him plainly to be the Man of Sin mentioned by the Apostle, he doth greatly err."

The Bishop then contests Dr. Farrar's statement that "No man of competent education" can accept the above mentioned interpretation, and that if the eminent personages just referred to were now alive they would change their minds, and would modify their opinion "in accordance with the advance now made in the interpretation of Holy Scripture" ("Life of St. Paul," I., 616, 617.) And the venerated Prelate reminds the biographer of St. Paul that while the latter rejects the traditional Anglican interpretation of St. Paul's prophecy, he admits that as to "its precise detail he is entirely ignorant of what the Apostle meant."

Further, the Bishop tells us how Canon Farrar affirms (II., 586) that "St. Paul thought that ere long the Roman Empire, so far, at any rate, as it was represented by the reigning emperor, would be swept away; that thereupon the existing tendencies of iniquity and apostasy would be concentrated in the person of a terrible opponent, and that the destruction of this opponent would be caused by the personal Advent of the Lord."

A few words may be said, based on the Bishop's remarks, as to the literal meaning of St. Paul's phraseology.

St. Paul's word translated in our Bibles "a falling away" is literally "the apostasy," not any general falling away, but with the definite article "*the* apostasy." "Who exalteth himself above all that is called God" is literally "Who exalteth himself exceedingly against all that is called God," "or that is worshipped." This means that is an object of worship.

The learned Bishop then goes on to expound St. Paul's prophecy, and maintains that the restraining power which in the Apostle's day hindered the second Advent was none other than that mentioned by Tertullian, Cyril, Chrysostom, Augustine, Jerome, and most early Christian authorities—that is, the then existing Roman Empire, the heathen power of imperial Rome. The Romans of St. Paul's time imagined that their dominion would last forever, and so they had on their coins "Eternal Rome." In view of this grand aspiration the Bishop asks, "Has this restraining power been now removed?" and he answers "Yes." There is now no "Roman Empire" marked on the map of the world, there is no army under the command of any Roman Cæsar, there is no coinage which bears his name.

On this we would venture to remark that while, in strictness of language, it is all true, still we must not forget these substantial facts—that the Roman Empire, in title at any rate, with its elected emperor in Europe, continued until not very long ago; that the Empire of new Rome, the lineal successor of the Empire of the Cæsars, continued until the taking of Constantinople in 1453 by the Turks; that the Popes have been emperors, kings, or civil governors of Rome—the technical name matters little—from the division of the Great Empire into our European monarchies until far into the reign—for it was the *reign* of the last Pope, Pius IX.; that his successor, Leo XIII., does not abnegate his claim to be the civil ruler of Rome still; that the very name of the Austrian Emperor, who claims to represent the Cæsars, is

Kaiser, or Cæsar, in German; and that the erection of the modern Italian kingdom and the political cry for "united Italy" are but the reassertion of the idea of the Roman Empire. Anyone who has been in Rome of late years, and has observed the headings of all public documents and the public inscriptions on recent monuments there, will not have failed to recognize, as if dug out of the language of classical antiquity, the renewed use of political symbols common in the early Empire of the Cæsars.

Is it, then, absolutely certain that the Roman imperial power is dead? This does not seem to be absolutely demonstrated. Even now he who claims to be ruler of Rome, though at the present moment he is not so in fact—even now the Pope is acknowledged as chief by a wider Empire than ever acknowledged Nero in the time of St. Paul; and there are many who think that the changes and chances of political life and the competition of nations will cause the Italian monarchy to collapse in some great European war, and so restore the Pope as civil ruler of Rome again.

Of course if the restraining power which letted or hindered the second Advent has not been removed the Man of Sin has not yet been revealed. But let us suppose that this restraining power has been removed many centuries ago, as the good Bishop maintains.

Who, then, is the "Man of Sin," or *the lawless one*, foretold by St. Paul? The Pope of Rome, affirms the Bishop of Lincoln—not any particular Pope, but the Papal succession for many centuries, because the Man of Sin is described as continuing far beyond the life of one man, from the downfall of the ancient Roman Empire even to the coming of Christ.

Here, however, we may respectfully ask, Is not this begging the question? for St. Paul's words do not of themselves imply any but one individual Man of Sin. And if that is so, and if it be possible that the restraining power is not yet removed, but may still last even close to the second Advent, then St. Paul's words may be taken to mean what they seem to say—and what many ancient fathers supposed—that the Man of Sin will be an individual, and such only. The assumption that the Man of Sin is the Papal succession or any other official succession rests on the not absolutely certain assumption—let us venture to think—that the restraining power, the stoppage to the second coming of Christ, has been removed.

It is asserted that the Roman Empire ceased when "the Popes mounted the throne voided by the Cæsars," as they certainly did, and that therefore a great domineering power appeared in the world after the dissolution of the Roman Empire. If that is so, it will only remain to identify the domineering power with that of the "Man of Sin," and the case is proved, as the Bishop thinks it is.

But does not the expression which the Bishop quotes from an eminent Roman Catholic historian, that "the Popes mounted the throne voided by the Cæsars" (Duc de Broglie "*Histoire de l'Eglise*," VI., 424, 456)—does not this phrase rather indicate that though the title of the ruler was changed, *the throne* itself re-

mained, and has, under a new title, remained to our own day? One set of men descended from it and another set mounted it, as has been the case with our own sovereigns. Yet we should not say that our Empire was abolished and a new power set up in its stead.

In France, where there have been some twelve forms of government, and three distinct sets of personal rulers in less than a hundred years, this is even more remarkable still. The ancient hereditary kings of France are gone for the present at any rate; yet who will say that the country—the domination which they represented—is gone in face of the fact that that country is to-day more prosperous than our own, has more trade, more contentment of the lower classes, less poverty, no poor laws, and has a surplus revenue over the Government estimates of more than three million of francs at the beginning of this year.

After all, is it not more likely to be near St. Paul's meaning when we consider the thing—the power or authority—rather than the changing titles given to it by men? Let us remember that the Pope who mounted the throne voided by the Cæsars still claims to be ruler of Rome, which to-day, as two thousand years ago, is called in popular phrase “the eternal city,” and that he retains to this hour the ancient imperial title of “Pontifex Maximus,” or Chief Priest, a title borne by him only in all the world since the days of the Cæsars, never claimed by anyone else, and which is a direct link between him and the heathen rulers who were supreme over all states, as well ecclesiastical as civil, in imperial Rome. In fact, the Popes in this and in other respects have more nearly than any other line of potentates represented the heathen Cæsars; and when the immense, world-wide power wielded by some of them, as Gregory VII. and Innocent III., and the submission yielded to it by great kings of the earth is considered, it can scarcely be said with accuracy that the *power* symbolized by the Roman emperors passed away many centuries ago.

If we grant that the fall of the Roman Empire, as described by the historian Gibbon, was really the removal of the letting or hindering power which stood in the way of the manifest revelation of the Man of Sin, then the further question remains as to the identification of the long succession of hundreds of Popes with that prophetic personage.

The Bishop of Lincoln assumes that there was only one great domineering power in the world after what he regards as the dissolution of the Roman Empire; and if that be admitted there is much in what he advances in favour of the Papal power being that one.

But was there *one only* in the world? Up to modern times the Papal power, roughly speaking, did not dominate out of Europe: it has never ruled in Russia—one large part of Europe—and only for a short while did it rule over the greater part of our continent. It did not, when at the zenith of its power, rule in Asia and Africa, the greater part of the then known world, as did imperial

Rome. But another great power which literally did rise to its summit on the very centre and citadel of new Rome did dominate over Asia and Africa and invade Europe, did abolish the worship of the Most High in its most glorious temple, and reduce to desolation the very places to which St. Paul sent some of his epistles—this very one included, and their Christianity. Need we remind you of the almost utter overthrow of Eastern Christianity by the sack of Constantinople, and the conquest of the Eastern Roman Empire by the followers of the false prophet in 1453.

On that dread midnight the last Christian emperor received the Holy Sacrament in the imperial church of St. Sophia, with his staff. He sallied forth and was slain, and within a few hours the victorious Sultan rode on horseback into the most famous Christian church ever built by men. Man and horse advanced, the Sultan dismounted, and with an expression of triumph, as exalting himself above or against Jesus Christ, he jumped on the altar and sat upon it.

That domination, though now politically tottering, has lasted to this day, and never since 1453 has the Eucharist been celebrated there, where a Man—if not *the* Man—of Sin was revealed, who did then and there oppose and exalt himself above or against all that is called God, or that is worshipped, so that he as God, or in the place of God, did literally sit in the temple and on the shrine or most holy part of the temple.

Was there ever a more clear Antichrist or opponent of Christ than this, except it be equalled by the enthronement on the high altar of Notre Dame, in Paris, not eighty years ago, of an undressed harlot called the "goddess of reason" in the presence of apostate bishops and priests of that Church which tells us that she is the only protection against falling away from the faith?

The Bishop of Lincoln draws many comparisons between certain admitted facts respecting the Popes and the prophetic marks of the Man of Sin.

He is to be "the son of perdition." That title was applied only to Judas, therefore the Man of Sin must be a successor of the Apostles. The system is called a mystery, a term applied to the Christian religion, and therefore this apostasy must be a Christian and not an infidel system. It is the embodiment of lawlessness. The Roman system is usurpation of things Divine and human, says the Bishop, and therefore it is here signified. The Pope is enthroned on the high altar of St. Peter's in Rome, and is there adored by the cardinals. Rome affirms that miracles are wrought in her communion still, and the Bishop apparently believes that they are so wrought at Lourdes and La Salette. The Pope has in our own day promulgated two doctrines as being now for the first time necessary to be believed, an addition, and an unscriptural addition as the Bishop holds, to the faith once for all delivered to the saints. He admits that many of the Popes have been holy and good men, and yet he seems to assert that these were holy and good and sons of perdition at the same time. This

is a duplex character, which Judas their prototype, as he says certainly had not, for while it is to be hoped that good and holy men do not go to perdition, it is plain from Holy Writ that Judas not only was not a good and holy man, but because he was so wicked as to betray his Master he "went to his own place."

With regard to the two doctrines of the Immaculate Conception of the B. V. M. and of the Pope's infallibility, which certainly have been practically added to the creed obligatory on Roman Catholics of our day, it must be borne in mind that the one—that of the Immaculate Conception—is more of a speculative than of a practical character *in the abstract*, though it is not so when it leads men to put her who is Blessed among women above or instead of Christ, as it is to be feared is often the case. The real objection to it is that it in set terms contradicts Holy Scripture, which tells us that Christ was the only sinless human being. The other new doctrine, that of Papal infallibility, as explained by Roman writers in our English magazines, is just this—that the Pope speaks infallibly only when he speaks what is true, a statement which every Protestant would admit of his Holiness and of everyone else. And as the Roman authorities aver that the Pope has only spoken once in such a manner—*i.e.*, when he defined the doctrine of the Immaculate Conception—and as the present pontiff has made compulsory the study of the theology of St. Thomas Aquinas, who denied that doctrine, the practical result does not seem very much.

That the Pope at his inauguration is for once seated on the altar in God's temple, and that he is then addressed in what we should regard as highly improper—nay, sinful—language is too true. But then it is to be remembered that this is done on the presumption that he is Christ's Vicar on earth. He is not called God, nor is he worshipped as God, nor does he oppose or exalt himself above all that is called God. The whole procedure starts with the hypothesis that God is over all, and is to be worshipped. Indeed one of the forms quoted by our Bishop ends thus: "Receive thou the tiara, &c., &c., &c., vicar on earth of Christ, to Whom be honour and glory forever. Amen." The expression "we adore" is used then, it is true, but doubtless in its proper literal sense of touching the object of reverence with the mouth—that is, kissing. The word *adore* itself is a compound of two Latin words, which signify to apply the lips. This adoration everyone must offer Queen Victoria when he kisses her Majesty's hand, and all know that to kiss the Pope's foot is the analogous usage at the Vatican, and that it is done by Christians of every name, and by men who do not profess Christianity at all.

Nor does it seem clear that the Roman system has been the embodiment of lawlessness. At the time when its power was at its height—in what some call the dark ages—then all historians agree in asserting that the Papal power preserved not only learning, art, and science, but law and civilization among what are now called the civilized nations of Europe. And it is true that the highest legislative and legal offices in civilized Europe—and es-

pecially so in England—were then filled by ecclesiastics, who were the great legislators and preservers of the liberties of the people in times of feudal barbarism and serfdom. Some of England's greatest Lord Chancellors were bishops who owned the supremacy of the See of Rome.

As to modern Roman miracles, the Bishop believes that there are such, and says of those alleged to have occurred at Lourdes and La Salette: "It would be a bold thing to affirm that there is no truth at all in these assertions." Further, he believes that such are or may be wrought to try the faith of Christians, and he adds: "I am therefore quite ready to admit the claim of Rome to miracles, which (if she teaches false doctrine, as she does) are lying wonders, *or wonders by a lie*, and are another proof that the Roman Papacy is here predicted by St. Paul."

On this it may be remarked that Scripture does not assure us that the age of miracles was to cease or has ceased in the Church; that if once a true miracle was wrought the working of one now is no greater wonder than was that at Cana of Galilee; and that belief in a modern alleged miracle is simply a question of credibility of testimony. Moreover, we have the alleged miracles of Spiritualism among us now. They are quite as marvellous, if true, as those alleged to have occurred at Lourdes and La Salette, but, unlike the latter, they are affirmed to have been wrought by unbelievers, by atheists, and, generally speaking, by those who either are not Christians or who sit loosely to any definite profession of Christianity. At any rate, these miracles seem to come nearer to St. Paul's prophecy than the Roman miracles, which certainly are not the only alleged miracles in the present day.

There is a learned book called "Discourses on the Prophecies relating to Antichrist in the Writings of Daniel and St. Paul," delivered before the University of Dublin forty years ago by the late learned Dr. Todd. His views, which were shared by the learned Samuel Roffy Maitland, librarian at Lambeth Palace in the time of Archbishop Howley, are rather those of Canon Farrar than those of the Bishop of Lincoln, and making due allowance for the fact that Dr. Todd wrote before the publication of the two new doctrines of Pius IX., still it seems to us that his views are a clearer interpretation of St. Paul's meaning than any other. He holds that this falling away is to be of short and not of long duration, because the coming of the Lord is to be *immediately* looked for whenever the Man of Sin is revealed, and because Christ Himself has said that "for the elect's sake those days shall be shortened." Also, he maintains that St. Paul's phrases and expressions are taken from Daniel, who identifies this personage as "the king of fierce countenance" (Dan. xiii.) and he shows that "the Man of Sin of St. Paul agrees in character and actions, in the period of his manifestation, and in the manner of his destruction, with the blasphemous king of Daniel" (p. 214.) The Man of Sin is to be opposed not merely to true religion, but to "all that is called God, or that is worshipped." He is to represent Nihilism, Socialism, or Communism. He is to attempt the

destruction of all religious worship, true or false, and shall do this by seating himself on God's throne, by exacting Divine honours for himself, and by usurping the name and attributes of the Deity. Now we see here that the Man of Sin is not described as ruling by or through pretence of religion, but as opposing everything of the kind, true or false. St. Paul doubtless meant by the "temple of God" the only temple of God known to him or to those to whom he wrote—the temple at Jerusalem—for no Christian building has ever been known as "*the* temple of God;" and the more ancient writers believed what the prophets seem to predict, that the temple at Jerusalem shall once again be built when Israel shall be restored to their own land, and that the Man of Sin shall there exhibit himself as God. If this interpretation be true, all difficulty about St. Paul's meaning vanishes, and his words then closely agree with our Lord's own words, and with the prophecies of Daniel and St. John.

Remember that this Man of Sin is to "take away the daily Sacrifice," words which, whether applied to the Jewish temple or to the Christian Eucharist, certainly do not apply to the Church of Rome any more than does the prophecy that Antichrist shall deny the Incarnation. For if there are any two things to which the Church of Rome has adhered, these are they beyond doubt. It was not the Pope, but other people, who took away the daily Sacrifice in England and in many other places 300 years ago; and it is not the Pope, but other people, who deny the Godhead of Christ here and elsewhere, or who would abolish one of our creeds if they could do so.

The theory of the venerated Bishop seems to labour under these difficulties—that the Man of Sin is plainly spoken of in Scripture as one person; that his reign is described as lasting but a short time; and that when his supposed reign begun centuries ago cannot be clearly stated; and that if this apostasy has been going on for centuries then the holiest of men have lived and died in it, and have never known that it was not Christianity at all, but have venerated as the spiritual father of the Church no other than the son of perdition.

Corruption of the faith, however gross and unscriptural, is radically different from apostasy, and to exalt to an undue and unscriptural height the Bishop of Rome as Christ's vicegerent is contrary in terms to denying Christ and His religion, and endeavouring to extinguish both, for assuredly if there be no Christ there can be no vicar of Christ, and if there be no Christian faith there can be no departure from **it**.

THE SACRIFICIAL ASPECT OF THE HOLY EUCHARIST.

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[Concluded.]

DOES THE SACRIFICE OF THE EUCHARIST IMPAIR THE SACRIFICE OF THE CROSS?

LET us now see if we cannot arrive at the same conclusion by an entirely different road to any we have yet traversed: I mean, by an examination of the Old Testament idea of atonement. Should this be the case, the conclusion already reached in other ways will be considerably strengthened.

The word *atonement* occurs in the English version of the New Testament but once, viz., in Romans, v: 11. The Greek word *καταλλαγή*, however, which in this place is rendered "atonement," occurs in three other passages, viz., Rom. xi: 15; 2 Cor. v: 18, 19, in each of which cases it is rendered "reconciliation:" and the verb *καταλλάσσειν* is found six times in the New Testament, viz., twice in Rom. v: 10; 1 Cor. vii: 11; 2 Cor. v: 18, 19, 20. The New Testament idea of atonement is thus seen to be "reconciliation," at-one-ment. But is this the idea of atonement that we meet with in the Old Testament? I propose to examine the Hebrew word so translated, with a view to the answering of this question, and also for the sake of answering the further question, whether, and in what sense, the Holy Eucharist might be spoken of as an *atoning* sacrifice: and whether the so doing would in any way militate against the doctrine of the one atoning Sacrifice upon the Cross?

The word "atonement" is found in the English version of the Old Testament some fifty times, and invariably as the translation of the Hebrew word, *kipper*.¹ The original meaning of this word is "to recover." How does it come to have the signification of "atone?" To understand that, we must examine the usage of the word itself. The very first passage in which the word occurs serves to bring out the idea involved, and to illustrate its after use, in a remarkable way. It is Genesis, xxxii: 20, where Jacob says of Esau, "I will *appease* him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me." Turning to the Hebrew, we find that the words translated "I will appease him with the present," are literally, "I will *cover* his face with the present or offering (*minchah*.) The idea here seems to be that of a covering or screen coming between himself and the angry face of his brother."²

¹This verb occurs more than eighty times; it is not always translated "make atonement."

²The passage above referred to illustrates the meaning of the Hebrew word "kipper," so often translated "atone;" but it must not be understood as illustrating the

The word is not used, but this same idea comes out in the history of the Passover, where it is said, "The blood shall be to you for a token upon the houses where ye are: and *when I see the blood I will pass over you*, and the plague shall not be upon you to destroy you, when I smite the Land of Egypt," Exod, xii: 13. And again: "The Lord will pass through to smite the Egyptians; and *when He seeth the blood* upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you," v: 23. The paschal blood is here represented as a kind of protecting screen over the houses of the Israelites, to save them from the destruction which otherwise would have lighted upon them. The above passages help to explain the meaning of the word *kipper* when used, as it so constantly is, in connection with the sacrifices of the Mosaic Law. What may be called the classical passage upon the subject is Leviticus xvii: 11: "For the life of the flesh is in the blood: and I have given it to you upon the altar *to make an atonement* for your souls; (literally, *to cover upon* your souls) for it is the blood that *maketh an atonement* (lit. that *covereth*) for the soul," or rather "by means of the soul."

The idea here seems to be this: God gives the blood upon the altar, to make an atonement for the soul or life of the sinner; God looks upon the altar, He sees the blood upon it, the blood which represents the life of the innocent victim slain instead of the guilty sinner, and God accepts the life of the victim thus represented by the blood upon the altar, in lieu of the justly forfeited life of the sinner. Thus the blood upon the altar "makes atonement," or "covers," i.e. acts as a kind of protecting screen over the sinner; it "covers *upon* the soul," or according to another expression not unfrequent, it covers "*round about*" the person or thing atoned for. The force of this preposition "*round about*," is well illustrated by Job i: 10; "Hast thou not made an hedge *about* him, and *about* his house, and *about* all that he hath on every side?" And again, by Ps. iii: 3: "Thou, O Lord, art a shield *round about* me;" and by Zech. xii: 8, "In that day shall the Lord defend (or be a shield *round about*) the inhabitants of Jerusalem." So that when the blood of atonement is said to cover "*round about*" a place, or person, the idea evidently is that of

Jewish idea of atonement, because, as Mr. Dale has well remarked in his valuable lectures on the Atonement, "It was contrary to the Jewish habit of thought to speak of 'propitiating God,' either by prayers or sacrifices, as Jacob propitiated or 'appeased' Esau with the present of camels and goats, and sheep, and cattle. The heathen 'propitiated' their gods, for their gods were capricious and revengeful; but . . . something restrained the Jews from describing any religious acts as being intended to propitiate Jehovah. Propitiation is spoken of in page after page of the Old Testament; it is expressly represented as having a relation to God, and its purpose to turn away the wrath of God; and yet God is never, except in one passage (Zech. vii: 2, this exception is only apparent, as the Hebrew word is not the one usually rendered 'atone,') the direct object of the act. When any of the external and ceremonial precepts of the Law had been broken, it is not said that the priest is to celebrate an expiatory rite in order to 'propitiate God,' but in order to make propitiation for the offence, or for the offender."—*The Atonement*. The Congregational Union Lecture for 1875, by R. W. Dale, M. A., p. 166. (Hodder and Stoughton, 1876.)

protecting or shielding that place or person from some danger, as by a wall, or screen, or hedge. This idea is well illustrated by a verse of the eighty-fourth Psalm, "Look, O God, upon our *shield*, and behold the face of Thy anointed one," Ps. lxxxiv: 9. That is, look not on us, but on Thy Anointed, who stands before us as a shield.

This idea of atonement, as being the covering over of the person or the sin, is illustrated by other passages, in which the word *kipper* is not used, but some other word of similar meaning, as e. g., Psalm xxxii: 1, "Blessed is he whose transgression is forgiven, and whose sin is *covered*;" Psalm li; 11, "*Hide Thy face from my sins*;" Psalm lxxxv: 3, "Thou hast *covered* all their sins;" Zeph. ii: 3, "Seek righteousness, seek meekness; it may be *ye shall be hid* in the day of the Lord's anger." Whereas the opposite of this, sin not being atoned for or hid, is to be found in Jeremiah xvi: 17, "For Mine eyes are upon all their ways; they are *not hid* from My face, neither is their iniquity *hid* from Mine eyes."

Such, then, is the idea of atonement that we find in the Old Testament, and though, of course, not exhaustive of the meaning of the word as applied to our Lord's atoning death upon the Cross, it must evidently have a place in it. The death and the Blood of Christ do *atone* for us, by coming in as a protecting shield between us and the wrath of God. And in this sense the pleading of His sacrifice in heaven now is an *atoning* pleading, because it is as our Intercessor that He pleads, coming *between* us and God, so that God may only look on us as being *in* Him. And similarly, the Church's pleading of the same sacrifice on earth is an *atoning* pleading; because we there "shew forth" the Lord's death; we, as it were, point to the Blood of our Lord shed for us, and pray that it may be our protection and defence; we, as it were, act the prayer of the eighty-fourth Psalm, "Behold, O God, our Shield, and look upon the face of Thy Anointed." This idea is very beautifully expressed in the following lines of a Eucharistic hymn:

"And now, O FATHER, mindful of the love
That bought us, once for all, on Calvary's Tree,
And having with us Him that pleads above,
We here present, we here spread forth to Thee
That only Offering perfect in Thine eyes,
The one, true, pure, immortal Sacrifice.

Look, FATHER, look on His anointed Face,
And only look on us as found in Him;
Look not on our misusings of Thy grace,
Our prayer so languid, and our faith so dim;
For lo! between our sins and their reward,
We set the Passion of Thy SON our LORD."³

I cannot do better than let this part of the subject close with these lines. It is obvious that, as thus represented, the Eucharistic Sacrifice can in no possible way trench upon the Sacrifice of the Cross.

³We publish the entire hymn on another page of the ECLECTIC.

It is sometimes asked, What is the precise relation of our Lord's offering of Himself in the Upper Chamber, when He said, "This is My body, which is being given for you," to His offering of Himself upon the Cross? We are now in a position to give, with the help again of the Old Testament, some answer, perhaps, to this question.

Among all the sacrifices of the Jewish Law, two stand out with peculiar prominence above all the rest, the sacrifice of the Passover, and the sin-offering of the Great Day of Atonement. The former, in its first institution, was the means, and, in after celebrations of it, the memorial, of their salvation;⁴ it was the anniversary of their being chosen by God as His peculiar people. The latter was the means by which intercourse with God was maintained, through the yearly purifying and sanctification of the altar and tabernacle as a place of sacrifice and communion with God.

We naturally look to find these two pre-eminent sacrifices fulfilled in a special manner in the great Antitype of all sacrifice; and accordingly, we see the former fulfilled in the Upper Chamber, the latter upon the Cross. Our Lord's offering of Himself at the Last Supper, is related to His offering of Himself upon the Cross, as the Passover is related to the Day of Atonement. It was as the true Paschal Lamb—on whose Body the true Israelite is to feed, whose Blood is to be applied to each soul individually, as was the first paschal blood to each single house,—that our Lord offered Himself, when He said, "This is My Body which is given for you; this is My Blood, drink ye *all* of it." Several things confirm this view; the very time of its institution, at night, "It is a night to be much observed unto the Lord; this is the night of the Lord to be observed of all the children of Israel in their generations," Exod. xii: 42; the circumstances of its institution, in connection with the Passover; the language of its institution; and lastly, the language of S. Paul, "Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth," 1 Cor. v: 7, 8.

On the other hand, it was as the great Sin-offering of Atonement that our Lord offered Himself upon the Cross, for the purpose of purifying the true tabernacle, the Church, as a place of worship and communion with God: in accordance with what we read in the Epistle to the Hebrews: "It was, therefore, necessary that the patterns⁵ of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us;" Heb. ix: 23, 24.

Here, again, it is the Jewish High Priest's work on the Great

⁴We see here how a memorial of a sacrifice can be also itself a sacrifice. The yearly passover was a memorial of a sacrifice, and yet it was also itself a sacrifice.

⁵Rather, "copies," or "delineations," *ὑποδείγματα*. The heavenly things themselves would be the "patterns," in our sense of the word.

Day of atonement that is paralleled with our Lord's atoning work; but in this case, it is His work in heaven which is brought prominently forward. Against the Jewish tabernacle is set the true heavenly tabernacle, of which that was but a type and copy; the true tabernacle, not made with hands, is the Church, the Body of Christ, the real "*tabernacle of meeting*"⁶ between God and man. Against the Jewish High Priest entering "every year into the holy place with the blood of others," is set the once entering of Christ, the true High Priest, into heaven itself with His own Blood; and against the sacrifices of the Day of Atonement, by which, year by year, the tabernacle, the mere copy of the true One, was purified and rendered fit to be a place of worship, is set the better sacrifice of Christ, by which the true tabernacle, the Church both in earth and heaven, has been for ever purified as a place of worship and communion with God. In this passage, "the heavenly things" must be regarded as including what in Chap. X. 1 are spoken of separately as "the good things to come," and "the image of the things," that is to say, the Church both in earth and heaven.⁷ The plural, *κρείττοσι θυσίαις*, "with better sacrifices," which has given commentators a good deal of trouble, I prefer to explain as a Hebraism; what the Jewish grammarians called (*pluralis virium*, or *virtutum*), and what is called in modern grammars, *pluralis excellentiæ*, or *pluralis majesticus*.⁸ Some remarkable illustrations of this use of the plural applied to a singular object, expressive of majesty, dignity, or power, are given by the great Jewish commentator Kimchi, in his comment upon Zechariah xi: 5, where we find a plural noun "shepherds" with a singular verb "pitieth." This is Kimchi's comment: "*And their own shepherds pitieth them not.*" And God, for He is their own shepherd, has no pity upon them. *Shepherds*, is said in the plural number, similar to the idiom in "*Let Israel rejoice in his Makers*" (Ps. cxlix: 2;) and again, "*Where is God my Makers*" (Job xxxv: 10.) Kimchi on Zechariah, translated by McCaul, p. 120. Other instances of this plural are Eccles. xii: 1, "Remember now thy *Creators* in the days of thy youth;" and Psalm xvi: 10, "For Thou wilt not leave my soul in hell; neither wilt Thou suffer Thy holy *ones* (*Cthibh*) to see corruption." I take it, then, that by a figure of speech familiar to himself and his hearers, the author speaks of the majestic sacrifice of Christ in all its manifold aspects and efficacy, in the plural, though meaning the one true Sacrifice offered on the Cross, and perpetually pleaded in heaven.

⁶This, as readers of Hebrew know, is the real meaning of the words translated in our version, "Tabernacle of the congregation." See Exod. xxix: 42, 43.

⁷See Cornelius à Lapidè in loco. "*Futura vero bona et imaginem rerum vocat id, hic vocat cœlestia: ergo et hic cœlestia intelligit, non ea ('solum,' I should say) quæ quod in cœlo, sed ea quæ in ecclesia sunt.*"

⁸Ibid. "Dico, per *cœlestia* intelligi Ecclesiam, id est, fideles et filios Christi, ex quibus Ecclesia, id est, fidelium congregatio, coalescit et consurgit. Dicturi Ecclesia cœlestis, vel *cœlestia*, quia Ecclesia Christi est quasi cœleste Tabernaculum, habens cœlestem victimam, scilicet corpus Christi, cœlestem doctrinam. populum denique cœlestis et angelicæ vitæ, cui cœlum ipsum pro mansionem et retributionem æterna promittitur, proponitur, et præparatur."

⁹See Gesenius' Hebrew Grammar, § 108. 2 b.

To sum up briefly what I have endeavoured to put forward as the teaching of Holy Scripture on this subject. The language of the Old Testament implies the continuance of sacrifice in the future dispensation; the language of the New Testament implies that the sacrificial worship of the old covenant is to find its counterpart in the new. The language in which our Lord Himself instituted the Eucharist, and the language of the New Testament generally in regard to it, points that out as the sacrifice of the Christian Church. The regarding of the Holy Eucharist as a true sacrifice, in accordance with the definition of sacrifice above given, derived from Scripture itself, in no way interferes with the truth of our Lord's Sacrifice upon the Cross being one, perfect, and sufficient. On the contrary, the doctrine of the Eucharistic Sacrifice, as I have endeavoured, however imperfectly, to explain it, serves to bring out into the very strongest light the absolute, unrivalled efficacy and perfection of the "One offering, single and complete."

"ALMIGHTY everliving FATHER, Who hast promised unto Thy faithful people life by Thine Incarnate SON, even as He liveth by Thee; grant unto us all, and especially to those whom Thy Providence hath in any wise entrusted with the treasure of Thy holy Doctrine amongst us, Thy good SPIRIT, always so to believe and understand, to feel and firmly to hold, to speak and to think, concerning the Mystery of the Communion of Thy SON'S Body and Blood, as shall be well pleasing to Thee, and profitable to our souls; through the same our LORD JESUS CHRIST, Who liveth and reigneth with Thee in the unity of the same SPIRIT, one GOD, world without end. Amen."

Miscellany.

From the Church Times.

THE ANCIENT SURPLICE AND VESTMENT OF THE CHURCH OF ENGLAND.

—
BY ANTIQUARY.

I HAVE often thought how it must have vexed the mind of such a Roman Catholic as Dr. Rock, filled as it was with the spirit of the ancient Church of this country when he saw the hideous shapes, the shams, and tinsel, and make-believe embroidery of the foreign importation, the exotics by which he was everywhere surrounded in his own communion, a communion which fondly claims to be the sole inheritance of the Catholic past of England.

He must have known quite well, but of course he could not

afford to admit it, that the ancient form of surplice had been continued in the Anglican Church (and the old copes and vestments prescribed,) a surplice which until recently could hardly be noticed to differ from the old form save, perhaps, its opening in front which came in with wigs in the 17th century. He gives engravings of Cannyneo, the founder of St. Mary's, Redcliffe, Bristol, Dean Birew of Hereford, and Dr. Urswick of Hackney, in their ample flowing pointed sleeved surplices, showing about a foot of cassock. He pourtrays the same under a cope from several brasses and gives reference to others, but all these were utterly unlike the scanty garments down to the hips, with snipped away sleeves or wings down to the elbows, he met in use in all the Papal chapels in England. Pugin the elder joined Dr. Rock in venting his wrath upon these foreign garments, and both of these antiquaries tried long and hard to induce the Roman commnion to copy the old Church of England surplices. Nothing could be more seemly than the pattern they supplied, which I saw years ago at Pugin's church at Ramsgate, the little Pugin churches at Dorchester and Northampton, and the large church of St. Chad's, Birmingham, but the love for strangers on the whole was too strong, and after them they would go.

I myself never could understand the hankering for the full and ample chasuble in our Church coupled with the wearing of a scanty linen garment wholly unlike the ancient super-pellicium. All from choir-boy upwards wore a surplice, but when altar vestments were most beautiful there was no wish to depress the surplice. All in its degree was for God's service, honour, and glory, and so while the inferior ministers wore comely surplices, those of the upper form were of finer material, fuller for the most part, and no pains spared in adorning the surplice after its proper manner with red and blue, and white embroidery on the collar, and honey-combing round the neck. (*Vide* the engraved portraiture in Dr. Rock from the "Book of Hours," temp. Richard II.) A demi choir the neck bands of surplices finely embroidered in red. There can be seen cassock or surplice, amice, coped and mitred Abbot or Bishop, but not a shadow of a stole during the singing of a choir office. Cotton gauze and muslin surplices in the place of "fine linen clean and white," is only a sort of sham Brummagem electroplate—an imitation of the "real thing," the pattern in the Heavens. So I heartily endorse Dr. Rock's lamentation over the modern departure in some few places from the ancient surplice, as also recently did the writer of "Words for Peace" in your columns. Surely jacket "surplices" and fiddle back tabbard chasubles should go together and be left to the foreign obedience. Although the pattern of surplice was not uniform, yet the overwhelming number of precedents point to those reaching to within about a foot of the cassock bottom.

I have rather dwelt on this somewhat by way of preface because hereafter I wish to "point my moral and adorn my tale" with this subject of shams and meanness in the sanctuary.

THE STOLE.

Dr. Rock says, singularly, little about the part of the Eucharistic vestment called the stole, and his examples afford little or no help in the way of copy.

VESTMENTS.

All he writes about the ancient shape, meaning, and adornment of the chasuble *Church Times* readers will be thoroughly in accord with. Most, too, would be by this time familiar with, because since the revival so many examples have been reproduced. The "use" of "The Church of Our Fathers" was continued in the Edwardian rubric, and repeated in 1661, although its observance was for long in abeyance. This ornament of our rubric was the ancient one, unlike that of Papal decrees and directions of "congregations of rites," which limit the dimensions of the chasuble to much smaller proportions. I remember once remarking to a "vert" (knowing his old sentiments,) I wonder how you can wear that scanty, paltry woven tinsel stuck on cardboard and buckram chasuble! He replied, "I did not like it at first, but M.— soon shut me up." "My son! it is the same size as the Pope's, and that ought to satisfy you." That is a sort of "docility" "open your mouth and shut your eyes" way we Northerners never like, and have no need to submit to, inheriting as we do the old usages of the "Church of our Fathers," a Church which orders "such ornaments shall be retained and be in use" as of old. How English gentlemen feel the galling bondage of "Rome's latest fashions" can be seen page 261 of the Memoir of the late R. Waldo Sibthorp, Canon of Nottingham. I myself should have shrunk from likening a Roman priest in his small tinsel and buckram chasuble to a sandwich man between boards. But the following is what this gentle old priest was stirred to write:

"If poor Pugin could see now the sad changes in the externals of architecture, vestments, and service which the Roman Curia makes, he would lose his mind again. All vestments are to be Roman, which reminds one of those things which the men who go about London to sell Warren's blacking wear—a sort of chasuble before and behind! The Oratory in London is giving tone to ceremonial and decoration. All is to be Roman, modern Roman, not Anglo-Catholic, as Pugin would have had it."

I am now going to conclude with an amusing description (his own in the main) of how this old and learned antiquary of the Roman obedience tried to set himself up with a set of Eucharistic vestments after our old Sarum use, and retained by Edwardian rubric. He laments the mutilation made by the visitor priest to the Blount family at Mawley, as I before related, when he impudently cut away with his own hands an ancient English vestment to modern Roman dimensions. Not knowing then of this Mawley chasuble at home, Dr. Rock had to look abroad, and at Aix la Chappelle there is a fine uncut 14th century chasuble. This he copied, and had one made of purple silk (I should have liked to have seen it) when he got home. It might possibly have served for an "object lesson," but I fear hardly for a "model" in our Church

of England school of embroidery. He had it ornamented in precisely the same way with an orphrey of pearls, only Dr. Rock's "were mock ones manufactured at Rome" (a rare place Rome, for shams, tinsel, and "make-believes;" however, we must not throw stones, we have our own Brummagem.) He also got some apparels and border to amice of "purple silk embroidered in white," and being thus vested in the wide chasuble and apparelled alb and amice, the *first since the change of religion in England*, "I (Dr. Rock) said Mass whenever purple was the colour of the day."

Hallo! Thinks I on reading this, why Dr. Rock again and again asserts the claim that his Communion is the real, original, and only representative and continuation, and inheritor of all the old ornamenta of the Catholic Church in the country. What have the "Simon pures" been about all this time? "The first" old Church of England vestment worn "since the change of religion" in England! Rather an odd admission that! What had they worn! Why a foreign livery utterly unknown to the "Church of our fathers" imported, like all else, Orders, &c., from abroad, English Catholics should read this *naïve* confession, page 350. In a short time after this the Rock precedent spread in the Midland district, but I opine has since degenerated. The miserable tinsel I saw at the Birmingham Oratory not long ago would have made Dr. Rock ill.

"A little later I (writes Dr. Rock) succeeded, on the authority of the beautiful brass at Wensley and other grave brasses, to restore to the alb a still further old English ornament, consisting of a becoming border *worked in red braid (sic)* all round the hem and sleeve cuff of that linen garment."

And thus vested in his "sham pearls manufactured at Rome" and his "red braid" all round the hem, &c., I should imagine the old Doctor's feelings of satisfaction were much akin to those of the retired Cockney or country town denizen at his "willa," who, after investing in a few bits of "old oak" Wardour street forgeries and "modern antiques" sits down among them fancying himself quite.

"A fine old English gentleman
One of the olden time."

Both being about as near the mark of the "real thing."

I quite believe the mock pearled chasuble and the "red-braided alb" were the earliest examples "since the change of religion." Nothing like it before. Red braid! Why, our very English peasant's smocks had, and have, honest needlework and embroidery upon them! Church of England ladies of old time, as Dr. Rock admits, as well as in the nineteenth century, were, and are, famous for their skill in embroidery and all arts of the needle. I should just like to see the look of many a lady I have set to work and supplied old patterns to embroider fair linen for the altar or vestments. I should just like to see any lady member of the C. B. S. or the East Grinstead or other Sisters if asked to "red braid" veil or corporal, fair cloth, alb, or vestment. I should ex-

pect to be quietly told, "Red braid" might do well for "fancy articles," watch-pockets, for bed heads at lodging houses, babies coverings and pinafores, and smoking caps, for Dissenting bazaars and Berlin wool shops; but such cheap, paltry, and rubbishing substitutes for real Church embroidery (*e.g.*, the chain stitch and coral stitch, the satin stitch, point *réprise*, and many other mysterious stitches, &c.,) were utterly unknown in the "Church of our Fathers" before the "change of religion" or after, whatever they may do in Rome or "Dissenting sales of fancy articles." There is a lot of beautiful embroidered linen at Lubeck, worked long before the Reformation, but the Lutheran sacristan, I should warn ladies, is very chary in turning it out of the presses for examination, and if any attempt were made to copy, he would soon let one know he considered he had "vested interests" in supplying patterns "for a consideration."

With one more remark I will conclude these papers.

I have before mentioned Dr. Rock gives drawings of Eucharistic reeds, page 167, used at the time when the laity were not put off with half a Communion. A strange witness these *instrumenta*! One even at Rome. He heads a chapter with large type. "The Anglo-Saxons receive the Divine Eucharist under one kind only." Then he describes the Mass of the pre-sanctified on Good Friday, and those who were communicated on that day received under one kind only, and then implies rather than states this was the regular custom at all other times, although previously he seems to admit there was Communion in both kinds, qualified, however, with a misleading statement as to a cup of unconsecrated wine being used, and if anyone may be led by this paper of mine to look into the pages of Dr. Rock before swallowing this statement about the Anglo-Saxons receiving the Sacrament in one kind only in the "Church of Our Fathers," they had better turn to page 74 on this subject in Dr. Littledale's "Reasons against Joining the Church of Rome," and see what Popes and Councils said on "Half Communion." There is also a most learned and interesting article on the Liturgy and Ritual of the Celtic Church in the *Church Quarterly* for April last. The article gives references to many valuable and little known works.

I think I have shown, interesting as Dr. Rock's work is, and full of curious information hardly to be obtained elsewhere, yet it is not exactly the volume to quote as a "clincher" (as the late Dr. Stephens was wont to do,) in any law court of the realm without a considerable amount of caution before concluding its authority is unquestionable, and to be depended on in condemning priests of the Church of England.

KNOX LITTLE IN THE MODERN ATHENS.

IN November a number of ministers of various denominations in Boston, united in a public invitation to the Rev. Mr. Little to "address the citizens of Boston upon the meaning, drift and place of Ritualism, as a phase of modern Christianity." The sig

natures to this paper included such names as Drs. Miner and Capen, Universalists, Drs. Dexter and Duryea, Congregationalists, Messrs. W. R. Alger and Potter, Unitarians, and Mr. Shorey, editor of "Golden Rule." The invitation was complied with on Monday, December 7, at "Meionaon Hall" in the Tremont Temple. Dr. Duryea, of the "Central Congregational Church" presided, and on the platform were Bishop Clark, of R. I., Rev. W. W. Newton, Dr. Capen, President of Tuft's College, Drs. Miner, Strong, Clark, Col. Laidly and others.

The Boston papers say: "The audience included the culture and intelligence of the city, and listened spell-bound to the famous ritualist for an hour and three-quarters, frequently greeting his sentiments with warm applause, and cheering him on whenever he indicated that he might be speaking too long. His address was unwritten, but complete in its structure and style, and as finished as if it had received careful elaboration. It was deeply interesting in its matter, and the fervor and wit and honesty of the speaker carried every one in sympathy with him to the end.

Of course the matter of the address was such as is familiar enough to our readers: and we therefore content ourselves with a summary of it, as given by a Boston reporter.

Mr. Knox Little began by saying that he had been educated, up to 10 or 15 years ago, as a Calvinist and not in ritualism, but had embraced these opinions because he believed them to be the true teaching of the Church of England. He was glad to explain them in the interests of Christian unity. He put the audience into excellent humor by telling a story about the bishop of London and the dog, the dog having bitten his lordship, and Sidney Smith replying when asked his opinion, and everybody had condemned the dog, "If the Ruler of creation permitted him to speak, I think the dog might have something to say for himself." Gentlemen, said Mr. Knox Little, when the rules of society permit the poor ritualist to speak, I think he has something to say for himself.

He then took up his subject under three heads: the meaning of ritualism, the honesty, consistency and common sense of the movement, the injustice of persecuting and abusing it in England or America. The great dogmatic bond of the Anglican communion is the book of common prayer. This book is clear on three points: the doctrine of the Trinity, that Christ as the eternal God became man, and that this Church is his body. It follows that admission to union with him is by the sacrament of baptism; that in the holy communion there is the real but spiritual presence of the body and blood of the Lord; that this rite, as St. Paul says, is a "eucharistic" sacrifice, that Christ ordained three orders in His church by direct succession from the apostles, bishops, priests and deacons, and that the priest has power to consecrate the eucharist, to declare and pronounce absolution to the penitent and to bless in the name of the Lord. He did not say that his audience must accept this statement; they were to bear in mind that he only claimed it as the teaching of the Church of

England. The fault with the Anglican body had been that this teaching had been held in theory but had not been developed in practice. The Evangelical movement 40 years ago had spent its strength and the High Church party was "high and dry." The mantle of Simeon and Cecil has now fallen on the spiritual children of Pusey and Keble, and the ritualistic revival has become a great movement of spiritual life and heart devotion on the dogmatic lines of the prayer book of the English Church.

What has ritualism done in action? Its field was to restore the masses of the middle classes to religious belief and worship. Its line of action was mission work. Preaching and teaching were the first things to be done. But when the people began to be reached they needed confession and absolution when the soul felt the desire for a new life. The Wesleyan movement felt this need. The Church had fully provided for it, and it was based on scripture, common sense, experience, and taught in the English Church and the Church of America. This point was enlarged upon at some length. The third work which ritualism had to do was to deepen the spiritual life. This was reached through classes for confirmation, through prayer and through spiritual intercourse and spiritual exercises.

Mr. Knox Little's next point, the great question in the whole movement, was the position given to the holy communion.

The Church of England, as an ancient church, had put it forward under two aspects. First, it was the showing forth before Almighty God of the Lord's death till he come; and second, it was the receiving of his body and blood, in a great mystery, to support spiritual life. This was the great central act of Christian worship, the great means of receiving the blessings derived from the incarnation, passion, death, resurrection and ascension of the Lord. What the ritualists felt and what the Church of England taught was that to be a Christian was to be one with Christ, therefore that sacramental doctrine was the very ground of spiritual religion; that this sacrament was not a separate ordinance, but a means of being brought to Christ. For himself he never would receive the sacrament again unless he knew he was going to receive his Lord's body. "Christ in you the hope of glory" was the apostle's statement of the Christian's life. Personal communion with the Lord was the soul and joy and blessing and hope of the Christian, and therefore the sacrament took its prominence because it was Christ's own presence and Christ's own ministrations and commemoration of his sacrifice.

What men want is vital religion. Wesley had it, and we thank God that he had. Ritualism had also brought into use meditations, confraternities, prayer meetings, a warm, devotional system, the care of children and special missions to awake people to spiritual life. This brings me, said the speaker, to the crucial question of ritual. The ritualists stand for the highest act of Christian worship, and demand the full liberty allowed by the Church of England. They have never forced their opinions on others. Devout laymen had demanded the use of the vestments

before the clergy took them up. The ritual was witnessing truth by the eye as preaching was the hearing of truth by the ear. It was also the worship ordered by the English Church.

The speaker then devoted considerable time to the ritual persecutions, and gave a running sketch of what they had accomplished, and then took up the more common class of objections, like the disobedience to law, which he affirmed was not the case, or disobedience to bishops which when they were the servants of Parliament was not wrong, or the charge that they "won't obey anybody but themselves," which he said was false. Ritualism was not fighting for vestments or "man millinery," nor was it opposing the custom of 200 years, nor were the men in it like Liddon, Carter and Gregory, fools fighting for trifles. Its general tendeney was toward equality, toward Christian liberty, toward vital Christianity. New England and old England had much in common. The Puritan had his place. Channing had done an important work, but there were still higher things in which the Christians of both countries were as one. The address closed with a summary of what ritualism had done as a Catholic movement, and what it had yet to do, and was tempered by the strongest desire for Christian unity, and by perfect courtesy toward those who hold other opinions.

SOME ACCOUNT OF A NEW RELIGION.

THE current number of the *Nineteenth Century* contains an article on "The Creeds—Old and New," by Frederic Harrison, one of the recognized leaders of the so-called Positivist School. The article in question is at once a criticism and sweeping indictment against the old creeds, and a glorification of the teachings of Auguste Comte.

In the early part of the month a solemn manifesto was issued by Dr. Richard Congreve, of Mecklenburgh square, London, criticising, on behalf of himself and his co-religionists, the policy of the Prime Minister and the action of the Government in the Eastern Question. It became a matter of curiosity to the writer to learn something more of the professors of this new faith, which, according to Mr. Harrison, "will restore and immensely expound religion." A recent visit to London afforded the opportunity, while a copy of the *National Reformer* supplied the needful information as to whereabouts of this new School, and the hour of service on Sunday mornings. Near the corner of Chapel street, is suspended one of those sign-boards, with the announcement in yellow letters: *Religion of Humanity; Positivist School*. Immediately below this sign-board is the window of the building to which the board is attached. In it are several announcements as to future services, the dates announced referring to a calendar which, without the accompanying translation into the common calendar, would be Greek to ordinary persons. A narrow passage leads into a room about forty feet by twenty, without any windows, but

tolerably well lighted from the roof. As a place of worship it is probably unique. Fully two-thirds of the height of the walls is covered by a painted wooden dado. Above the dado at intervals round the room are brackets containing, presumably, the busts of ancient philosophers. All round the room, in close contiguity, are hung, from the moulded edge of the wooden dado, engraved portraits of philosophers, poets, engineers, and statesmen. Prominent among them was Cæsar, while such names as those of Milton, James Watt, and Columbus might be discovered on closer inspection. At the end of the room stands a plain reading desk, covered with red baize; behind it a medallion in profile of Comte; above the medallion, let into the wall, a marble tablet, lettered with the following inscription; *Religion of Humanity; Love our Principle; Order the basis; Progress the end; Live for others.* Immediately above the tablet was hung a Madonna-like engraving of a woman with a child in her arms, looking down on a man dressed in loose garments, with the beard and general appearance familiar in illustrated copies of the Old Testament, while in the foreground reclined a naked child. At each side of this picture in the corners of the room were two mottoes, in which were inscribed, respectively; "Let us now praise famous men," and "We also are compassed about with so great a cloud of witnesses." Before the service concluded the numbers were increased, and there were about thirteen women, six men, and a little girl. At thirteen minutes past eleven a tall elderly man with grey whiskers, a bald head, took his place at the desk at the end of the room. As the clock reached the quarter he bowed his head and repeated the words on the tablet above him: "Love our principle, order the basis, progress the end, live for others," adding "Live openly." He then announced that he would read the 18th chapter of the Imitation of Christ. This chapter is "On the example of the Holy Fathers," and bids the reader to look at the glorious example of the Holy Fathers, what perfection and true religion shone forth in them." The chapter being finished the congregation stood up, and the elderly gentleman at the desk, whom we took to be Dr. Congreve, bent forward, and in a low voice recited a short prayer invoking the power of the Supreme Good. He then announced that he would proceed with the reading of the (Comte's) Catechism, at the part where he had left off on the previous Sunday. The Catechism did not appear to take the form of question and answer, but seemed to consist of a series of admonitions and explanations addressed to a female disciple. The writer of the Catechism and the founder of this new religion laid down the principle that the work of humanity included separation of the moral from the political and industrial work, while he made the somewhat startling announcement that industrial workers were to apply to the Positive Priesthood for instruction in science, and were not to attempt to study scientific subjects for themselves. The reading of the Catechism was followed by an address from Dr. Congreve. The first part of the address consisted in an allusion to the fact that Bacon was one of the principal names on the

calendar for the week, followed by a criticism of Bacon, and a consideration as to whether Hobbes and Diderot, names also in the calendar, were not greater men than Bacon.

The second part dealt with criticisms from without, and replied to the enquiry whether Positivism has in it sufficient motive force to regenerate humanity. The reply to the inquiry as to the motive force inherent in the new religion was answered in a confident and hopeful spirit, the speaker admitting, at the same time, that the number of adherents in this country might be numbered by units, and certainly did not exceed tens, while the numbers of the whole body could only be counted in hundreds. Dr. Congreve passed a high eulogy on Comte as probably the greatest, if not the greatest, man that ever lived. His system was intended to secure "The regeneration of the human intellect," the great evil of the present day being "the insurrection of the intellect against the heart;" the Doctor remarking, in the concluding portion of his address, that the real concern and sympathy of Positivists was with Mediæval Catholicism.

At the conclusion of the address, which occupied about half-an-hour, Dr. Congreve read the sixth chapter of the *Wisdom of Solomon*, and pronounced a short benediction. Those of the congregation known to each other proceeded to shake hands, and to converse in the manner common, at any rate, among Dissenters, and almost within an hour from the time of meeting the fifteen to twenty, who had assembled together in the name of humanity, had dispersed. Thus ended a peculiar service, not the least curious feature being a passing glance at the small library contained in a bookcase near the door, and which numbered, among other works, Comte's Catechism, Scott's Novels, and Tom Jones.

Frederic Harrison and Dr. Congreve are two of the recognised leaders of this new religion; but, unless we are wrongly informed, they belong, alas for the insurrection of reason against intellect! to two different parties of this minute sect. That they are both undoubtedly in earnest no one can deny. Like the orthodox theology their doctrines are of an elaborate character—so elaborate indeed that on a card hanging on the walls their principles were divided into heads, and again sub-divided. Probably, they are quite as difficult to understand as much of the orthodox theology which Mr. Frederic Harrison so much despises.

A "SMALL AND EARLY" IN 1880.

THE following, from London *Truth*, is a glimpse of what the world, the flesh and the devil are doing with "Society," and what the audacious and ill-disguised aim is of the powers that rule "the fashions."

The scene is picturesque, and some of the prettiest women in London grace it. The rooms are so framed in with flowers that only occasional glimpses of the dado are to be seen. The strains of Coote and Tinney's band mingle in one's consciousness with the delicious perfume of the blossoms. Great banks of moss,

ferns, and feathery grasses give an effect of coolness to the atmosphere, and but for the music, the drip, drip of that pretty fountain in the conservatory at the end of the vista could be heard. The fire-places are filled with tropical plants, arum lilies, and other growing flowers. On the stair, the landing, the balconies, and nearly every dress in the room, are flowers, real in almost every case. Some of the dresses appear to be more than half made of them, and June roses are the favourite blossoms.

Most of the dresses are white, but about a fourth are black. No one who had been absent from England for three or four years could fail to be astonished at the form and make of the dresses. Even to my accustomed eyes, they seem to have grown tighter and shorter within the last two months. As the dancers fly past in the whirl of the waltz, one or two figures stand out with startling distinctness. One in a flesh-coloured jersey, cut low in front and at the back, would probably, if seen on the stage, suffer from the intervention of the Lord Chamberlain. Another is clad in what appears to be a pink satin corset, laced down the back, and a skirt so tight that at every turn of the *trois-temps* I expect her knees to come through it. A dress—if that can be called a dress which looks alarmingly like an utter absence of dress,—worn by a well-developed lady, is of the colour called *nymphé émue*, which is so exact an imitation of pink flesh tints, that, combined with its extra tightness and shortness, it is not a matter for surprise that several dancers, on first catching sight of it, stopped short so suddenly as nearly to upset the couple immediately behind them! The *ensemble* was none the less startling from the fact that the stockings were also of the colour *nymphé émue*, with no lines of embroidery to distinguish them from the veritable cuticle which they so thinly covered and so faithfully imitated.

Some others of the dresses proved how becoming the present style may be when not carried to an extreme. A fair girl wore a white dress with stomacher of real white roses. Her hair was not so tightly arranged as is usual, and drooped loosely at the back with a few rosebuds apparently entangled in it. A fringe of begonia leaves and forget-me-nots edged a dress of pale sea-green. One lady, who did not dance, wore a black “coat-of-mail” over a long, trailing dress of black velvet, with lovely gloire de Dijon roses scattered over it in bunches of two and three. A necklace of similar roses and old lace, with a bouquet also of roses, made a very complete thing of this perfect gown.

An inveterate dancer wore a dress of heliotrope tulle with some scores of pansies on it, a wreath of pansies round her neck, and a few in her hair. Several of the dresses had a trellis-work of real flowers up the front. A very lovely woman wore a silvery white dress with stephanotis and gardenia blossoms scattered over it. Their perfume was delicious, though I heard a lady complain that it made her ill, and no doubt the heat of the room made their odour rather heavy for some delicate organisations.

Some of the flirtations on the stairs presented peculiarly favourable symptoms. Of course, it is very wrong to overhear anything,

however unintentionally, that is said on such occasions; but I could not help observing how charming was the propinquity of a blonde head, wreathed with oak leaves, and a dark one, close cut but curly. But then, no one could help noticing that lovely dress, a mingling of dark brown tulle with pale, soft pink, and oak-leaves and forget-me-nots for trimming.

"And the consequence was that mamma was very angry." And the world said, "Of course, it would never do, for he is a younger son, and has only a few hundred a year, and she is one of five daughters." Alas! for love's young dream on this soft and balmy June night!

Millais would love to paint this beautiful woman in brown velvet, marigolds, and yellow lace; or this dreamy-eyed girl in white satin and dark fur; while Leslie would be content, indeed, if he could have for a model that "auburn-haired, sherry wine-eyed demi-blonde," as Wendell Holmes describes the type, in dark green velvet, looped back with tiger lilies; or that virginal head with necklace and coronal of daises. Delicious, too, is this contrast of primrose foulard and damask roses; as perfect as the unison of those buttercups with the old gold satin on which they make deep fringes. A black tulle, caught back with sun-flowers, is another lovely dress.

Many changes would be noticed by any one who had returned to English society after an absence of a few years; among the rest that sleeves, trains, and foreheads have almost entirely disappeared; that chaperons are verging turban-wards; that voices have grown louder, manners more *prononcé*, talk more slangy, language more forcible. There are many pretty faces, and as to figures, they have *all* improved! All due credit to Elise and La Ferrière.

A detail.—Men are delighted to get rid of the trains which used to be so much in the way, but they are none the less inclined to be critical of the shape and dimensions of the feet and ankles so freely displayed by the very short dresses now worn. The best-made boots in the world, the highest-heeled of shoes, the daintiest of embroidered stockings, the most cunning of worked monograms or loveliest of flowers on the *bottines*, none of these can make large feet look small, and it is, unfortunately, only the minority of Englishwomen who possess small and pretty feet. A hint to those who do not.—To crush a wide foot into a narrow shoe, or a long one into a short shoe, is an immense mistake, and results in a boiling-over effect that is not pretty.

As to the dresses, the sleeveless, the tightly-moulded, with their flesh-coloured scantiness, their draggings-in and tyings back. Whither are they tending? Is a second edition of the notorious Tallien era in preparation for us? And is the frock of the future to prove the converse of Talleyrand's famous maxim about speech, that it was "Given us to conceal, and not to express, our thoughts?"

SPIRITUAL CORRECTION.

MR. DALE'S IMPRISONMENT.

IF everyone is to be sent to gaol who is guilty of contempt of Lord Penzance's Court, the Home Officer will have ample demand for its disused prison accommodation. What with felonies, misdemeanours, and imprisonments, the English clergyman's "loyalty to the law" is exposed to no little strain. It is not only that his religious liberty, and the obligations which the law itself has laid upon him, are curtailed and changed by *ex post facto* legislation and judge-made law, but he is the only British subject who can be sent to prison for a spiritual offence. No civil or military servant of the Government is liable to anything like the penalties which are heaped upon the clergy, by a Parliament, from which they are carefully excluded, and courts whose authority they have never recognised. No fanaticism is so intolerant as Erastianism. It has always been the mainspring of religious persecution: under Parliamentary government, with a clergy having no political representation, it has as little conscience as a Yankee in "walloping his own nigger."

Strange as it may sound, Mr. Dale is really at this moment a prisoner in Holloway Gaol by a *lettre de cachet*. He is not under sentence for any offence. He has not been tried, or so much as committed for trial. His crime is refusing to answer to a spiritual charge at a tribunal which has no spiritual authority. A true spiritual court could have excommunicated a clerk for contumacy—a power not derived from the State, but inherent in the power of the keys. Of this power our Church Courts were deprived by the Statute 53 Geo. III., c. 127; and instead of it the Ecclesiastical Judge is to signify the contempt to the Court of Chancery, which forthwith issues a writ for the incarceration of the accused. This Erastian substitution of a civil penalty for a spiritual, leaves the victim absolutely and for ever at the mercy of an official, who would not be suffered to try a petty larceny at the Quarter Sessions. He may keep the clerk in gaol as long as he pleases, on the charge of "contempt," though a *definitive sentence* of excommunication entails no longer imprisonment than six months, however heinous the offence.

So long as Deans of Arches were ecclesiastical lawyers as well as ecclesiastical judges, this despotic power attracted little attention; to Lord Penzance, being neither one nor the other, it is the sole prop of his authority. A sentence of excommunication pronounced by an ex-president of divorce, in virtue of an Act of Parliament appointment, with no more spiritual authority than the Lord Mayor, would be received with a shout of laughter from Westminster Hall to Printing House square. A writ of *significavit*—a *lettre de cachet*—can still send a priest to gaol in England, though the Bastille is almost forgotten in France. The difficulty, as was found in Mr. Tooth's case, is to get him out again.

Lord Penzance had to eat the humble pie which the prisoner declined: and as Mr. Dale is not likely to be more complaisant, there would seem to be no other issue from the present judicial freak.

We do not accept the interpretation of the Ornaments Rubric on which Mr. Dale relies. Thirty or forty years ago, when it was practically asserted, it had no better authority than a conjecture of Wheatley's, in opposition to the entire stream of law and practice, since the accession of Queen Elizabeth. The historical interpretation was that the Eucharistic Vestments, repealed in 1552, had never been restored, and are not included in the ornaments of the present rubric. This is our opinion still, but we cannot deny the great authority given to the modern ritualistic view by the rulings of the Judicial Committee. In the *Knightsbridge Churches* case (1857) they decided that all the Edwardian Ornaments are intended under the present rubric. The *Purchas* Judgment held that all were *provisionally* restored by the 1st Elizabeth, and the vestments were subsequently abrogated, in the exercise of the "other order" reserved to the Queen in that Statute. This view was further elaborated in the *Ridsdale* Judgment, and the inevitable conclusion is that a re-enactment in the same words in 1662, without any reservation to the Crown, is a *permanent* restoration. When these great lawyers proceed to rule that the Statute of Charles II. is over ridden by Advertisements of the 7th Elizabeth, we wonder how they keep from laughing in each other's faces. What they really say is, that they are the supreme tribunal, irreformable, if not infallible, and it pleases them to decide *against* the law as expounded by themselves.

For ourselves, we reject this judge-made law *in toto*; it is three centuries too late. We believe with Archbishop Parker and the Bishops who framed the Advertisements, that they were not in abrogation, but in enforcement, of the provisions of the Statute. The chasuble and alb were abolished by the Act itself, the cope, surplice, and hood were restored, and these accordingly the Advertisements and Canons profess to regulate. Neither has a word about chasuble or alb. We can arrive at their Lordships' conclusion only by denying their premises. We acquiesce in their judgment because we repudiate their law. But it is hard on those who agree with their law to be obliged to swallow their logic. This is Mr. Dale's misfortune. The authority of the Judicial Committee, coupled with that of his diocesan, the present Archbishop of Canterbury, assured him in 1857 that his subscription bound him to use these Eucharistic vestments. For thirteen years the law, as declared by the Supreme Tribunal menaced the other side with imprisonment. Then the Tribunal went right-about face, and Mr. Dale is in gaol because his conscience is not so versatile as the policy of the lawyers.

This is the "head and front of his offending;" and we must say his fate is a hard one. It is not a pleasant thing to a clergyman of three-score years of age, the son of a leading Evangelical Divine, to go to prison, even when the infamy attaches to the

prosecution and its abettors. The callous bluster of the *Times*, indeed, is outweighed by the respect and sympathy of all good men for a sufferer for conscience sake; even if they think the conscience mistaken; and on the more immediate issue—the authority of Lord Penzance—hundreds go with Mr. Dale who are against him on the vestments.

It adds to the vexation that the commitment is perfectly useless; it will neither subdue Mr. Dale nor deter others. It discredits the law without in the least advancing the solution of the question. The first effect will be an immediate adoption of the vestments in churches hitherto hesitating. Every fresh prisoner will add to the number; and even if no legal defeats are in store for him, Lord Penzance will by no means have vindicated his Court from contempt on the day when his prisoners are released. The learned Lord, however, has not been happy in his law hitherto. Mr. Dale has beat him once, and probably will again. Mr. Greep has a very pretty point to raise on the Advertisements, which it is certain were not issued in the Province of York at all. Then we expect a Court of Common Law will ask to see the "Advertisements," which no one can produce, and probably some bigwig may inquire how Mr. Baron Wilde came to be an Ecclesiastical Judge, and what value attaches to the *significavit* of an official who cannot excommunicate. All these are pretty questions for a *habeas corpus*, or whatever be the mode of release; but released the prisoner shortly will be, and without submission, and the result will be the triumph of Ritualism in its errors, no less than its constancy.

If the Archbishop of Canterbury cares at all for the peace of the Church, which his primacy has done so much to disturb, he should ask Mr. Gladstone to repeal the Public Worship Act, and allow Lord Penzance to retire on the Ecclesiastical *sinecure* which he conjoins with his judicial pension. Dr. Deane and Sir Edward Beckett are quite equal to the judicial work of the provinces; and when ritual prosecutions cease, Ritualism will come to an end, as a top when the whip is withdrawn. If the Archbishop will further keep clear of Lord Houghton's Incest Bill, and revive Lord Beaconsfield's Bill for additional burying grounds, superseding the Disturbance Act, it may yet be possible to get something like a calm again.—*John Bull*.

Correspondence.

TO THE EDITOR OF THE ECLECTIC: Allow me through your columns to contradict the report that is being circulated in regard to my having already joined the Roman Communion. That I contemplate such a change is true; that I have already taken the final step is not.

I was born and brought up in the Anglican branch of the Church, and would fain have ended my days in the same, but "parish custom" has driven me out, and I have decided to spend the little time remaining where "catholic usage" and "universal custom" shall have some weight.

I am warned against the iron rule and tyranny of the communion I am about to enter, but if there be any bondage greater than this I am leaving I can only say there is no resting place for my soul. I was so unfortunate as to have been educated by a clergyman, a very peculiar man, accustomed in my youth to the Daily Service, Psalter and Litanies. My school days ended, I was again unfortunate, and passed several years where there was a celebration on each Lord's Day. I suppose all this got me into a bad way; at any rate I have found it impossible to stifle the cravings that will arise for these services. I find myself lost without Lenten services, with a Church as silent as a tomb from Ash Wednesday till Holy Week. I can't get used to skipping Epiphanies. I cannot describe my bewilderment when I found myself cut off for the first time from Lenten Services; I thought there must be some mistake and went to the new minister and said, can it be possible we are to have no services at all this Lent? "It is not my custom," he serenely replied. "A service in the morning breaks up my whole day; if we all do our duty and leave results, we shall not fail to enjoy our Easter."

I am by nature a quick-tempered man, and being too angry for words I fled; while the whole body of the faithful was on its knees, here was a Church without a Litany, without a prayer. Then I spoke to those around me and begged that some united action might be taken, but soon found there was no hope here.

"Some times we have church in Lent and sometimes we don't" said Mr. A, "and after all it's only a matter of custom."

Mr. B. fixed his eye upon me and wanted to know "if I really wanted to put the parish to the expense of warming up a whole church for my individual benefit?"

Mrs. C. said, "some people would remember what was involved for the sexton in such a request."

Mrs. D. said, "that with our roads and in our climate Lenten Services were an utter impossibility."

Mrs. E., a very sweet woman, warned me "against being righteous over much, and setting myself above my fellow men," and added, "that in my case resignation and submission, and the self-

denial involved would be more profitable than any outward services."

By this time I felt very guilty, indeed, the Pariah of the parish and set myself to see what resignation and submission would do; but at Easter I made up my mind that resignation and submission had nothing to do with it. I was being cut off from the rites of the Church, and these said rites were a matter of life and death.

Ascension Day followed, and no celebration; again I waited on the Priest and was again informed "that it was not his custom:" "but it is the custom of the Church Catholic," I said, and it has always been the custom even in this parish. I thought this would settle the matter, but not at all. Advent came, and no Holy Communion because *it did not fall on the first Sunday of the month!*

I am a plain man and do not pretend to any brilliancy of intellect or acute reasoning powers, but I should have been an *idiot* not to have found myself thinking by this time. My reflections were brought to a conclusion by a visit from a Roman Catholic cousin. As we had been friends from boyhood, I naturally poured out of my troubles. "You see," I said, "what makes it the more grievous is to feel that the Church at large is alive with such a new life; that the Holy Spirit has been poured out upon her in such abundant measure; that there has been such a marvellous revival, such an increase of services and weekly celebrations; and here am I cut off from this stream of living waters, living in a parish where they are building up a break-water to keep all high and dry."

"It does seem to me," I continued, "that there ought to be some definite rites in the Church, and that I ought not to find myself at the mercy of an individual minister, or parish custom, for the enjoyment of these same rites."

"I want certainty, the years are passing away, what can make up to me for the loss of the sacrament on six consecutive Epiphanies?" "Why!" I exclaimed, walking about the room in my excitement, "I would as soon the man would put his hand in my pocket and take my money."

"Now the minister and the people may manage this parish just as they please; as far as I am concerned all I ask is to know whether my high days, my Lord's days are to depend upon Catholic custom or parish custom?"

"Well!" said my cousin, "it seems to me it depends upon yourself. Here is a very pretty proof of that freedom of which you protestants boast." "Why! the very maid in your kitchen is in better condition than yourself; there is no doubt in *her* mind when she sets forth to Mass whether there will be a celebration or no."

"It's like travelling in a circle," I replied. "I go to the minister, and it isn't his custom; I go to the parish and it isn't their custom; and I write to the Bishop and he never interferes with custom; and all I gain is the reputation of a disagreeable, quarrelsome person."

"Now it does seem to me that in the Primitive Church priests have been expected to offer certain sacrifices at certain appointed times; and in the Jewish Church, too, fancy a Jew going up to the temple and finding that the Priest had made up his mind to skip the sacrifice that day."

"My good fellow!" exclaimed my cousin, "leave all this trash and come with me; leave this little parish tread-mill and breathe the free air of the great Catholic Church."

"Our Advent Sundays have no vital connection with the first Sunday of the months. Our priests are trained men, and our masses do not depend upon the quantity of wood and coal Mr. A. and Mr. B. may see fit to furnish."

"Well!" I said, "why not, I just loathe the state of things here. I suppose I need not trouble my head about the cultus of the Virgin, infallibility of the pope, and the like!"

"It is very curious not a soul in the parish from the priest down but can warn me of the dangers of Popery and lift up his hands in holy horror of Ritualism, but why is it no one has a word to say when sloth and slovenliness prevail?"

"I should like to end my days in the Church of my baptism, but I see it cannot be."

So we sat up and talked till the early dawn, and when the morning light shone in upon us it found me fully resolved upon the step. As I have made no concealment of my intention the report is being circulated that I am *already* in the Roman Communion.

It is really curious to read all that is being written on the subject, and see how far they are from the mark.

I wish in this letter to state explicitly that it is *not* "candles on the altar"—we never have any candles on the altar; and it isn't *incense*—we never had any incense burned in our Church; it isn't *vestments*—the only vestments we possess is a surplice that comes down about to the minister's knees. I have never been to confession; and have dabbled in no contraband works of devotion. There is a credence table, but I am quite sure that has not unsettled my mind.

"*I am going*, because I believe the *whole* greater than a part;" "I am going, because I have found the negations, tyranny and bondage of Protestantism intolerable;" "I am going where I shall find certainty in the place of uncertainty; and where I shall not find myself at the mercy of some individual man and his parish."

P. S.—The above was just ready for the post when I received a second visit from a second cousin, a Ritualist, and now I have to inform you that I have not joined the Roman Catholic Church and do not intend to. My Ritualist cousin has saved me. I find I must go out of the parish to secure what I want, but I need not go out of the Church.

"Why!" said my cousin, "what folly to leave the Church at this time. You want priests who shall be priests. We have them and we shall have more. Was not Father Lowder a priest,

and is not Dale a priest? To be sure they have thrown Dale into prison but that doesn't matter. Prosecution acts and persecution acts abroad, and Bishops and parish customs at home may throw themselves in front of the wheels but they cannot stop the movement. The Lord reigneth, though the heathen do rage and the people imagine a vain thing, and the end is sure."

"It is easy enough to see why Protestant zeal is against this revival: it involves too much; the good old-fashioned way of taking it for granted that Sunday was enough for religious services was more agreeable to the minister; it left him with his week unbroken—gave him more time to attend to his family and go visiting; and *of course* the people liked it; people in general find religion a good thing, but they don't want too much of it."

As somebody puts it it is just "this *worldly* element that is bound to oppose any attempts to raise more frequent use of the means of grace, and to raise the standard of personal holiness in our churches. Daily services, weekly communions, prayers, fastings, and perpetual subscriptions for orphanages, hospitals and the like are protested against *as novelties that disturb our peace!*"

"They would disturb our peace here," I exclaimed. "What has puzzled me more than all the rest is to see how beautifully the minister and the people do agree when it comes to skipping the Church's most solemn services, and here I am tied by my duties to this particular parish and so for me these channels of grace are blocked up; while the glorious light is shining we are throwing up our miserable little earth-works to shut out every ray."

"You see," I continued, "I do really believe in the Real Presence, an Objective Presence, if you will. When I go to Church I know whom it is that my soul seeketh." "Have I not a right to find the bridegroom present at His own feast on His own day?" "You certainly have the right," said my cousin, "but placed as you are, would it not be better to look away from this darkness to the fulness of the light shining in other places? The deadness of a part cannot affect the soundness of the whole. Be a Catholic, not a Protestant."

And so a second time the morning light found me pondering the great question, and I find myself more and more in unison with the Church at large, and can rejoice in the great revival, happy and content to end my days in the Church of my baptism.

P—T.

THE WORD "SUBSTANCE" IN THE NICENE CREED.

ANY one of the accepted Formularies of the Church is to be considered as a sacred instrument, *so* sacred that it is to be guarded with the utmost care and treated with the most profound respect.

I propose to offer a few suggestions in regard to one of the gravest of the questions that can arise under this head.

We have in the Nicene Creed, as given in our English transla-

tion, the words "begotten, not made, being of *one substance* with the Father."

But the question arises, what did the fathers mean by the word *ὁυσία*, which we have translated "substance?" What did they mean and intend to declare concerning our Lord Jesus Christ by the use of this term? It is not now the question of their authority, or their competency, mental, spiritual or official, to set forth the true doctrine on the subject: but solely and simply the question, "what did they understand and intend to declare and set forth by the use of this word?"

It is, I think, much easier and safer to say what they did *not* mean, what views or doctrines they intended to condemn, than what they intended to affirm.

I think it very manifest that they did not intend to declare what the word "substance" indicates and suggests to modern readers.

The word "substance" has now several meanings. It sometimes means the material of which any one thing is made; as this piece of iron or of gold. It more frequently means the elementary substances as wood, metal, iron, stone, &c. In this sense iron is one substance, and all things that are made of iron are made of the same substance, consubstantial one with another. And this I think is the most common signification of the word both (1) in the common usage of uneducated men, and (2) in the language current in the philosophy, and more especially in the natural sciences of the day.

There is a third sense in which the word is used in metaphysics in which it indicates a something that underlies the properties of each individual object.

Now I think it very manifest that the Nicene fathers did not intend to assert that Christ is of one or the same "substance" with the Father in either of these senses of the word.

A hasty glance at Bishop Bull's Defence of the Nicene Faith, to say nothing of the more elaborate investigation of the contemporary literature, especially St. Athanasius' Works, will satisfy any one, I think, that the fathers intended to condemn the doctrines which asserted:

(1.) That Christ was created *out of matter previously existing*—as an artisan manufactures his wares out of material—lumber or metal—ready to his hands.

(2.) That Christ was made or created at the time of His appearance on earth *out of nothing* as all the objects of the material universe had been created at the beginning.

(3.) That Christ was produced by any subdivision abscision or fission of the Divine substance such as the carpenter makes when he cuts his lumber to make his wares.

And I think it equally manifest that the use of the word "substance" in the Creed as a translation for *ὁυσία* does suggest to the great mass of minds in this age, just one or another of these views.

I speak not only from personal experience, but from a some-

what wide observation and inquiry among men in regard to this matter. I remember well my own difficulties in the case; and I remember equally well the experience I have had in my efforts to overcome the difficulties and doubts of others.

Let us look at the matter somewhat historically and critically: The word *οὐσία* occurs only twice in the New Testament (St. Luke xv: 12-13.) In the former verse it is translated "goods" and in the latter "substance:" the prodigal son had wasted his "substance." In this sense the word had been in use from an early date among the Greeks—Herod., I, 92; VI, 86; and many other places. And even Plato uses it in this sense.

But Plato introduced it into use in quite a new sense. As used by him it meant not the *substance* of anything, but rather its *essence*; and the difference in his philosophy was very great.

Plato believed, indeed, in a primary substance out of which God made all things; but he never called it *οὐσία*. He speaks of it as *ὄν*—simply *being*, in the neuter singular, to imply that as yet it had no properties, and no part of it had any distinctive character. It was what Aristotle called *ἕλη*—*hyle*—and the later philosophers, more especially the Stoics, who did not accept Plato's theory of ideas and essence, called it *ἕλη ἀποροῦς*—a substance without properties, qualities, or modes, although underlying all modes and specific forms.

But while Plato believed in and taught the existence of such a substance, he also taught and held that the essences—properties or natures of things—had existed eternally in the Divine Mind as *ideas*; that each or any one of these ideas could be imparted to a portion of this substance, and would then become its nature or "essence." Thus whatever piece of the substance had imparted to it hardness, so that it came to partake of hardness, was called *hard*; what had whiteness became white and so on.

Such, in brief, was the difference between "substance" and "essence" in the philosophic discussions of that age.

Aristotle did not accept Plato's doctrine of ideas. But he did, nevertheless, continue that use of the word *οὐσία* or essence. Thus in *Metaphysics B. I.* chapter III, he speaks of four kinds of causes: the *efficient*, or that which produces anything; the *final*, or that for which it is produced; the *material*, that out of which it is produced, *ἕλη ὑποκειμένη*, the underlying substance; and the *formal*, or that which gives it its specific character or nature, which he calls, as Plato had done, *οὐσία* the essence.

This is but one example; and yet it is a significant one. It occurs in the midst of a definition, and makes the difference between the substance, the subject matter out of which a thing is made, and its essence, its nature, its distinctive properties, very conspicuous.

At a later date another word came into philosophic use, the word *ὁρσάσεις*. It occurs several times in the New Testament as I Tim., v: 12; Heb. x: 35; xi: 1., &c.

The word previously meant sediment, or the solid matter at the bottom of a vessel containing a fluid, as the lees at the bottom

of a cask or jar of wine. The word does not occur in Plato, and did not come into extensive use among philosophers until long after his time.

Sophocles, in his Lexicon of the Greek used in the Byzantine period, that is, the later Greek, including the age of the Nicene and Constantinopolitan Councils, gives for the meaning of the word as used in that age—*οὐσία*—"essence" and "*nature*," and refers to Jamblichus among the philosophers, and to Athanasius, Basil, and Gregory Nazianzen among the Fathers.

To the word *ὑπόστασις* he gives for definition, "groundwork," "foundation," and adds, "some of the fathers seem to have used the two words, *οὐσία* and *ὑπόστασις* as signifying the same thing.

But *ὑπόστασις* is *etymologically* the same as the Latin *substantia*, from which comes our word substance.

In the anathema that follows the Nicene Creed, both of these words occur: "they who say that He is of another *ὑποστάσεως ἢ οὐσίας*, the Catholic and Apostolic Church anathematizes."

The word *οὐσία* had in Greek several distinct meanings. Aristotle, in his *Metaphysics*, discriminates four (*Metaphysics* IV., 8) neither one of which, however, is in accordance with the meaning of the word substance as used in modern times.

It is indeed true that after the New Platonists had gone so far as to deny the substantial reality of all *material* things, with them substance and essence were one and the same thing, since in fact there was no "substance" to anything in our sense of the word. But I do not think that the word *οὐσία* was ever used to denote "substance," when the difference between the two was at all recognised, or in the mind of the speaker.

But the word that properly denoted "substance" is not at all used in the Creed or the Anathema. And I think that the use of the two words "*ousia*" and "*hypostasis*" in the anathema meant no more than a strong and somewhat popular way of saying, "they that say that Christ is not *essentially* and *really* Divine, the Catholic and Apostolic Church anathematises."

Another consideration has great force with me. In accordance with the philosophic notions of the age, and the language in most common use, it *was* to the point to assert the divine *nature* or essence of the Son of God. If He was of the same nature or essence with God, He was truly God: for it was His essence and not His substance that made Him divine, or constituted His Divinity; just as it is humanity that makes one a human being, and corporeity that makes a thing a corporeal rather than a spiritual or incorporeal existence. To say that Christ was of the same essence or nature as God was to say in effect that He was truly God. It was not only to declare Him an all-sufficient Redeemer and Saviour, but it was to declare Him morally to be a proper object of worship in the very highest sense so that He might be worshipped as God, without fear or danger of idolatry: for He was God in the highest and most sacred as well as the most sublime sense of the word.

But to declare Him of "one substance" or of the "*same* sub-

stance" as God, would imply no such thing. For, to the mind of that age, all material things, however different in their natures, were of one and the same substance,—the ἑλὴ ἐχμαγεῖα ἡ ὑποκείμενη, καὶ ἀπὸρα—or *substantially* one. And so too in a certain way all souls, or spirits were substantially one. The Divine and the human nature were indeed quite unlike, but they differed in essence only and not at all in this substance; nor indeed did they differ in *substance* from the material things of the universe.

And in fact if the Nicene fathers had declared the Son to be of one *substance* with the Father, or *consubstantial* with Him, as the word "substance" was then and now understood, this Creed would have interposed no barrier to *pantheism*—a pantheism such as prevailed among the New Platonists of that age—or the philosophers of the idealistic schools of modern times. It is the very essence of *pantheism* to hold to *substantial* unity or oneness of all things. Pantheists hold that there is and can be but one substance in the universe, whether as an object of cognition or of faith; of thought or of belief; of perception or of imagination. However widely objects may differ in *essence* or in their several natures, all objects, whether persons or things, were, in the belief of the pantheist substantially one, and of one substance. And this view, as we know, prevailed extensively in that age in the East and in the very region where the heresies arose that called for the action and the Creeds of the great Councils of Nice, Constantinople, and Ephesus.

Bishop Kaye, in his account of the Council of Nice, translates the part of the Creed I have been considering, "only-begotten of the Father, that is, of the essence of the Father:" and "of one essence with the Father" (p. 37.) And I entirely concur with him in his remark (note to p. 42) "the word *essence* appears to me better to express the meaning of the word *οὐσία* than *substance*. By the essence of a thing I understand that by which it is what it is. Athanasius insisted upon the insertion of the word *ὁμοούσιος* in the Creed, because no other word could fully express that the Son was very God."

It is the essence of a thing, its *οὐσία* and not its substance *ἑλὴ*, that makes its nature and gives it all of its specific character, and all of that upon which its value depends. In the contemplation of Greek philosophy, the meanest filth and the most precious jewel are of one substance. But how widely different in their essence; in their nature; in that which makes them what they are!

As I have already remarked the word "*hypostasis*" came into general use when nicety of distinctions were not called for. But the word "*hypostasis*" in Greek is etymologically the same as "*substantia*" in Latin, and substance is our English way of writing the same word. Hence the Latin fathers, who were seldom very good Greek scholars, substituted or brought into use the word *substantia*, as a translation of both the Greek words "*ousia*" and "*hypostasis*." And by this means the word "substance" found its way into the Creed.

But the word substance never meant even in this age the same

as the Greek *hyle* which did denote precisely what the word "substance" means as used by us both in popular discussions and in philosophic teachings. The substance is not anything that denotes, indicates or constitutes the nature of the thing; but a something that *underlies* its properties; just as Descartes said, "the substance is under the properties and covered up by them in the same way as the men I see walking under my window are covered by their hats and clothing."

To declare the unity or oneness of substance with the Father could have accomplished nothing to the purpose in hand *at that time*, and it seems to me to affirm what is open to very serious objections now. But the *divinity of His nature* stands on a very different ground. It was the very life of the Religion. Assured of this, believers could worship Him; could pray to Him and trust in Him. They could believe in regeneration in Holy Baptism, the Real Presence in the Holy Eucharist; the reality of the Incarnation; the certainty of a resurrection for the body, and life and salvation in the world to come. This changed for them their whole view of life. Its highest aspiration become devotion to God: its one great aim the salvation of the soul. The whole world was lying in darkness and in wickedness,—in wickedness because in the darkness of error and unbelief or what was often worse—*misbelief*. But now God the Saviour had come. The true Light—the Illuminator of all lights—had come, and the *one* thing for all men to do was to receive Him, and proclaim His Gospel to all men, everywhere, even to the ends of the earth and throughout all time.

The Divinity of Christ was the central FACT. This it was that gave life and character to all the rest. *With* it men would not only believe and adore; but they would be fired with an inextinguishable, irresistible zeal. *Without* it they might believe and speculate; but they would not and could not feel that the Gospel was worth much effort, least of all, the perils and hardships of a missionary life or the risks and dangers of martyrdom.

Hence undoubtedly the early Church and the Church in any age and in all ages, and every "particular or national Church" as well, had, and has the right to declare the divinity,—the Divine Essence of the Son of God. There is no *Christian* life and no *Christian* effort without it.

And this too the fathers of Nice were *competent* to declare. Of the Divine *substance* I presume they knew as much as we do, and I do not think they knew any more. Nor should I much respect any declaration of theirs on that subject. As a *philosopher*, I should be glad to know something about it. As a *Christian*, I do not care to know anything on the subject; it is and can be of no *practical* consequence whatever.

But when the fathers declared the Divinity of Christ, His essentially Divine Nature, His *oneness* with the Father, they spoke of what they knew and could know.

Let us see. When Christ was born He was regarded as Immanuel—God with us. The first and most immediate disciples

believed in the Incarnation: that belief implied their belief in His Divine essence. They thought that He spoke as *man* never spake, wrought such works as no man could work except God were with him: forgave sins in a sense in which, as they understood the matter, none could forgive them save God only: they worshipped Him while He was alive with them, and prayed to Him after His Ascension. If now there were not in all the Holy Scriptures one text or one word that could be quoted as expressive of the opinion or belief of the several writers in regard to His divinity, these facts of history—of early Apostolic history—show clearly enough that His first immediate and most intimate disciples believed in the Divinity of His nature. Right or wrong, true or false in that respect, there could be no doubt that this fact of His Divinity was believed by them, and by them regarded as the central fact of Christianity—that without which it was nothing worth.

And so it is to-day. This fact and the faith in it implies all the rest: this it is that is giving life to the world and salvation to the soul. Christ essentially Divine and one in nature with the Father and the Holy Ghost.

W. D. WILSON.

THE NEW LECTIONARY.

AN examination of the tables of Scripture Lessons reported by the joint committee at the late General Convention and now set forth for use in the Church, disclosed the fact that no labor or care has been spared to render them of the utmost practical value to the various classes of readers and hearers for whose edification they are designed. Throughout their work it seems to have been the purpose of the committee to refrain from arbitrary and needless changes, and to follow the lead of the old Lectionary as far as might be consistent with the end in view; while in the introduction of needed alterations, constant use has evidently been made of the last resources at command, preëminently of the English tables with which our own Church has become familiar during the past three years by their partial adoption at least in the services of the sanctuary.

Without further preface we proceed to our examination. We shall divide our treatment of the subject into three heads, considering, First: The lessons for the Sundays and the greater festivals and fasts of the Christian year. Secondly: Those for the minor Holy-days. Thirdly: The daily Calendar.

I. The appointments for the Advent season naturally come first under our notice. Here we observe that the Old Testament lessons are wholly unchanged; while in those from the Gospels the only alteration is the new division of St. Luke 1., making it serve for three Sundays instead of for two as heretofore. This throws out St. Matt. 3 to v. 13, St. Luke 3 to v. 19 being transferred from the 3d to the 4th Sunday. But St. Luke 1, v. 57, is appropriate to the former day, as containing in the Benedictus the prophecy of the destiny of St. John Baptist, whom the

Collect of the day brings into prominence. In the second evening lessons for the season, however, there is an entire change. In place of the chapters from Romans and 1st Corinthians we have Revelation 1, 2, 3 and 22; surely befitting the Advent tide in their rehearsal of the solemn warnings to the Seven Churches and in the picture of the glories of the heavenly city, no less than in the fervent ejaculation, "Even so, come, Lord Jesus." As the book of the Revelation is read in the daily Calendar as well during the same season, the harmony is still more evident.

As the weeks of preparation usher in the joyous Christmas festival, it is a relief to those prone to fear unwelcome innovations, to find the familiar lessons just as they used to be, with only a slight lengthening of the brief passage at Evensong from the Epistle to Titus, the added words "The grace of God which bringeth salvation hath appeared unto all men" chiming in sweet melody with the joyous music of the festival of the Saviour's birth.

As Christmas leads on to Epiphany, we note on the feast-day itself one change only Isaiah 54 being substituted for Isaiah 49, probably because the latter has been appropriated for Innocents Day. In this instance we are constrained to admit that the alteration seems to involve a real loss and is to be deplored.

In the scheme for the Sundays after Epiphany, Romans 10 (which had been thrown out in Advent, to make room for one of the chapters from Revelation,) appears, while 1 Corinth. 13 (so soon to be read as the Epistle for Quinquagesima Sunday) is laid aside.

A great gain is to be noted in the removal of St. Matthew 5, 6, and 7 (containing the Sermon on the Mount) from the service for the later Sundays after Epiphany, where they would be so rarely heard, to be read in the morning of the three Sundays preceding the season of Lent and so brought before our congregations every year.

We will not now stop to consider the week-day lessons for the Lenten tide except to mark the appropriateness of the story of the Prodigal Son appointed for Ash Wednesday, but those for the Sundays are well chosen and impressive. The new ones are from the book of Daniel. The fiery trial of the three faithful servants of the Living God, and of the prophet himself in the den of lions, come in with obvious appropriateness, and Ezekiel 20 which has been left out by the revisers can well be spared. We miss on Passion Sunday Haggai 2, with its prophecy of the greater glories of the second Temple, though Daniel 7 as its substitute may possibly prove as edifying when we have grown familiar with the change. On Palm Sunday Zechariah 9 rightly ushers in the commemoration of the Saviour's triumphal entry into Jerusalem, and in the evening the lesson from St. John 11 and 12, with its record of the plot against our Lord's life and as well of the fulfilment of Zechariah's prophecy, is equally appropriate.

And now, as we enter the darkening shadows of the Holy Week, the devout soul finds abundant satisfaction in the well chosen selections from the Old and the New Testaments alike.

Instead of the long and perplexing chapters from Daniel, we have on Monday and Tuesday the suggestive type of the slaying of Abel, of the refreshing water flowing from the smitten rock at Meribah, of the brazen serpent lifted up by Moses in the wilderness, and of the ceremonial expiations of the great day of Atonement.

On Wednesday most fittingly we have Zechariah's prophecy of the thirty pieces of silver for which the Redeemer was to be betrayed, and at Evensong comes the story of Joseph sold by his brethren into the hands of strangers.

On Maundy Thursday, the day of the institution of the Eucharist, we welcome gladly the recital of the gathering of the manna in Israel's pilgrimage and our Lord's own commentary thereon in that wonderful 6th chapter of St. John wherein He promises the precious gift of His life-giving flesh and blood. The story of Melchizedek also is obviously suited to the spirit of the day.

The appointment of proper second lessons for all the evenings of the week seems to be a gain, especially when such evident discernment has been evinced in their selection. On these we need not dwell, except in referring to 1st Peter 2, occurring on Good Friday (happily the only one of the lessons changed for that day) with its touching picture of the Divine Sufferer in meekness and submission bearing our sins in His own Body on the tree.

The lessons for Easter Even are in the main unaltered; but it seems well that we hear then rather than (as we used,) on Easter Day, of the slaying of the Paschal Lamb preparatory to the people's deliverance from bondage.

Triumph, exultation, that is the key-note to the strains of rejoicing on the Resurrection feast, and so in place of the minute details of the Passover observance, our revisers have given us from Exodus 15, Moses's exultant song after the passage of the Red Sea waters and the utter discomfiture of Israel's foes, and at Eventide Isaiah's prophecy, "With joy shall ye draw water out of the wells of salvation."

There is one remarkable fact about the old Easter service that nowhere is there from the Evangelists any account of the risen Saviour's appearance to His disciples, though of course the Resurrection is implied in the Gospel of the day and commented upon in the chapters from Romans and the Acts. This deficiency has been supplied in the appointment of Matthew 28 for Easter morning, with its vivid picture of the portents attending the Master's triumph and the divers appearances of the Risen Lord. Then finally as the day draws to its close we have the magnificent anthem from Revelation 5, sung by the four beasts and the myriads of angels, and by every creature in earth and heaven to the Lamb that had been slain.

The lessons for Easter Monday and Tuesday need no special comment; we yet cannot fail to note the appropriateness of St. John 21, telling of the interview of our Lord with His disciples after His resurrection by the shores of the Sea of Galilee.

In the scheme for the Sundays after Easter no material change has been made. The lesson from Hosea 13 has been judiciously shortened; and the introduction of Acts 2, which was left out on Easter Day, brings the chapters from that book severally a week later than before; a modification which makes itself felt well on into the Trinity season.

In Ascension tide we have two new lessons; from Daniel 7 the prophecy of the everlasting dominion of the Son of Man coming with the clouds of heaven and brought near before the Ancient of Days; from Hebrews 4 and 5 the glorification of the Great High Priest who has passed into the heavens and has become the Author of eternal salvation. For Whitsunday the lessons remain unaltered. On Whitsun Tuesday prophecy and its fulfilment are placed side by side in Joel 2 and the 2d chapter of the Acts.

On Trinity Sunday the only modification consists in the recognition of the fact that the first account of the creation does not terminate till the end of the 3d verse of Genesis 2d, where accordingly the division is made.

The variations in the Trinity season are in the main unimportant. In the second morning lessons from the Acts, the New Lectionary is regularly one week behind the old till the 11th Sunday, when, in consequence of the omission of Acts 28, the two are once more coincident. A few instances occur of shortening, of substitution and of fresh division; the treatment seeming on the whole judicious. Experience will show whether there is not room for further modification. *Apropos* of the lesson reciting in full the story of David and Goliath, it may be suggested that long chapters with which the congregation is thoroughly familiar are apt to lead to inattention; unless, like the narrative of the Passion, they contain material for special edification in the contemplation of the great mysteries of redeeming love. Another suggestion which might be made in the same connection we reserve for a place later on in this article, contenting ourselves at present with the remark that the year is brought fitly to a close by the lessons appointed in the new tables for the Sunday next before Advent, Malachi 3 and 4, Ecclesiastes 11 and 12 and the Epistle of St. Jude.

II. As we turn to the consideration of the minor Holy Days the evidence of painstaking and thoughtfulness is everywhere apparent. Constant use has been made of the English Lectionary, and in almost every instance where its lessons are liable to some slight objection, our revisers have made the requisite correction or supplied the felt defect. So far as our new lessons are from this source it is needless for me to dwell on their merits, for that work has been done already in the able and suggestive article by the Rev. W. M. Ogden, which appeared in your pages in August, 1879.

As regards improvements made by the committee by drawing on other sources, attention may be called by way of example to the selections for Innocents' Day from St. Matthew 18, which reminds us that in heaven the angels of the little ones do always

behold the face of our Father, and from St. Mark 10, with its recital of our Saviour's gracious admonition "Suffer the little ones to come unto me and forbid them not;" and also to the harmony between the Old and New Testament lessons for the festival of S. Bartholomew or Nathanael, Jacob's vision and our Lord's prediction alike reminding us of the way of access through Christ from earth to heaven.

Per contra we may express the doubt whether on the feast of the Purification Leviticus 12 will prove edifying in spite of its obivus appropriateness to the services of the day.

In many instances for days on which hitherto we had been left to the daily Calendar for the chapters from the New Testament, proper second lessons have with great advantage been appointed. The reduction in the number of selections from the Apocrypha is likely to result favorably, and it may safely be said that every one of our festival days is now provided with Scripture lessons well adapted to bring out clearly and thoroughly the spirit of the Church's teaching in her commemoration of the heroes of the faith and of the great and glorious facts in the scheme for man's redemption.

3. As we turn now to an examination of the week-day Calendar, we note once more the prevalence of the influence of the principles manifest in the revised English Lectionary. Lessons which were unduly long have been shortened; passages whose public reading was not likely to prove to edification have been omitted; and new divisions have been made when the sense required it, without a too servile following of the system of dividing the chapters as it appears in our English Bible. On the other hand the excessive and sometimes perplexing subdivision and fresh division without urgent cause which had been adopted in our mother Church of England has been wisely avoided. The English plan of reading the Epistles half the year in the morning and the Gospels and Acts half the year in the evening has been followed; and then, as in England, the Advent tide brings with it the reading of the Book of the Revelation, with its warnings of the Saviour's second coming, and its portrayal of the glories of His everlasting kingdom.

The present article cannot be deemed in any measure a complete treatment of the subject in hand, without some reference to the special tables for Lent, the Ember and the Rogation Days. These however are not materially different from those which have been before the Church for the past three years, and so need no detailed examination here. To the adoption of such tables for Lent at any rate, as a fixed and invariable thing, there seems to be one serious objection, viz., that thereby we lose all flexibility in our Lenten readings year by year. Where the daily Calendar is followed, the variation in the time of Easter gives us some variety, and in cases where one or two evenings in the week bring out our congregations in the largest numbers, each successive Lent will provide a fresh topic for the preacher in the ordinary lessons, since the days of the week and of the month are every year brought together in new combinations.

And here we may find an appropriate opportunity for the single suggestion as to the alteration of the plan submitted by the joint committee, which we shall venture to urge. In the preface of the tables liberty has been given us Sunday evenings to read the lesson from the Gospels appointed for the day of the month in place of the second lesson for the Sunday. We ask that a like liberty be granted in the morning as well. In the Trinity season, where no special reason exists for the appointment of proper lessons, such liberty would greatly increase the amount of Scripture read on Sundays, on almost the only occasions in fact when our congregations are present in their full force. There is a certain inevitable monotony and danger of promoting inattention in requiring our people to hear the same chapters from the Gospels and Acts on the same Sundays year by year. By the proposed plan greater life and warmth would be given to the service, and the Old and New Testament would be brought before the faithful in constantly changing combinations, with the happiest result.

Experience in England ever since the Reformation has shown the value of this plan, and there it is only at special seasons that proper 2d lessons are appointed for the Sundays at all; these from the daily Calendar being allowed to serve in their stead.

It is a question whether the principle has not been carried too far on the other side of the Atlantic, so that inappropriate lessons sometimes must be read, and the danger incurred of having the Epistle or Gospel for the day coincident with the 2d morning lesson. But the licensing of the Calendar lessons as alternates only would not be liable to these objections, and would be welcomed by many of the clergy as a privilege likely to result favorably for the edification of their people.

There is surely occasion for gratitude to God that those to whom the delicate task of revision was committed have been enabled so admirably to discharge their sacred trust. For the present the Church's adoption of what they have submitted must of course be tentative; but if actual trial shall confirm the conclusion to which a careful examination seems to lead, we may cherish the hope that at no distant day our Lectionary will once more assume a permanent form, in the main that which our revisers have given us, as adapted to the presentation of the truth of God's holy Word in the most impressive and helpful way; that the people of God "may be perfect, thoroughly furnished unto all good works."

ALFRED EVAN JOHNSON.

THE REAL PRESENCE.

"'Tis said, 'tis done; and like as we believe
 That He, true God, became for us true Man;
 As, clinging to the Cross, our souls receive
 The mystery of His redemptive plan;
 As we confess, 'He rose, and burst the tomb,—
 Went up on high,—will come to speak the doom:"

So may we see the bright harmonious line
 Of all those marvels stretching on to *this*,
 A kindred master-work of power Divine,
 That yields a foretaste of our Country's bliss,
 When pilgrim hearts discern from earthly food¹
 The quickening essence of His flesh and Blood.

Wherefore we sinners, mindful of the love
 That bought us, once for all, on Calvary's Tree,
 And having with us Him that pleads above,
 Do here present, do here spread forth to Thee
 That only offering perfect in Thine eyes,
 The one true, pure, immortal Sacrifice.

Look Father, look on His anointed face,
 And only look on us, as found in Him;
 Look not on our misusings of Thy grace,
 Our prayer so languid, and our faith so dim;
 For lo, between our sins and their reward
 We set the Passion of Thy Son our Lord.

And then for those, our dearest and our best,
 By this prevailing Presence we appeal;
 O fold them closer to Thy mercy's breast,
 O do Thine utmost for their souls' true weal!
 From tainting mischief keep them white and clear,
 And crown Thy gifts with strength to persevere.

And so we come,—O draw us to Thy feet,
 Most patient Saviour, who canst love us still;
 And by this Food, so awful and so sweet,
 Deliver us from every touch of ill;
 In Thine own service make us glad and free,
 And grant us never more to part with Thee.

—*Hymns and other Verses. By W. Bright, D. D. Second Edition, p. 21.*

¹1Cor. xi: 29.

Church Work.

THE INDIANS.

IN view of the action of the late General Convention with reference to the Indians, special interest attaches to the following account of the visitation of the Bishop of Central Pennsylvania in May last at St. John's Church, Carlisle; and of his inspection of the "Training School," established by the U. S. Government at Carlisle Barracks. This account is taken from "The Convocation Chronicle," devoted to the interests of the Harrisburg Convocation:

"On May 27th, Bishop Howe made a special visitation in Carlisle, to confirm a class of twelve Indian youths, from sixteen to twenty-two years of age, who have received special instruction from the Rector of St. John's. The Rector has been aided in this work by Mr. Charles Tackett, a ready interpreter, who was confirmed in St. John's Church, Carlisle, in February, and has given proof of his fidelity and zeal by well-directed efforts among the Indian youth.

By an interesting coincidence, on the very day that Bishop Howe arrived in Carlisle, the delegation of "Great Chiefs" from the Indian Country, who left their Western homes many days before, and were on their way to Washington, stopped at Carlisle to visit the School at which some of their children are now

placed. And though travel-worn and weary, many of them came to the Church, and were witnesses of the solemn service. "Spotted Tail," "Red Cloud," "American Horse," and other noted Chieftains occupied several pews just in front of the Chancel. Near them were the candidates for confirmation. Among them were two sons of the Dakota leader, "Spotted Tail," while the interpreter, Charles Tackett, who led them to the Chancel-rail, himself a son-in-law of the same chief, had done much towards turning the heart of the Old Brave towards the "White Robed Church," in which Church he had expressed his earnest wish that all his children should be baptized and instructed. It was a novel scene. The Bishop happily improved the opportunity, and referred to the work of the Church at the Agencies from which these Chieftains came, and of the results of that work in the fruits now seen in Carlisle, and of the East and the West thus uniting, in this blessed mission of peace and good will to *all* men. New point was added to his words by the suggestive presence of two native helpers of the Bishop of Niobrara, the Rev. David Tatiyopa, Deacon, and Mr. Philip J. Delaria, a Catechist and candidate for Holy Orders, who had accompanied the delegation from Dakota.

On the following day, the Bishop visited the School at the Barracks, (about a mile from the town,) and witnessed the exercises in the various school-rooms; saw the well-ordered buildings, the tidy and spacious dining-rooms, the carefully attended hospital, the shops where the boys are learning useful trades; the sewing-rooms for the girls, &c., &c., while the efficient Head of the School, Captain R. H. Pratt, courteously made known his excellent plans for giving a *practical* education to these Indian children.

The Bishop was also present at a "Council" of some of the visiting Chiefs, and heard, through the interpreter, their earnest expressions as to the way in which they desired their children to be taught and reared.

We learn that the Rev. Mr. Leverett, the Rector of St. John's Church, has a large number receiving instruction in the Church, and before many months the good Bishop may again be called upon to hold an "Indian service" in Carlisle.

Of scarcely less interest, in this connection, is the report made by Charles Warren, Clerk of the Bureau of Education, to the Honourable John Eaton, *Commissioner*, who states in a prefatory note that "the report was prepared when the school had not been in existence four months, (its date is February 24, 1880,) yet its remarks have been more than confirmed by subsequent events. The progress of the pupils has been most gratifying." Mr. Warren states that, at the time of his visit, there were 110 boys and 44 girls in the school, taken from several tribes. Of these a few had been in mission schools at the tribal agencies, or at Hampton, Va., Normal School; but over 100 of them were brought to Carlisle in a state of native savagery, stolid, ignorant, filthy and vermin-covered; and dressed in their own garb. They were utterly innocent of all civilized training; and "everything except swallowing, walking and sleeping had to be taught; the care of person, clothing, furniture, the usages of the table, the carriage of the body, civility: all those things which white children usually learn from their childhood by mere imitation, had to be painfully inculcated and strenuously insisted on."

At the end of three and-a-half months there was an astonishing change. Mr. Warren inspected the Schools, the Dormitories, the Shops, the Refectory, the Gymnasium, the Infirmary; and found these children of the forest already subdued to the arts and avocations of Christian civilization, and so changed in manners and appearance that doubtless their own parents would hardly have recognized them. The Secretary of the Interior, the Honourable Carl Schurz, who, with other prominent personages, belonged to the visiting party, addressed the Indian youths in the Chapel of the Barracks; and must have been well pleased at this happy

illustration of the policy that he has so earnestly insisted on toward the Red Man.

FREE AND OPEN CHURCHES.

The Free Church Association has printed its 5th Annual Report, read before the annual meeting held in S. Mark's Parish Building, Philadelphia, in May last. The report mentions many and gratifying proofs of the growth of a public sentiment in favour of Free and Open Churches. The association has been enlarged by the addition of 20 clerical, 3 life, and 13 lay members and contributors, making the present number 328 clerical, 16 life, and 163 lay members—a total of 507.

There are 45 Local Secretaries, representing 44 Dioceses in co-operation. Strangely enough, the lists of Bishops co-operating is the same as it was last year—only 24 out of the 60 odd. Why not more? one asks. Why, *why not all?*

Can it be possible that any successor of the apostles does not believe that every Christian Temple should be as free as the air to all worshippers? If he does, we may well question whether he has the apostolic spirit with his apostolic succession.



PAROCHIAL.

The "Trinity Church Record," of New York, gives interesting glimpses of some of the activities, benevolent and educational, of Trinity Parish.

The Sisters are established in the Mission House, 2d State street. Their time during the summer was much occupied in taking parties of children to and from the sea-shore. Some touching details are given of their efforts among the poor; showing that their holy work is making strong impression on the ignorance and suffering about them. The Dispensary connected with the Mission House is doing much good. During the first three months 900 prescriptions were given out. For these the usual charge is 10 cents; except in the case of the very poor, to whom they are given without charge. Upwards of \$60 have been received from this source.

Trinity Church Day School, now quite a time-honoured institution, numbers over 350 pupils. The system of "Forms" is thoroughly carried out, and the school is one of the highest grade."

The "Industrial School" is a sewing school, meeting at the corner of New Church and Thames streets. The "Employment Society" has its headquarters at the Mission House. The house has been converted from an utterly uninhabitable building to a cheerful, roomy and comfortable home "in perfect running order and furnished for the winter." This has been done without incurring any debt, and "is due to the *constant personal supervision* of the gentlemen having it in charge," (our italics;) an important requisite not always fulfilled in Church work by the gentlemen having the charge thereof.

"The Monthly Chronicle," published by the Young Mens' Guild of Christ's Church, Binghamton, N. Y., maintains its good

character with its fancifully tinted paper, and gives a good exhibit of a well-organized and vigorous parish.

The "S. John's Church Record" of York, Pa., the Rev. H. W. Spalding, D.D. Editor, also keeps up to its standard; and is the organ of a faithful and able pastor and of a live parish.

EDUCATIONAL.

The Sisters of S. John Baptist, Morristown, New Jersey, send out a brief circular of *S. Hilda's School*, a Boarding and Day School for girls conducted by them. This modest leaflet, printed only on one page, is in striking contrast to the elaborate, and sometimes showy "Prospectus" issued by most of our Church schools.

But the most remarkable feature about S. Hilda's is the extremely low terms. Board and tuition are \$12 per month in advance. For day pupils, children under ten years, \$6, and over that age \$8, per quarter of ten weeks, payable in advance. Lessons on the piano forte \$5 per month extra.

And yet this school seems to offer good advantages. Its course embraces spelling, reading, writing, arithmetic, grammar and composition, geography and history: certainly the elements of a good, solid English education. Besides this, singing in classes is included in the general charge. We are told that "arrangements are made for instruction in Latin and French." Is it possible that they are also included? With such very moderate rates for all else, one could hardly complain at having to pay extra for these.

Surely it is time that we had many S. Hilda's, if more than a select few of the Church's daughters are to be educated under her eye and in her ways. And the best solution of the problem how to do this, how to bring Church schools in the reach of the many who are neither rich nor daughters of the clergy, seems to be, the founding of teaching "Sisters" in every Diocese as soon as possible. Sisterhoods having obtained immunity from canonical legislation for the next three years, let us hope that their advocates will improve the opportunity.

In the case of S. Hilda's, reference is permitted to the Bishops of New York and Northern New Jersey, and the Rev. Dr. G. H. Houghton, of New York. †

THE RETREAT AT ST. PHILIP'S-IN-THE-HIGHLANDS, NOV. 15-19.

AMONG the many favours for which his American brethren are indebted to the Rev. W. J. Knox Little, the conducting a retreat for the clergy is not the least. The number of the brethren who took part in the services was most encouraging. The zeal and devotion manifested throughout were inspiring. In the conduct of the three days' services the plan pursued was almost identically the same as that sketched in an article in the *ECLECTIC* for October, 1879, taken from the *Church Quarterly Review*, to which I would refer your readers. That sketch does not overstate the power and blessing accompanying those exer-

cises. No description is adequate to express them—they must be felt to be understood. Of course the tone of a retreat must depend very much on the spirit, power and character of its conductor; but very much also depends on the spirit and purpose of those who take part in it. In this case the two elements seemed to be in perfect harmony. It was a harmony of spirit unaffected by any question of strict theological accord.

The subjects of the addresses were, the purposes of a Retreat, the office of the Priesthood to prepare for the Coming of Christ, the nature of the Priestly calling, the character and danger of sins of weakness and presumption, the example of Christ to be followed by His Priests, the character of His Ministry, the fruits of meditation on the Passion, the offices and work of the Holy Ghost, the love of God, Prayer and Meditation, Self-examination and Confession, Public ministrations and Visiting the sick, and Perseverance. *Eructavit cor meum* are the only words to describe the welling forth of the fountain of love, tenderness, fervour, devotion, reverence and zeal, quickened and directed by deep, original thought, wide learning, large experience and sweet wisdom, which refreshed the thirsty souls as with living water. The Word of God in the Holy Scriptures was the pure source from which it was drawn, and the Holy Spirit was continually invoked to give it efficacy and make it fruitful. No one could have taken part in such devotions and felt the power of such words of truth and soberness, without having his convictions deepened as to the dignity and responsibility of the Priestly office, and his own short-comings and faults in executing it. Thoroughness, simplicity and reality marked all that was said and done, and while the rules of conduct laid down were strictly followed, so little restraint was felt, so much freedom and elasticity of mind, so much relief from care and release from perplexities, that it brought home the power of St. Paul's assurance, "Where the Spirit of the Lord is, there is Liberty."

R.

Literary Notes.

An Introduction to the Philosophy of Religion. By John Caird, D.D., Principal and Vice-Chancellor of the University of Glasgow. New York: Macmillan & Co. 1880. pp. 358, cloth, small 8vo. \$3.00.

It is a good sign when men set themselves to study the philosophy of what they believe. If "they are most firmly good who best *know why*," then are they the firmest believers who best know the *rationale* of belief. Faith cannot suffer from the attacks of unbelief if theologians are driven by these attacks to look

more deeply into the reasons which make Faith a necessity in order to attain real knowledge or certainty of any kind.

The principia of knowledge are given, not discovered, and they come from Him "in whose Light we see light." Mere Rationalism logically leads to scepticism, nihilism and pessimism. The present condition of philosophy in Germany, as represented by Schopenhauer and Hartmann, proves this, if we needed any proof of what is evident enough beforehand. We are convinced that in the end Revelation will gain the greatest advantages out of the ordeal through which it is now passing.

Dr. Caird in his book on the "Philosophy of Religion," noticed in our last month's number of the *ECLECTIC*, is doing good service at the outposts in resisting the common foe. He is especially clever in exploding the doctrine of Sir William Hamilton and of Herbert Spencer after him, that we cannot know the Infinite, because we cannot have an infinite knowledge, and cannot know the Absolute because all our knowledge is, as they claim, only relative. He shows too that the "Worship of the Unknowable," about which our Agnostics talk so much, would be simply "the apotheosis of ignorance" and an impossible attitude of mind. In his chapter on "The Inadequacy of Materialistic Theories," in a quiet way he brings out the vicious circle in which our modern materialists are involved when they make thought or mind a function of matter—for they then make thought a function of itself. But we could not even think of matter unless thought itself already existed to take cognisance of it.

The book itself is a solid and useful contribution to philosophy and is written in the calm, clean-cut, measured style which marks the Scotchman. The tone is elevated and reverent and almost everything which a churchman could wish. It is not "light reading" by any means, but it may diffuse light, if anything can, into some darkened minds.

We had been told that the author was a Hegelian, but it certainly is not prominent in this volume. He seems rather to follow the *a priori* method of Kant.

This book reminds us of another of similar spirit but of much wider scope which should be better known, we mean the treatise on "Modern Philosophy," by Professor Bowen of Harvard,—the very best text-book on the subject in our language. We may say of Professor B. as of Dr. Caird, "*cum talis sis utinam noster esses!*"

—Dr. Pusey's late book on Future Punishment, in reply to Canon Farrar, is one of the most valuable contributions to theological literature in our day. We are glad that it has gone to a *third* edi-

tion already, and that it is furnished in this country at so low a price (\$1.25.) It is certainly the deepest and most devout as well as most churchly treatise on the whole subject ever written. Even Canon Farrar himself (in the *London Guardian*) speaks of the book and of its author in terms of most profound respect. The whole Church in this age owes a debt of gratitude to the learned and saintly writer. In the Preface to the third edition he uses this language about Dr. Farrar and his volume on "Eternal Hope."

"Dr. Farrar's belief is happily better than that of his book. In his book, unhappily he contented himself with stating that he was *not* an *Universalist*, while he did not observe that all the arguments which he used were *Universalist*, extending even to what he intended to exclude from his consideration, the restoration of Satan. The book, *until it is withdrawn*, notwithstanding its author's declaration of his personal belief, must remain, as it is, an inconsistent, impassioned pleading for "*Universalism*." It must, as far as it has influence, teach the *Universalism* which its writer does not believe."—(August, 1880.)

The effect of Dr. Pusey's courteous and able reply is seen in a second letter of Dr. Farrar, dated November 5, in the *London Guardian*, of which we give the substance below. This whole subject needs to be lifted out of the ruts of mere textual controversy and discussed in the light of Catholic philosophy, as some of our own correspondents have lately discussed it. We are convinced that all honest difficulties in regard to the future penalties for sin proceed from the gross Manichean dualism with which Calvinists and Romanists have connected it. The following are Dr. Farrar's remarkable words:

"I can thankfully accept the present issues of the controversy in which I have suffered so much. There is no decided difference between Dr. Pusey's views and mine, except on matters of literary and historical criticism, and on a few minor points of exegesis. He, too, repudiates, as not being "*of faith*" three of the four "*accretions*" which it was my main object to repudiate. On the fourth—as I shall explain hereafter—my view is in reality the same as his. The apparent opposition is only caused by the different

senses which we attach to one or two expressions.

He believes as I believe, in an intermediate state; in purification 'so as by fire,' in the possibility of alleviations and progressive improvements in the condition of sinful souls who have died with no *visible* repentance; in the permissibility of believing that the vast majority of mankind will escape the doom to endless punishment; in the "*poena damni*" as constituting the essence of future retribution; in the conviction that none will be lost who have not deliberately quenched in their own souls every spark of the grace of God; and as I have already said in your columns, I heartily accept every one of the twelve fundamental theses which he has so carefully formulated."—(November 5, 1880.)

The Beautiful and the Sublime. An Analysis of these emotions, and a determination of the Objectivity of Beauty. By John Steinfort Kedney. New York: G. P. Putnam Sons. 1880. Cloth, 12mo. pp. 214.

This treatise by Rev. Dr. Kedney of Faribault, shows what deep thoughts are stirring the minds of many of our clergy. The author is himself something of a Poet, as we remember well a volume of his poems published a good many years ago, and this volume is a proof that poetic insight and diction have not forsaken him. In book I, the analysis of the subjective emotions of the Beautiful and Sublime is somewhat abstruse, but ingenious and philosophical. But of mere psychological analysis we have no very high opinion and regard it as sterile and unsatisfactory. In all his discussions he lets it be plainly seen that he is no believer in a one-sided empiricism, but in the best sense is an idealist. He would agree with old Spenser in that marvellous "Hymn in Honour of Beautie" where he says—

"Beautie is not, as fond men misdeeme
An outward shew of things that only seeme;
But that faire lampe, from whose celestiall ray
That light proceedes, which
Shall never be extinguisht nor decay;
For it is heavenly-borne and cannot die,
Being a parcell of the purest skie."

This phase of his theme he brings out in Book II, and shows himself in entire accord with Wordsworth and every true poet and seer. He maintains that true and perfect beauty is objective and part of the essential constitution of things,

and that our sense of it is dependant on the perception of *freedom* in objects, on the appearance of spontaneity and free motion and life, and that the presence of "law" must be kept hidden out of sight.

We cannot be quite sure that we fully understand the author's views on some points, but they are worth studying, and we only wish he had given us a greater variety of illustrations and examples of them. He might have shown how important an element in the Beautiful and Sublime is *mystery*, and that every truth is full of it, suggesting always much that eludes us partly or entirely. We are charmed and led on, not more by the lights we behold, than by the shadows which surround them, which shadows suggest what they conceal. It is not what we fully know that gives us highest pleasure, but that which gives us a presentiment of what is yet unknown. He might have shown that this is the justification of what is Beautiful and Sublime in the Ritual of Divine worship—that in the visible and local habitation of God it should present to us the image of Heavenly things and be worthy of the unseen presence of Saints and Angels. It should embody the language, the very bearing and graceful movements of the Spouse of Christ, and be the model after which the minds and manners of the worshippers should be formed. He might have said, the Church Catholic is the true home on earth of celestial Beauty, and has always been the Mother of highest art in all its forms. On all sides of us we see a revival of Paganism and we should beware lest unconsciously from silence or timidity we do anything to help it on.

Dr. Kedney shows in this book that he is familiar with the most advanced speculations of materialistic scientists and fully appreciates all they can say without any bitterness. His passing remark, "even though matter should turn out to be something else than it appears to be, or than many think it to be," indicates that he is no stranger to some of the deeper currents of thought in the science and philosophy of our day. And a true

Theologian ought to beware of all narrowness and eschew that miserable haste of little minds to close questions which legitimate authority has left wide open. Above other men he should be one who can take into account with genial sympathy, rather than with critical distrust, the whole of the century in which he lives. He should strive to wed the Sciences with Theology, to reconcile Faith with Reason, and to show bewildered, doubting minds that Revelation alone can furnish principles wherewith to solve all the social and scientific questions which vex humanity.

Editor of the Eclectic :

I find that on page 124, six lines from the bottom, of "The Grammar of Theology," I have carelessly used the expression "Christ's Prayers," meaning of course "intercessions." May I beg those who use, or have purchased "The Grammar," to change the word "prayers" to "intercessions?" F. C. EWER.

St. Ignatius Church, N.Y., Dec. 10.

—*Passages from the Prose Writings of Matthew Arnold* (Smith, Elder & Co.) gives, in the compass of 333 pages, and under the three categories of literature, politics, and society, philosophy, and religion, more than two hundred salient examples of his mode of thought on a great variety of questions of the day, examples which range in length from a dozen lines to three or four pages. Mr. Arnold is known to pose as the great champion of the people of sweetness and light against the Philistines, as he styles all who differ from his views of life and religion. On this we may repeat an anecdote which is not without a certain point. A gentleman who had the misfortune to disagree in conversation with some apostle of the new light; say a Junior Fellow of Balliol or Trinity, was charged by his opponent with being a Philistine. "Well," replied he, "I don't understand exactly what that means. All I know about the Philistines is that they were a people who once suffered severely from the jaw of an ass." —*Verbum sab.*

—In the *Contemporary* for October, the Duke of Argyll writes on "Man's Place in the Unity of Nature"—first instalment: Justice Fry gives a good paper on Theology and Materialism: Mr. John Rae, on Primitive Religion: Prof. Reusch, on the Inquisition and Galileo, which in-

forms us that in 1820 a book containing Copernican doctrines of astronomy was licensed at Rome by the Pope and the Inquisition, after appeal, and the licence extended to all books of the sort in 1822; while in 1835 the works of Copernicus, Kepler, and Galileo were struck out of the Index of Prohibited Books; all which amounts, as Mr. Reusch points out, to a formal declaration that Paul V. and Urban VIII. erred in their definition of heresy.

—One of the most interesting reprints that have been issued for many a day is the *Lyra Apostolica* (Rivingtons.) It may be necessary to explain that it is a volume of sonnets and other brief poetical compositions which came out simultaneously with the "Tracts for the Times," and were printed month by month in the "British Critic." They were collected and republished at the close of 1836, and Cardinal Newman tells us that the writers borrowed from Baron Bunsen a Homer, from which Mr. Froude selected as a motto the line from Homer in which Achilles on returning to the battle says "You shall know the difference, now that I am back again." The book contains 179 pieces; of which Mr. J. W. Bowden (whose signature was *a*) contributed 6; the Rev. R. Hurrell Froude (*β*.) 8; Mr. Keble (*γ*.) 46; Cardinal Newman (*δ*.) 109; Archdeacon Robert Wilberforce (*ε*.) 1; and the Rev. Isaac Williams (*ς*.) 9. Many of these little poems possess a singular beauty; and some have become classical. Amongst these may be mentioned Newman's "Lead Kindly Light," which is, in fact, No. 25, and Keble's sonnet on the *Quicunque* in which the passage occurs "Creed of the Saints and Anthem of the Blest" (No. 115.) Another famous sonnet, considering who was its author, is that on "The Cruel Church" (No. 173,) which ends—

And now thou sendest foes,
Bred from thy womb, lost Church! to mock the
throes
Of this free child, thou cruel-natured Rome!

The book is sumptuously printed, and it will be seen the Cardinal has faithfully reproduced even those verses which one would have thought he would have been anxious to suppress.

Hints to Preachers, with Sermons and Addresses. By S. Reynolds Hole, Canon of Lincoln. James Parker & Co. 1880.

A very valuable book this, and one which explains Canon Hole's usefulness to the Church of God. Here we have three sermons for Advent, one for Christmas, four for Lent, one for Easter-tide, one for Trinity-tide, ten for a mis-

sion, seven for various objects, such as for men, for a hospital, for harvest, for a choral union. There are also six "addresses," one to children, two to women, and one each on temperance, free and open churches, and "the Church and Dissent."

The whole is prefaced by ten pages of "Hints to Preachers," and these "hints" are the special feature of the book. Of the sermons themselves it may be said that the tone is excellent, the doctrine sound—though we don't read much of *confession* in the mission sermons—and the style simple and admirable. Each is prefaced by a skeleton or plan, showing that in numerous instances they are discourses on a given subject with the text prefixed as a motto, rather than expositions of Holy Scripture. We doubt the wisdom of this plan as an uniform one. There is nothing like taking a text which teaches something and explaining it. One or two or three catch-words dislocated from their context may look well and arrest attention at the beginning of a discourse, but we doubt if that is expounding the Scriptures or "preaching the Gospel." When we apply this to Canon Hole's sermons we find our idea to be markedly true with those discourses which *are* expositions.

In truth, each man should preach as he himself can preach best. No one finds fault with Canon Liddon's delivery, although he reads his sermons. They have all the charm and freshness of eloquence without MSS., and so it would be with many who *read* sermons if they would only study their delivery, and know their own sermons so well that they need not always keep their heads bent down over the paper, and be afraid to interpolate a remark which may be apt, and may occur to them at the moment.

Canon Hole is quite right in saying that "extempore" preachers do not know when to stop. Unfortunately we all find that to be true when we hear an able man who has well delivered a well-written sermon of twenty minutes in the morning inflict an extempore meandering of forty minutes in the evening, reminding us of "round goes the hare," or of Sir Wm. Harcourt's "Hares and Rabbits Bill," or of the witty saying about the four canons of St. Paul's of 1878—that No. 1 could preach a sermon, but could not write it; that No. 2 could write a sermon, but could not preach it; that No. 3 could do both; and No. 4 could do neither.

—Llewellyn Davies quotes the following hymn from a Methodist Hymn book to confirm Archbishop Tait's idea that all the sects in England might form a

national Church on the basis of a "Common Christianity:" but it turns out that the Wesleyans have just *expelled* this hymn from their book, although it was written by Charles Wesley:

"He still respects thy sacrifice;
Its savour sweet doth always please;
The offering smokes through earth and skies,
Diffusing life, and joy, and peace:
To these thy lower courts it comes,
And fills them with divine perfumes.

We need not now go up to Heaven
To bring the long-sought Saviour down:
Thou art to all already given;
Thou dost even now thy banquet crown:
To every faithful soul appear,
And show thy Real Presence here."

—The XIXth Century for October has among its articles one by F. Harrison on Creeds old and new, from the Positivist standpoint, with some very severe and trenchant indictments of Protestantism as such: another very able one by Bishop Goodwin showing up Professor Huxley and the principles of his book on the crayfish: another by Mr. Knighton about demoniacal possessions in India.

—Miss Yonge has now published the fourth series of her *Cameos from English History* (Macmillan,) covering the era of the Reformation, beginning with an account of the Constable of Bourbon, A. D. 1520–1527, telling the story of Wolsey, of the Council of Trent, of the change in England under Edward VI. and Mary I, of the earlier fall of the Scottish Church, and the history of Mary Stewart, bringing the volume to an end with the year 1565: and telling the whole in a bright, intelligent, and attractive fashion. We are promised the Wars of Religion as the subject of the next volume.

Summaries.

FOREIGN.

On Monday, November 29, Mr. Charles, O. C., with whom were Mr. Poland and Mr. Phillimore, applied for a writ of *Habeas Corpus* on behalf of Mr. Dale.

Mr. Charles's argument, which lasted all that day and part of Tuesday, was to the effect that the proceedings against Mr. Dale were void in law from beginning to end, particularly that the monition, inhibition, *significavit*, and committal were contrary to law and expressly contrary to the provisions of the Public Worship Act. Mr. Charles also maintained that Lord Penzance not having subscribed the Thirty-nine Articles and taken the oaths of the Queen's supremacy, and of fairness between suitors, as required by the 127th Canon of 1604, was not only not Dean of Arches, but was

not an ecclesiastical judge of any kind, not even under the Public Worship Act.

On Tuesday the Court unanimously granted the rule *nisi*, to be argued Monday next, observing that the case was a very grave and important one. Mr. Charles was repeatedly commended by their lordships for the clearness of his statements.

The Court also issued an order to Lord Penzance to send in all the original documents issued by him in Mr. Dale's case, and issued an order to the churchwardens to show cause why a writ of *superedeas* should not go forth against them. The Judges also gave a rule *nisi* for a prohibition of future proceedings.

—Mr. Enraght was arrested Saturday, November 27, at Birmingham and taken to Warwick jail. 2000 of his parishioners accompanied him to the train, many in tears, one grey headed old man crying out "This is religious liberty in England." Many knelt to receive his blessing. Rev. J. Pollock, Rev. C. Bodington, the two churchwardens, and some 30 others went to Warwick with him, where he was met by Rev. Dr. Nicholson, of Leamington, who pronounced a solemn benediction upon him. A *Habeas Corpus* was to be applied for in his case also the following week.

—The *Church Review* says Mr. Green has not been arrested. The case against his persecutors about the Miles Platting bill of costs, and the "Advertisements" in the province of York, and Lord Penzance's place of sitting, in addition to the objections raised to Lord Penzance's whole procedure, and his very judicial existence, in the Queen's Bench on Monday, seemed to have made the Persecution Company careful at last. If all these proceedings be ultimately overturned, we hope that Messrs. Dale, Green, and Enraght will put their personal feelings in their pockets, and support those Churchmen who supported them, by at once taking actions for false imprisonment against the nominal prosecutors one by one; Mr. Dale to begin with Horwood, who is the wealthiest of his churchwardens, a member of the Council of the Persecution Company, and to whose personal *animus* all this trouble is due. If people of that sort come to fear the payment of thousands for illegally imprisoning a British subject, they will probably think it cheaper to let such amusement alone in future.

—Mr. H. A. Browne, choirmaster at St. Vedast's has written a powerful reply to Bishop Jackson, showing up the facts. The only one of four churchwardens who ever attended the Church at all,

has never communicated. The other three complainants are non-resident.

—Mr. Enraght's congregation at Bordesley has sent the Bishop of Worcester a formal protest ending as follows: (referring to "Mr. Perkins" who carried off the bread given him at communion). "Your lordship has grieved and disturbed an united congregation, and handed over one of the most devoted of your clergy to be vexed and imprisoned against the almost universal and strongly-expressed feeling of the whole parish, at the bidding of a man whom your lordship has declared to be a partaker in sacrilege, and who is, with your lordship's tacit assent, repelled from communion."

—Bishop Abraham, writing from Lichfield on the Dale case, says: "Relying on these statutes of Church and Realm, Englishmen have been induced to take holy orders in the Church of England, whereupon the State, having obtained the services of gentlemen to minister to the well-being of the people, violated the compact, and being physically stronger than the Church, destroyed her court of judicature, put up another purely Parliamentary court instead, and sent the clergy to prison if they resisted. We were just as much bound to protest against this violation of justice, truth, and honesty, as Hampden was when King Charles I., supported by the judges of the land, made that unconstitutional and illegal demand upon him to which you refer in your letter."

A large Church meeting at Birmingham passed resolutions thanking Messrs. Enraght, Dale and Green for refusing to recognise the authority of a secular court in spiritual matters.

500 new members have joined the E. C. U. and over 50,000 signatures were obtained to a petition to the Queen to interfere for Mr. Dale's release. Archdeacon Denison's appeal for £300 for the Defence fund has met with a response of £1000.

—The argument on the *habeas corpus* in the case of Mr. Dale lasted from Monday, December 6 to Friday, December 10: decision to be given on the 13th.

Pending judgment Mr. Dale was released on his own recognizance in the sum of £100.

The *habeas corpus* for Mr. Enraght was returnable December 13. The Government employed *four* counsel to defend Lord Penzance. If the decision be adverse Mr. Charles Q. C. will carry the case up to the last resort.

—The Queen referred Mrs. Dale's petition for the release of her husband to Sir W. Harcourt, one of the Special

Supporters of the P. W. R. A. who "regretted" he could not advise interference, &c., &c. The crown law officers put Penzance's jurisdiction as purely "lay and Parliamentary," and claim it is right. Even the Bishop of Manchester says convocation had nothing to do with legalizing the present Prayer Book and Act of Uniformity. As a matter of fact Parliament only legalized what Convocation had done in the review of 1661. Erastian Bishops, like Tait and Fraser, have already destroyed the concordat between Church and State, and the sooner disestablishment comes, the better. It is not Dissenters or external enemies at all that could overthrow the Church, but Bishops who are 200 years behind their times.

—The great meeting at St. James' Hall to take action in regard to Mr. Dale's case was a very notable demonstration. The great hall was literally packed, up and down. The first resolution was of thanks to Mr. Dale for his noble stand, and was moved by Hon. and Rev. Berdmore Compton who fairly excoriated the Bishop of Manchester for saying Mr. Dale was "a bad citizen" because he would not recognise spiritual authority in a mere Parliamentary secular court. Bishop Cox echoes Bishop Fraser in this, but it would puzzle either of them to show that Lord Penzance is even a "Dean of Arches." Mr. Hubbard and Mr. Parker have shown he is not, and Chief Justice Cockburn fairly lampooned him in a pamphlet on his so-called "Substantial justice." Among the principal speeches on this occasion were those of Dr. Belcher and Archdeacon Denison which were simply inimitable. Nearly all the speakers declared that this resort to force instead of argument put matters on a new ground, and it would be impossible hereafter to shake hands with a member of the Church Association. The feeling was very deep and the resolutions unanimously passed, the last one being a pledge of support to all clergy refusing obedience to the Privy Council. Branch meetings to the same purpose were held all over the country.

—When Mr. Dale appeared in the Queen's Bench, he was loudly cheered. Three cheers were also given in Westminster Hall for "the rights and liberties of the subject." In the only county that had no branch of the E. C. U., one has been formed since the imprisonment of Mr. Dale—Durham.

—Mr. Dale's letter to the Bishop of London giving the facts in regard to his congregation and the prosecution is a calm, Christian document, which if anything could must make the Bishop ex-

ceedingly ashamed of the whole business. As some one truly says, "the only argument against Episcopacy is the Bishops themselves."

—Canon Liddon visited Mr. Dale in prison. He has also written a letter in which he says he would obey a spiritual Court consisting of Bishops with lay assessors. He admits the present Bishops might override Church law. If so, and he could not obey, he would resign his ministry.

—Mr. Jeune, counsel of the Church Association tried to get the hearing on the *Habeas Corpus* case postponed. Motion denied. Lord Coleridge said: "Mr. Dale complained that he was wrongly imprisoned. They could not keep a man in prison unless they were satisfied that he ought to be there. The case must come on on Monday."

—The subject of Bishop Littlejohn's sermons at Cambridge was "Individualism"—a term for that state of thought and life whose main result and phenomenon is, that the individual views himself rather as the centre of his world than as a part of it, and rather as a law and a God to himself than as the subject to the laws of God. Individualism may be described as the spirit which makes life consist rather in the assertion of rights than the performance of duties." The Bishop's sermons are very highly spoken of.

—London *Truth* of course talks about Mr. Dale as "converting a petticoat into a principle, &c." But it was not Mr. Dale that prosecuted the Church Association, but *vice versa*. Who is it that appeals to civil courts about petticoats? The old story of wolf and lamb again.

—Dr. Littledale has written to the *Times* in the Dale case, saying, among other things: "The whole Ritualist contention (apart from the question of valid jurisdiction) is that the Courts have not troubled themselves to learn the bare facts of the cases before them, and have—again to quote a Judge's words, those of the late Chief Baron—"decided on grounds, not of law, but of policy." The chief prohibitions of the Westerton, Purchas, and Ridsdale judgments turned on historical statements which are the direct reverse of fact:—(a) That there is no Consecration Prayer in the Prayer Book of 1552, whence the stone altar was disallowed: (b) that neither East nor West ever mixed the chalice privately, whereas the East knows no other custom, nor did the West for many centuries: (c) that 'by no known usage could a surplice and alb be worn together,' whereas such is the order of the most known usage—

that of the Roman Missals, as well as of the old statutes of St. Paul's Cathedral. Who can respect such findings?"

—The Rev. J. S. Pollock, M. A., vicar of St. Alban's, Birmingham, is announced to preach at Evensong at St. Paul's Cathedral on Sunday Dec. 12. As St. Alban's Church is in the parish of Holy Trinity, Bordesley, and its ritual is similar to that in use in the parish church, the announcement seems very significant.

—A lawyer writes to know why the "Church Association" does not prosecute the Judges of the Queen's Bench for wearing *red* vestments on St. Andrew's day in the hearing of Mr. Dale's case (according to their custom on Saint's days, it appears) when the Lord Chancellor and Court of Appeal sat in black only, as usual.

—It appears that Mr. Tebbs the lawyer prosecuting Mr. Green, and famous for his "bill of costs," after hearing Mr. Charles, argument for the *habeas corpus* in Mr. Dale's case, at once sent a telegram to Manchester to stop Mr. Green's arrest. Pity that bill of costs could not be reviewed.

—Two of Dr. Colenso's priests in Natal, (Messrs. Wood and Hunter) working under his license, have repented of their schism, and been formally received into the communion of the Church by the Bishop of Maritzburg, at Durban, where they had had good parishes. They returned their licenses to Colenso, and will try to organise a regular Church at Dunban.

—The St. Paul's Church, Walworth, has been closed till the induction of the new vicar, the curate in charge having resigned. The congregation is greatly excited over the compulsory change in the services. The *Church Review* says: "Bishop Thorold is very anxious to have 'Anglican order' at Walworth. Will he explain how it was that, previous to a recent ordination, he had a Dissenting preacher into his chapel, and made candidates for the priesthood listen to a sermon from one who was *ipso facto* excommunicate by the Canons of 1604? 'Anglican order,' indeed!" What will Bishops do next?

—In *Moonshine* appears a large cartoon representing his Grace the Primate posting up the word "closed" on a Ritualistic church-door, while, behind him, Mr. Bradlaugh walks off with the pastoral staff and Mr. Spurgeon with the mitre. Underneath is this legend: "Divided against itself. While the Bishop and the Ritualists are at feud, the 'Agnostic' and the Noncon, makes off with the authority of the Church."

The portentous imbecility of Mr. Gladstone's administration is not less marked in the civil than in the ecclesiastical departments. The Land League takes the government of Ireland out of his hands, and the miserable auxiliaries he used to get himself into power wont let him follow his own convictions in matters of either Church or State. He is doubtless a great man, but a great man who is afflicted with such a kite's tail as Bright, Chamberlain, Bradlaugh & Co., will fare as Demosthenes's confederation did at Chaeronea, though it cannot be said of him much longer, that

He who fights and runs away
May live to fight another day.

As before the Crimean war, his policy seems to be only to hold back the avalanche till it gets big enough to overwhelm everything. His timber-felling propensities have symbolized about all he has ever done in public affairs.

—The meeting of the E. C. U. in London to determine the proper course for the clergy under the Burial Law, advised no consecration of public cemeteries or churchyards hereafter, but only the blessing of separate graves: also that all fresh grounds for burials should be put under private trust deeds so that they can be held for churchmen only as the Non-conformist grounds are: that the clergy need not object to the registration of all funerals or to receiving the fees: that the Church bell, furniture, &c., should not be allowed to all, but the "passing bell" of the canons of 1604 might be restored: that the clergy who refuse to use the service for notorious evil livers will be supported to the best of their power, &c.

—Mr. Pollock of St. Albans, Birmingham, has been preaching in St. Paul's, London. Col. Bagnall made a splendid speech at a great meeting in Birmingham, to sympathise with Mr. Enraght.

—The Bishop of Rochester in hot haste appointed his chaplain, Mr. Alexander, to the vicarage of St. Paul, Lorimer Square, Walworth, in a little more than a week after it was vacated by the death of Rev. W. P. C. Adams. The Bishop went and preached in the Church telling the congregation that their "illegal" ritualism would have to be discontinued. As the Bishop left, a gang of roughs in no way connected with the congregation, smashed his carriage windows. A crowded meeting of the parishioners presided over by the churchwardens, protested against the Bishop's action, in his haste, and neglect to consult the parish, while at the same time it denounced the behavior of the outside mob. The following was one of the resolutions passed:

"That this vestry, having gathered from the sermon preached at St. Paul's on Sunday evening last by the Bishop of the diocese that it is in contemplation to make such changes in the beautiful and reverent ceremonies at present in use in the church as will bring the Services into accordance with certain recent decisions of the Judicial Committee of the Privy Council and of Lord Penzance's court, declines in any way whatever to support any priests who shall make any changes in the Services at the church of St. Paul, believing that the decisions referred to emanate from courts possessing no spiritual jurisdiction whatever; and that, moreover, in themselves they are in flat contradiction to the plainest language of the Book of Common Prayer."

THE THING IN A NUTSHELL.—The Bishop of Bath and Wells writes to the working men a very short and pithy letter. He is surprised that any body of Englishmen—that is English Churchmen—should declare that an Act of Parliament is not binding upon them. He cannot understand resistance to secular authority in matters of religion, nor has he a faculty whereby to recognize the distinction between a law binding morally and a law binding physically, or between *malum prohibitum* and *malum in se*. If an Act of Parliament were to be passed inhibiting Lord Arthur Hervey from taking between breakfast and bedtime more than three ounces of porridge accompanied with a wineglassful of asses' milk, his lordship could never meditate so grave an act of "lawlessness" as trying to import a round of beef into the palace at Wells. Lord Arthur Hervey enjoys no privileges, civil or religious, for which he is not indebted to his forefathers' resistance to Acts of Parliament. Language so courtly might have been suitable in the mouth of his lordship's great ancestor, Sporus, that thing of silk, but it sounds odd addressed to working men by a bishop born of a religious revolution.—*Church Review*.

HOME.

Our readers will be glad to see that the Rev. Prof. Richey has resumed his series on the Reformation. His views of such subjects are more comprehensive and statesmanlike than are often found among theologians: and therefore more Catholic also.

In reference to Dr. Wilson's keen analysis of the word "substance" in the Nicene Creed, we regard the Greek and

not the Latin as the crucial test of what the Fathers meant. Athanasius contended for the *oneness of Being* in the Persons of the Godhead as a Mystery. We think the word *homōousios* was used *ad populum* and not with an eye to the metaphysics of the philosophers: but rather as opposed to those who would use the word *homoi ousios*, of a "similar or like being." The word *essence* is of course nearer to it than substance, if we understand by it the *being* of a thing in its own nature. "By whom all things were made" qualifies this Being as itself uncreate, eternal—the *Ens*, (if we must talk Latin) of whom or from whom *all things* are existences, depending on the word and power of the *Ens* for their existence. Whatever then is the *essence* of Deity, belongs to Christ: and this is what the Creed means to assert. We ask the Calvinist if human nature is *essentially* evil, or only depraved from its original condition? If he says the former, then what nature did the Son of God take? This illustrates the use of the word *substance*, as a theological term, as distinguished from properties.

This number has been rather hurriedly made up, as our printers have been obliged to allow for the Holydays. We expect to make rather more of the Church Work Department hereafter: and if we only had a few hundred more subscribers, we could easily enlarge our *Notes and Summaries* to twice their present bulk. We cannot print much more than half the matter we always have in hand. The labor of *selection* is often a grievous one.

—The Rev. George K. Dunlop, Missionary Bishop-elect of Arizona and New Mexico, was consecrated in Christ Church, St. Louis, on Sunday, November 21st. The Bishop of Minnesota was consecrator, and the Bishops of Missouri and Iowa the presenters. The sermon was by the Missionary Bishop of Colorado, Dr. Spaulding. The Bishops of Iowa, Quincy, Nebraska and Springfield were present and took part in the service.

The Rev. L. R. Brewer, Missionary Bishop elect of Montana, was conse-

crated in Trinity Church, Watertown, December 8th, by the Bishop of Central New York, assisted by the Bishops of Vermont, Massachusetts, Oregon, and Utah. Bishop Tuttle preached a noble sermon. Bishops Bissell and Paddock presented the candidate and the attending Presbyters were Rev. R. M. Duff, of Oxford, and Rev. H. R. Lockwood, of Syracuse.

The Rev. John A. Paddock, Missionary Bishop elect of Washington Territory, was consecrated December 15, at St. Peter's Church, Brooklyn, by the presiding Bishop assisted by Bishop Stevens, who preached the sermon, Bishops Potter, Lee, Paddock, Scarborough, Seymour, Tuttle, and Penick. It was a grand service.

The investiture was accompanied by the presentation and placing of a ring, the gift of the Clerical Club of this diocese. It is of heavy gold, set with a blood-stone. The ground is a shield, on which are engraved a key, cross, and crown. The shield is surmounted with a bishop's mitre, and around it is a scroll on which is inscribed, "Fide et amore."

—The *Church Review* for November and December (New York) has in its list a capital article by Dr. Wilson on the "Origin of Polytheism." The Doctor must infuse the science of Cornell University with a good many common sense religious ideas. Even the Positivists have to treat religion at least as a historical and current phenomenon: and the more they look at it, the larger place it seems to occupy among the facts of humanity.

We congratulate the friends of the *Church Review* upon its rehabilitation and improved prospects under the Rev. H. M. Baum. It reverts to a *Quarterly*, of a size and respectability worthy to represent the Church in this Country.

—The Catalogue of the General Theological Seminary among other things gives a list of Lectures, for 1880, '81, which is a feature made much more prominent than heretofore. The Bishops of Connecticut and Illinois, the Rev. John Cotton Smith, D.D., the Rev. Edward A. Washburn, D.D., Henry

Drisler, LL.D., and Charles Short, LL.D. are the names given. The last two we are glad to see lecture on the Septuagint and the Vulgate. Twenty-four Dioceses are represented by 87 students of whom 20 are non-graduates. This catalogue contains an account of the foundation of the "Bishop Paddock Lectureship Fund" by G. A. Jarvis, of Brooklyn, during the current year, and the John H. Talman Fellowship. We trust more of the same kind will follow. There is a complete list of the Alumni, most interesting to study.

—We trust the meeting of the Alumni of Nashotah in New York during the General Convention will result in raising the Fund so necessary for securing the support of the Professors.

—S. John's, Montgomery, Ala., has introduced a surpliced choir. Bishop Wilmer is highly pleased with the success and growth of this Church.

—The Rev. Knox Little gave a series of addresses at noon every Friday in Advent at Trinity Church, New York, for the benefit of business men.

—Our thanks are due to Congressman Prescott for a copy of the *Congressional Directory*, a valuable compilation.

—The *Church Almanac* for 1881 (Pott, Young & Co., N. Y.,) shows its usual completeness and accuracy with some improvements. The new Table of Alternative Lessons is given: a Table of concurrence of Holy days showing the Superior: Statistics and Episcopal list of English, Irish, Scotch and Colonial Churches: Clergy list and Diocesan statistics: a new feature in a list of "Appropriate Hymns" for every Sunday in the year: a very full "necrology." It is very desirable that the clergy should keep the editor, Dr. Farrington, supplied with the facts necessary to make his labours still more complete. In the list of persons deceased we find the names of 12 subscribers to the *ECLECTIC* including the late Drs. Rudder and Os-good.

—We have been favored by a layman with the Papers on the functions of Rectors, Wardens, and Vestrymen, read by

Dr. Dix and Mr. James Parker before the Joint Committee of General Convention on that subject, together with the Report of the Joint Committee itself. These able and suggestive documents will receive further attention in our pages.

Whittaker's Almanac and Directory for 1881 is a great improvement even on its predecessors, as to quantity of new matter. The regular Calendar has a blank leaf inserted for each month for memoranda; the alternative lessons are given in tables preceded by the Report of the Joint Committee on the Lectionary, a list of the Episcopate for the English and Colonial churches besides a clergy list of British-North-America: the succession of American Bishops and clergy list: the Secretaries of Diocesan Conventions, and dates of the latter: a Parish List: a Church Publication list: a Necrology: Tables of Church Statistics: list of Committees to report to next General Convention: several City directories: list of great Libraries: Presidents, Governors, &c., &c. Price 25 cts. T. Whitaker, 2 Bible House, N. Y.

—Pott, Young & Co. have issued the *Tenth* Thousand of the "Trinity Church Catechism."

—Dr. Richey's article on the Reformation in this number is the *Fifth* of the series. In the Latin lines at the end read *Cave* for "Cuve."

SAINT THOMAS.

"The doubter," ay, men call him so,
For centuries before his name
These words have stood, till to our ears
The phrase and title mean the same.
The doubter, yes, and still a saint;
What think ye? does our Father give
Unto all men the self same gifts?
Or all the self same life to live?
To some he gives a child-like trust
Like that of the beloved John
To hold through life the Saviour's hand,
And lean their heads his breast upon,
While other loved ones fail to feel
His hand; with pain their white lips
moan
And call for Him, throughout their grief
They seem to wander all alone.

'Twas then as now—was Thomas less
A Saint than John? Bethink ye when
Our Lord was drawing to the Cross
Despised, forsaken of all men,
Who said, "Let us go die with Him,"
But Thomas! Stronger was his love
That day than doubt, as when the clouds
Are rifted by the blue above,
And sunshine gently stealing through,
Sheds such a soft and mellow light,
That all things e'en though wild and dark
Beneath its touch are warm and bright.
I know that when from off the tomb,
The angel rolled the stone away
And our beloved Lord appeared
On that triumphant Easter Day,
That Thomas, seeing, knew him not,
His eyes were blinded by his tears,
And round his fainting, human heart
Was cast a cloud of doubts and fears,
But when at last he placed his hand
Within the wound made by the sword,
With awe he bared his heart and head
And owned him for his God and Lord.
I think the life of no one Saint
Brings more of comfort here below
Than that of him who would not see
And doubted all things long ago.
For who when stricken down with grief
Can always see the Lord aright?
How many hearts are weak and faint
In trouble's dark and stormy night;
How many grope and strive in vain
Throughout their lives to feel Him near
And that is hidden from their sight
Which unto others shineth clear.
And 'tis to them the story comes
Of Thomas' life and Thomas' death
A message from the by-gone years
With comforting in every breath.
He was a doubter, and a saint,
He walked close by the Saviour's side
And knew Him not. In after years
For that same doubted Lord he died
And Jesus loved him. Well He knew
And saw the doubt within his breast
And, pitying, blamed him not, but gave
The proof to bid his spirit rest.
Was he more tender than then now?
O, doubting hearts, uplift again!
Be sure that though ye feel Him not,
The Lord is with you in your pain
And as to Thomas, so to you
His tender proof shall come at last.
Wait patiently—if not on earth—
'Twill come when all life's storms are past
And when His gentle voice you hear
And see His tender loving smile,
Your heart at last will feel how well
You knew and loved Him all the while.
So faint not, weary ones, who walk
In the same path that Thomas trod,
Be sure the time will come when you
Will say like him, "My Lord, My God."

H. S. B.
Ogdensburg, Feast of S. Thomas, 1880.

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For the Church Eclectic

THE EUCHARISTIC RITUAL OF THE HOLY AND GREAT FIFTH OR MAUNDY THURSDAY.

BY THE REV. N. HOPPIN, D. D.

IN view of the apparently increasing prevalence in some parts of the American Church of evening celebrations of the Holy Eucharist on the anniversary of its institution, it may not be amiss to reconsider what has been the experience of the past in this respect, and the lessons and results which the Church at large has arrived at from it. We shall probably find that while, on the one hand, the observance in question is far from being, in itself, so clear a violation of the ancient and uniform tradition of the Catholic Church as has been sometimes alleged, neither has it, on the other, at least as practised in our times, so complete a sanction from that tradition as has been claimed.

The case is simply this. At the close of the primitive persecutions, when the celebrations of the Holy Supper, for reasons of greater fitness and convenience, were moved forward into the early morn, having previously taken place late in the night and just before daybreak, the exceptional evening or night celebration on Maundy Thursday, for similar reasons, was moved back into the close of the day; though still kept as an evening celebration in memory of the original institution. The evening was then, as it is now, reckoned in two parts, the day-evening and the night-evening, if we may so express it; i.e., the evening before, and the evening after sunset. "Between the two evenings" is a form of expression occurring repeatedly in the Hebrew Scriptures. *ben ha'arbayim*, in the dual number. (See Exodus xvi: 12, and xxx: 8.)

With some exceptions, mostly confined to the heretical sects, and a few Catholics, who still followed them in holding that special celebration after sunset, or even deep into the night, the practice very early settled down, as we shall see, to a day-light celebration in the waning hours of the Holy and Great Fifth. This constitutes one salient point of difference between the ancient and the modern and very recent mode of the observance. An equally marked distinction lies in the fact that the day-even-

ing commemoration of the august institution, as practised in the Catholic Church, was, at a very early period, well-nigh universally, and with only the exceptions above mentioned, a fasting communion; which the modern observance probably never is. The one, partaken strictly fasting and late in the day, the other, after dining and carried into the night; a double unfitness, if we may be allowed to say it, wholly characteristic of our own times. How fully these points are borne out with regard to the ancient mode will appear from the historical proofs and authorities now to be adduced.

One would not wish to be insensible to the peculiar solemnity and tenderness of a performance of the Holy Mysteries on the very night of the institution, the eve of the world-redeeming Passion; combining, as it well may, the memory of that illimitable benefit with the sovereign beneficence of the memorial itself. The motives of the clergy, who have either introduced or continued this practice in their parishes, cannot be questioned, and all must respect the piety of their people, if it were not too much from the excitement of novelty, when they have asked for it or valued it. In our scanty observances of the Holy Week, the rise of the innovation, some twelve or fifteen years ago, was rather regarded as a token of reviving spiritual life and higher appreciation of the Holy Sacrament as one of the greatest of its privileges. At the same time, no lover of Catholicity can be indifferent to the objection constantly and strenuously urged against it, from the first, namely, that of giving encouragement to evening communions at other times; which are justly branded as alien to the immemorial usage of the Catholic Church. Whether day-evening or night-evening celebrations, it is not to be denied, that with this one exception, and the eves of Christmas, Epiphany and Easter in the East, they are alike contrary to the mind of the whole Church, as known through all the centuries after the primitive age, down to the present day. And this is what is meant when the charge of "scandal" is applied to them. But for another reason, and a very obvious one, since the necessity for them ceased with the age of persecution, the charge adheres, still more pertinently to celebrations after night-fall. These, as a general thing and apart from Maundy Thursday, are but little heard of in the American Church. Even in populous places, as our parishes are generally situated, there is hardly an inducement for them sufficient to overbalance their manifold discomforts and disadvantages; and this may be one reason why the objection, in the case of Maundy Thursday, was felt with less force here than it might otherwise have been. There seemed but little danger of the precedent being so egregiously misapplied. In addition to this, a venerable example for the observance itself was supposed to be found in the ancient usage of the Church.

When therefore even that one solitary evening communion was characterized as a grievous scandal, and as having been actually condemned by legislative action of the undivided Church, when the unquestioned allowance of it in the fourth and fifth centuries

was represented as merely a local African custom, sanctioned only by an African provincial canon, which canon, it was alleged, was afterwards annulled by one of the Ecumenical Councils, there was reason for remonstrance and for an attempt to show, by an appeal to history, the truth in that respect. This was somewhat hastily and imperfectly done in an article by the present writer published some years ago. It is now proposed to supplement and modify that article, in order especially to bring out into just and needed prominence the two particulars alluded to, namely, that the evening communion on the fifth day of the Holy Week was, for long ages, in the Western, as it is still in the Eastern Church, a daylight communion, held in the closing hours of that day; and that it was, from a very early period, in both portions of the Church, partaken strictly fasting. In doing this, it will be needful to recapitulate a little some of the points of the earlier paper.

Instead then of its being merely a local custom, confined to a particular section of the Church in ancient times, opposed almost at the beginning, and in the course of two or three centuries authoritatively suppressed, there are, it was maintained, abundant evidences of its existence as a definitely prescribed and widely extended usage in both of the great divisions of Christendom, and of its continued observance in the Western Church as late as the thirteenth century, and in the Eastern Church, as witnessed by the directions of its voluminous Ritual, down to the present day. It may also be questioned whether it was ever really condemned, or meant to be condemned, by any synodical action of the universal Church.

1. The oldest Western Liturgies extant containing the service for the Holy Week, that is to say, the two Sacramentaries attributed to Popes S. Gelasius and S. Gregory the Great, (the Leonine being defective in that portion of the year,) provide a special mass for the evening of Maundy Thursday, with proper Secreta, Preface, *Infra Canonem*, and Post Communion. [*Muratorius, Liturgia Romana Vetustas, Vol. I. p. 558, and Vol. II. p. 312.*] In the Gelasian Sacramentary this mass has the caption, *In Feria Quinta, Missa ad Vesperum*. In the Gregorian the heading is omitted, but the Preface is retained and is the same in both. After the usual introduction, *Vere dignum et justum*, it proceeds thus, *Quem in hac nocte inter sacras epulas, etc.* Observe, by the way, that the expression, *hac nocte*, does not necessarily determine the celebration to have been literally in the night, since it might be used just as naturally at the close of the day; though hardly with equal propriety at any time in the morning. These Sacramentaries were originally printed from manuscripts supposed to be of the eighth or ninth century in the one case, and of the tenth century in the other, copies of course from much older manuscripts. The Gregorian is well authenticated; and it is pretty certain that what is called the Gelasian preceded it. Though not wholly original compositions of the authors whose names they bear, but only recensions of an older Liturgy, there can be little doubt that they give the standard use from the fifth and sixth to the ninth and

tenth centuries in the See of Rome, the central and mother portion of the Western Church; to which indeed far off churches of that patriarchate looked with deference for ages before and after the period named.

Take for illustration Canon XIX of the Council of Braga in Portugal, (*Concilium Bracarense*, A. D. 599,) as given in the list of Spanish canons printed in the works of S. Isidore of Seville. Whatever the real age and authorship of that collection, there is no reason to doubt that this particular canon represents the actual usage in the Spanish Church as early as the sixth and late as the eighth century, and possibly some centuries later. It anathematizes those who do not celebrate masses on Maundy Thursday at the legitimate hour in the evening, that is, after the ninth hour, after three o'clock in the afternoon; and who do not celebrate them fasting; but keep the day festally, after the manner of the Priscillianists, thus breaking the Lenten fast, and celebrating on that day masses for the dead in the forenoon. As the Priscillianists held Manichean views, and denied the reality of Christ's death, they commemorated that apparent event in a festal manner, offering joyful masses at that time, because He had only seemed to die. The following is the canon entire: *Si quis feriâ paschali quæ est Cæna Domini, horâ legitimâ post nonam jejunos in ecclesiâ missas non tenet, sed secundum sectam Priscilliani, festivitatem diei ab horâ tertiâ, per missas defunctorum, soluto jejunio colit, anathema sit.* [*S. Isidori Opera*, Vol. VIII, 564, Migne.] It is only necessary to remark that, as the Church of Spain was an offshoot of the Church of Italy, and in constant and close relations with the See of Rome, receiving its usages and borrowing from its Liturgy, this canon affords an almost contemporary indication that what was meant by *missa ad vesperam* in the Gelasian Sacramentary was a day-evening celebration of the Holy Mysteries late in the afternoon of Maundy Thursday. We shall see still clearer evidences of the same thing further on; after giving two or three instances or indications of the subsequent continuance of the practice at the same hour.

The editor of the *Liturgia Mozarabica* in Migne's *Patrologia*, in a note on the chapter, "Of the Thursday after Palm Sunday," *De Feria Quinta in Ramis Palmarum* [Vol. I, p. 406,] after quoting the above canon with some other authorities, adds that "a mass was wont to be celebrated on that day after the ninth hour service, in which all the faithful were accustomed to communicate." *Missa quoque post nonam, in quâ fideles omnes communicabant, celebrabatur.* An assertion, which is confirmed by an exhortation in the appended Spanish-Gothic Breviary, [Vol. II, p. 602,] under the corresponding chapter, *In feria quinta, in Cæna Domini, ad Nonam*, beginning, "As we are about to approach, dear brethren, to the Supper of the Lord," and ending, "that he would grant us to draw near to the chalice of his most Holy Passion." *Accessuri, dilectissimi fratres, ad dominicam cænam,—ut faciat nos accedere ad calicem suæ sanctissimæ passionis.* This Breviary was taken from a manuscript of as late a date at least as the thirteenth century,

and probably represents the custom down to that period in Spain.

For the usage in France a century or two earlier, see *Liber de Divinis Officiis*, a book formerly attributed to Alcuin, and printed with his works, but since ascribed with greater probability to a Gallican monk of the eleventh century. The passage referred to is too long to be cited entire; but it shows that a day-evening communion on Maundy Thursday, after lighting up the church, and immediately before the Vesper service, was the Gallican custom of that period. The lighting the church refers to a ceremony, then peculiar to Maundy Thursday, of striking new fire from flint to light the sacred lamps, performed sometime about or after mid-day. The following represents the entire substance of the passage: *Feria quinta Cænæ Domini,—eodem die hora nona, post illuminationem ecclesiæ, inchoatur ad missam antiphona,—et peragitur missa,—interim communicat clerus seu omnis populus,—cui subsequuntur vesperæ.* [*B. Alcuini opera. Vol. II, p. 1206, Migne.*]

A Council held at Rouen, in France, in the latter part of the XIth century (Concilium Rhotomagensis A.D. 1072) ordained that the consecration of the Chrism of Baptism, (i.e. Confirmation,) and Oil for Extreme Unction and other Sacred Offices should be performed at the proper hour, in accordance with the decrees of the Fathers, that is to say, after the ninth hour, between three and six o'clock p.m. according to our reckoning. But the benediction of the Chrism and Oils always took place in the midst of a celebration of the Holy Eucharist, and was regularly performed only on Maundy Thursday: and therefore this Canon necessarily determines an evening Communion on that day. *In primis statutum est a nobis, ut secundum statuta Patrum, chrismatis et olei baptismatis et unctionis consecratio competenti hora, id est post nonam, secundum statuta sanctorum Patrum fiat.* [*Canon I, Concilium Rot. Patrologia Vol. CXLVII, p. 264.*] Indeed John Archbishop of Rouen, by whom that Council was held, in his *Liber de Officiis Ecclesiasticis* prescribes incensing the altar at the *Magnificat* and finishing the Evening Office with the communion prayer upon that day; and also enjoins the consecration of more than the usual number of hosts for communicating the clergy and all people at that time. *Dum Magnificat cantatur, altare incensetur, et sic vesperæ communionis oratione finiantur. Ipsa die plures hostiæ consecrentur quibus clerus et populus communicetur,* [p. 50. As this was in the reign of William the Conqueror, and as John of Rouen was the friend and correspondent of Lanfranc, Archbishop of Canterbury, it affords a strong presumption that the Normans would be likely to continue in England the same practice, which had, in fact, previously existed in the Saxon times, as appears from the Sacramentary of Egbert, Archbishop of York, who lived in the eighth century, cited in the Appendix to the Liturgical works of S. Gregory the Great. [*Patrologia Vol. LXXVIII, p. 888.*] That Sacramentary prescribes a post-meridian celebration on Maundy Thursday, after the usage of S. John Lateran at Rome, with the usual chrismal consecration service interposed, and ending with a communion of the clergy and all the people.

There is also further evidence of the Anglican use in this respect from a very ancient *Liber Pontificalis*, preserved in the Sacristy of Rouen Cathedral, and described by Hugh Menard in his Preface and Notes to the Sacramentary of S. Gregory. It embodies an Order or Rite *In FERIA quinta Cæne Domini*, from which it appears that there was both a morning celebration after the third hour, and an evening communion just before the Vesper service on that day, with the consecration of Chrism, &c., interposed as before, [*Idem*. pp. 21, 327, 331. This Pontifical was evidently written and used in England, as it contains everywhere the names of English Saints, and also the Order for the coronation of the Kings of England, and it probably dates from the thirteenth century.

The usage indeed varied somewhat at different periods, and, it may be, in different countries at the same period. Ritual writers mention three distinct celebrations of the Holy Eucharist on Maundy Thursday, as anciently prevailing in the Western Church; contrary to the present practice of the Church of Rome, which allows but a single celebration on that day, in order to a united communion (*missa conventualis*) of the clergy and all the people, or rather forbids all separate and private masses, which again is contrary to their general practice on other days. The three celebrations required were *missa poenitentium*, *missa chrismatis*, and *missa serotina*. The first was for the public absolution and reconciliation of penitents placed under discipline during Lent, the proper service for which was either included in, or preceded the celebration. The second was for the consecration of the chrism and the anointing oils, as already mentioned, the service for which was always embolismic or interpolated. The third was the regular evening communion of the day. All three are mentioned in the most ancient manuscripts cited by Menard, (p. 319,) the last under the caption, *Ad missam sero*; as it was in the Gelasian Sacramentary, *Missa ad Vesperum*.

The unusual number and variety of the services, or mysteries, as they were called, performed on that day, would be apt to bring about modifications of the order, with a view to greater convenience and economy of time. Besides the regular hour-services, the reconciliation of penitents, and the chrismal consecration service, with their separate masses, there was also performed on that day, as was intimated, the ceremony of drawing fire anew from flint for the altar lights, with a service of benediction about the middle of the day, also the noted service of foot-washing after vespers called *Mandatum*, (whence the name Maundy Thursday,) and finally the proper service of the Passion with long scripture readings, which took place at the beginning of the night. These multiplied mysteries would naturally lead to commencing the services preceding the Holy Eucharist at an earlier hour than on other days; to which also the other circumstance that was mentioned, namely, that all the Maundy Thursday communions were as strictly fasting as on other days, probably contributed in no small degree. This fact is apparent from

the mention of supper as following the vesper services; for the ancient rule allowed but a single meal in the day during the great Lenten fast. It was perhaps the severity of the fast with the crowded services of the time, which had gradually led to anticipating the hour for the evening communion, first from the literal lamp-light to the late afternoon or *post nonam*, i.e. between our three and six o'clock p. m.; from that to after the eighth hour, two p. m.; and then to the interval following the sixth hour, or *post meridiem*.

This change is traceable in the series of recensions or re-issues of the Papal Pontifical, *Ordines Romani*, as they are called, collected by Mabillon, extending from the ninth to the fourteenth century, [*Patrologia*, Vol. LXXVIII, pp. 851, 1371.] When, in the course of centuries, through the altered discipline of the Church, the public reconciliation of penitents was given up, and was replaced throughout the West by private confession and absolution, except in cases of apostasy and the like, the separate Maundy Thursday *missa poenitentium* was naturally abolished and disappears, only two celebrations being retained, the chrismal after the third hour, nine a. m., and the regular evening communion, at first after nones or three p. m., and then after sext or mid-day; the rubrics of which are given in full in the old *Ordines Romani* now referred to. One of the latest of these represents the Pope as leaving his palace about mid-day to go in procession to different churches for various objects, ending with a mass at S. John Lateran, i.e. the regular day-evening celebration and general communion of the clergy and people, the proper *missa serotina conventualis* of Maundy Thursday. This annual commemorative celebration had at Rome the singular peculiarity of being performed in the midst of the altar, the top and a part of the sides being removed for that purpose; in imitation, as explained by Durandus, [*Rationale Div. Off. lib. VI. c. 75*,] of the entrance of the high priest once a year into the holy of holies. [See also *Ord. Rom. V. et VII.* and *Mabillon Com. Prac. cap. XI.*] It was with reference to this peculiarity that Archbishop Egbert's Sacramentary directed the same evening celebration to be performed at York after the Lateran usage. The next change, and we shall see when it took place, was undoubtedly to dispense with the post-meridian celebration altogether, and to limit the Holy Eucharist, on the day of its institution, to a single mass, for the united communion of the clergy and people, after the third hour, nine o'clock in the forenoon: which was finally placed at a still earlier hour at the beginning of the day; (*summo mane episcopus celebraturus veniat*,) the only trace of the original practice being a direction that the nones, or ninth hour service, shall be said preceding it.

So much for the usage in the Latin Church.

[To be Continued.]

From the Church Quarterly Review.

CONFIRMATION.

1. *What is the Distinctive Grace of Confirmation?* A paper read before the chapter of the South Eastern Division of the Upper Llandaff Rural Deanery. By F. W. PULLER, B. A., Vicar of Roath. (London, 1880.)
2. *Χρίσις τελειωτική, A Discourse of Confirmation.* By JEREMY [TAYLOR,] Lord Bishop of Down. (1664.)
3. *The Seal of the Lord.* A Catechism on Confirmation with appropriate Devotions, unto which is added a Form of Daily Prayer for Young Persons. By A. P. FORBES, Bishop of Brechin. 120th thousand. (London, 1879.)
4. *Confirmation, or, Are you ready to serve Christ?* By the Right Reverend ASHTON OXENDEN, D.D., late Bishop of Montreal. 512th thousand. (London, 1880.)
5. *Notes for Lectures on Confirmation*, with suitable prayers. By C. J. VAUGHAN, D.D., Master of the Temple. 11th Edition. (London, 1878.)
6. *Instructions and Devotions for Candidates for Confirmation.* By the Rev. B. WEBB, M.A., Vicar of St. Andrew's, Wells Street, 2d Edition. (London, 1877.)
7. *Catechism on Confirmation.* With Directions and Devotions. By a COMMITTEE OF CLERGY. 130th thousand. (London, 1879.)
8. *The Rite of Confirmation.* A Catechism by the Rev. CHARLES S. GRUEBER. (London, 1879.)

BISHOP GRAHAM of Chester once told a story which is worth remembering. At the time when the theological term Regeneration was attracting much attention, it was proposed that the Bishops of England should issue a common document, which should carry weight from its unanimity. When they had met together, and had discussed the question for a time, Bishop Graham suggested that the best plan would be for each Bishop to write down his own definition of the term "Regeneration" as a preliminary. This proposal commended itself to the Bishops, who at once dipped their pens with a view of carrying it out. Words, however, did not flow freely from their pens, and at last one by one the Bishops left the room, and two only were left, Bishop Wilberforce and Bishop Graham, who looked up, and said with a smile, "I do not think, my Lord, we two shall agree in a definition."

At the present time, if the Bishops had to write down each his own view of Confirmation, it is scarcely probable that they would be so much at a loss. The constant administration of the sacred rite, accompanied as it now is with one or more addresses, would do much to forward the formation of opinion. It is true that every parochial Clergyman must be perfectly familiar with the Baptismal service, and yet that many discrepant views have been held about Baptism. For too often the words become familiar, without producing much effect upon the reason, and men use the words without fully recognizing the teaching they convey. The fact also may be that the reasoning powers are not much called upon in the administration of Baptism. Few, except in the larger towns, have to prepare candidates for adult Baptism, and Bishops are rarely chosen from men who have had experience in large towns. It is otherwise with Confirmation. From the mo-

ment a man is ordained, preparation for Confirmation comes practically before him, and he has to make up his mind on its teaching. This is true even of schoolmasters, who feel it part of their duty to shape the moral and spiritual development of their pupils, and often undertake their preparation for Confirmation.

It is however very much to be feared, that if the Bishops individually wrote down their views of Confirmation, nine-tenths of the result would be unrecognizable by the judges, to whose verdict the Church of England incessantly refers, "the holy and ancient learned fathers and doctors." If we may judge from the addresses given by the Bishops, and from the general consensus of books issued as helps to the parochial clergy in the matter, Confirmation is still too often regarded as merely an edifying ceremony, wherein the candidate takes the vows of Baptism upon himself in a solemn manner, and relieves the god-parents' from their responsibility. Some again say in a similar strain that it is a special time of choice, when the young person, having arrived at the maturity of the reasoning powers, is to make a choice between a religious and a worldly life. This is the constant theme of one of our Bishops in his addresses: so that he invariably tells the candidates, that if they do not feel that they can, then and there, once for all give up all desire for a worldly life, they had better not come up to him to be confirmed. This solemn appeal, at a time when the feelings of the young are naturally highly wrought, has been productive of a result the reverse of that which was intended; so much so that one of the most trusted of his clergy has been accustomed to assemble his candidates for a last general address, and then bid them not to pay heed to the Bishop's appeal.

This strangely low view of Confirmation prevails even where we should expect a greater attention to the teaching of antiquity, so as to be somewhat startling in its general adoption. It is found, for instance, in the published addresses of the learned Bishop Kaye of Lincoln, as well as in the popular writings of Bishop Oxenden.²

If this be the true meaning and end of Confirmation, the rite is a purely modern invention, and we may well believe it to be, what Melancthon called it, an "*otiosa cæremonia*:" and (though the Wesleyans a few years back wished to invent a similar ceremony) yet such a ceremony would be one of purely human origin, and we could well do without it. For we must never forget that the renewal of the baptismal vows, edifying and advantageous though

¹Alexander Ales thought himself justified in foisting this view into his translation of the Prayer Book. In his rendering (*Ordinatio Ecclesiæ*, &c., Lipsiæ, 1551,) the second initial rubric before the Confirmation Service commences thus, "Primo, ut pueri propriam fidem confiteantur, et se ratam habere testentur confessionem, quam Patrini eorum nomine fecerunt in Baptismo, et ut Patrini exonerentur illa sponsione facta pro infantibus Ecclesiæ."

²Archbishop Wake is an illustrious exception. In his *Commentary* on the Church Catechism he says: "We piously presume that, by the fervent prayers of the Bishop and the Church, those on whom he now lays his hands shall also receive the Holy Ghost, if they do but worthily prepare themselves for it."—(Part VI. *Of Confirmation*.)

it be, was introduced first into the English Office Book at the last review in 1662, and has no place in any other known office book. Before that time the Bishop was directed to test the children publicly in the Catechism, in which they had been previously publicly instructed. If therefore Confirmation be the subjective acceptance of their position by young Christians, it is a ceremony peculiar to the modern English Church: and even in the Church of England it is an usage only two hundred years old, and, though a suitable and laudable ceremony, a merely human institution.

It is pretty clear that the Bishops in 1662 did not think they were doing otherwise than perpetuating an Apostolic ordinance. For the Nonconformists (who had been probably specially stirred by the recent attack on Confirmation by Daillé) objected to Confirmation, and to the service in which it was administered, declaring that the Articles stated it to be a corrupt following of the Apostles. The Bishops told them in answer that they were mistaken: that the Articles did not say as they would interpret them, and that Confirmation was an Apostolic rite. But though the Bishops gave this answer to the "ministers," they introduced alterations in the Confirmation Service, which, however edifying or excellent their design, are capable of a most unfortunate interpretation.

The alterations seem to have been due to Cosin, who can hardly have accepted a low view of the rite. Only one alteration, the introduction of the Lord's Prayer, was for the better. The previous omission must point to a time when Confirmation was part and parcel of the Baptismal Office: for it is hard to suppose any service complete without this prayer. One rubric which has been omitted we can ill spare; it specially said that the grace of Confirmation was to give "strength and defence against all temptations to sin, and the assaults of the world and the devil." The next rubric used words which again linked us on to the old Canon Law in the West, which required that candidates should be "*perfectæ ætatis*:" "it was ordained (it said) that Confirmation should be administered to them that were of *perfect age*." The adoption of part of another rubric as an address brings into prominence a word which most probably was originally a misprint. In 1549 the wording ran that children should "*ratify and confess*" their baptismal vows, make open profession of their faith; this is spoken of later on as their "*confession*." In 1552 this became "*ratify and confirm*," though if the alteration were intended, the latter word would probably have been "*Confirmation*" instead of "*Confession*." Still, however it be, the altered word now finds a place in the text of the address, and gives some shadow of reason to one of our Bishops, who, with lack of humour, as well as of theology, invariably addresses the candidates, "You who are going to confirm." Again, the introduction of the question and answer gives a kind of colour to the same view; while, lastly, the alteration in the title (especially as it appears in the Table of Contents) seems to degrade the office. No longer is it "*Confirmation*," where also is a Catechism," but it now runs "*The Catechism*, with

the order of Confirmation." In the older form "Confirmation" was the important and prominent rite for which the Catechism was a continuous preparation; in the present "The Catechism" seems to assert a pre-eminence.

It is not easy to give reasons for these alterations; probably many influences were at work. For ten years Confirmation had been in general abeyance: the "ministers," in their rejoinder, drew attention to the "thousands in England that never yet came under the Bishop's hands." It may have been thought well to make the administration of the ceremony more generally edifying and popular. Still it is much to be feared that from their action for some reason or another, and from the general tendency of men to lessen their obligations and depreciate their privileges, there have resulted the modern weak and low views of Confirmation prevalent amongst ourselves.

The paper of Mr. Puller, the title of which comes first at the head of this article, is an earnest attempt to recall attention, where it has flagged, to the high importance of Confirmation arising from the distinctive grace which this ordinance conveys to the Christian soul. It is carefully compiled and modestly written, and it is very much to be hoped that it will reach the eyes of the Bishops and their advisers.

Pointing out that the Church of England claims to depend upon the Holy Scriptures as explained in the Early Church, Mr. Puller carefully examines the full witness of Scripture to the gift conveyed in Confirmation, and then appeals to the testimony of the Fathers. He argues "that Confirmation sets up in the soul a new relation to the Holy Ghost which it had not before; so that, although in baptism the Holy Ghost operates and works on the soul by His purifying, consecrating, regenerating influence, yet that He does not impart His in-dwelling Presence until He is given in a new way by the laying on of hands." We can scarcely follow him to this trenchant conclusion.

His view is supported, however, by arguments which command attention, if not conviction. For the Scriptural argument we must refer to Mr. Puller's book itself. The whole question of the conveyance of the gift of Regeneration to the Apostles is most mysterious. The Church ever regarded the actions of our Lord at His Last Supper as full of the deepest mystery; but there has been no consensus of opinion about the teaching of the girding Himself, or of the *lavipedium*. Mr. Puller maintains that the gift of Regeneration was granted to the Apostles by the breathing on them in the evening of the first Easter Day. This would answer to the gift now bestowed on us in Baptism; the glories of Pentecost being reserved as the special grace of Confirmation. In our Blessed Lord's own Person the early Fathers delighted to see the distinction between His Baptism in Jordan by S. John, and His subsequent and consequent Confirmation by the FATHER on the bank of the Jordan, when descent of the HOLY SPIRIT was manifested by the fluttering and settling of somewhat after the manner of a dove.³ Similarly S. Peter in his sermons combines, and

³Bishop Jeremy Taylor, *Χρῖς τελειωτική*, § I, i.

yet separates, Baptism and Confirmation; as, for example, when a short time after the illapse of the Holy Spirit in Pentecost, he said: (1) "Repent, (2) and be baptized for the remission of sins, (3) and ye shall receive the gift of the Holy Ghost." This answers wonderfully to the "principles of the doctrine of Christ," as given by the Apostle in the Epistle to the Hebrews:⁴ the first four of which are (1) Repentance, (2) Faith, (3) Baptism, (4) Laying on of hands, or Confirmation.

If we look to the present teaching of the Church we find that in the East there is little difference from the primitive doctrine, whereas in the West there has been a change.

Mr. Puller gives a quotation from a French translation of a theological treatise by a Russian Bishop, which does not vary from the earliest teaching. In the *Ἐκκλησιαστικὴ Ὁμολογία*, issued by the authority of the Eastern Patriarchs and chief theologians⁵ in 1643, the same is expressed. The same will be found on p. 161 sq. of the Leipsig edition of 1695.⁶

At present the best recognized Greek Catechism is that of Plato, Metropolitan of Moscow, first published in 1765; it was issued in English with a most interesting preface by Robert Pinkerton in 1814. Of Confirmation he says:⁷

"Through this holy ordinance, the Holy Ghost descendeth upon the person baptized, and confirmeth him in the grace which he received in his baptism according to the example of His descending upon the disciples of Jesus Christ, and in imitation of the disciples themselves, who, after baptism, laid their hands upon the believers; by which laying on of the hands of the Apostles, the Holy Ghost was [visibly] conferred."

In some modern manuals there seems to be an approximation to Western doctrine, and the *Χαρίσματα* are more emphasized as the special gifts of Confirmation.

In the West, however, this grand teaching became gradually obscured, because (as it would seem) the bishops became less careful to their duties. Confirmation was less frequently and so less surely administered, and in consequence, less importance became attached to it. In the East, Confirmation has been for many centuries administered by the priest (as the deputy of the Bishop) immediately after Baptism, with Holy Chrism, consecrated specially for this purpose by the Metropolitan. In the West, for some time, it was admitted that a priest might be specially empowered in some cases to convey the gift of Confirmation, but, gradually, (we need not say as the Venerable Bede does, "propter arrogantiam,") it became rigidly restricted to the episcopal order. At the same time, bishops, as a rule, became more and more

⁴Acts ii: 38.

⁵Heb. vi: 1.

⁶It was drawn up by Petrus Mogilas, Metropolitan of Kieff, revised by Meletius Syrigus, protosyncellus of Constantinople, and issued with the signature of the patriarchs and theologians.

⁷The fruits of Baptism are said to be (1) Forgiveness of Sins; (2) Regeneration; (3) Membership in the Body of Christ.

⁸*The Present State of the Greek Church in Russia.* By Robert Pinkerton. Edinburgh, 1814, p. 178. The translation was made from the Slavonic, and fairly represents the Greek version, which omits the word "visibly" altogether, as indeed would be expected.

worldly (with great and shining exceptions,) and from lust of power were so much occupied in politics and pomp that the Confirmation of the young was neglected. This appears from many hints from many quarters. In the *Magna Vita* of S. Hugh, of Lincoln,⁹ we read that a proud young bishop would not so much as get off his horse to bestow the grace of Confirmation, but would anoint the children with the consecrated chrism sitting on his horse (*equo subiimis*) while his attendants buffeted and scolded the children for being afraid of the kicking and fighting horses of the bishop's courtiers. Neglect like this must have fostered low views of the ordinance, though Sanders¹⁰ tells us that in England Confirmation was more sought after and valued than in any other nation. As it was now divorced from Baptism,¹¹ it became necessary that the child should have cause to remember his Confirmation, because, "though in a Christian country it is presumed that every one is baptized, it does not follow that every one is confirmed."¹² Much dependence, therefore, had to be placed on the child's memory. When the father of Benvenuto Cellini wished him to remember having seen a salamander, he boxed his ears; so the ceremony of a slap on the face was added to Confirmation, to impress the child's memory.¹³ It seems to have been in the thirteenth century that the custom began of delaying Confirmation till the child was of "perfect age," (which is explained to mean twelve years old, when he would be capable of minor orders)¹⁴ that his reason might be educated as a better preparation for the grace. This, again, gave rise to a declaration of faith being required from the candidate, and the notion gradually gained ground that the rite was more a duty required of the recipient than a means of a direct gift from God.

It is easy to understand, therefore, that the reformers should make light of that which was now spoken of in a different manner than was to be found in Scripture or the earlier Fathers. No wonder that Melancthon said:¹⁵ "*ritus Confirmationis quem nunc*

⁹*Magna Vita*, ed. Dimock, London, 1864, p. 140.

¹⁰Sanders *de Schismate Anglicano*, Ingoldstadt, 1586, p. 262. William of Paris, in the thirteenth century, as quoted by Bishop Taylor, speaks of the neglect in his time: "*Propter cessationem confirmationis tepiditas grandior est in fidelibus, et fidei defensione.*"

¹¹The Chrismatio in Baptism amongst the Latins, and the signature of the cross amongst ourselves, testify to the ancient combination of the rites.

¹²Silvestrina, *Summa*, s.v. Confirmatio.

¹³It is true that Klee (*Les Dogmes Chrétiens*, French translation, Paris, 1848, tom. ii. p. 233,) following S. Carlo Borromeo, tries to speak of this as the knightly accolade of the Christian soldier, but that is not the general explanation. Martene (*de Ritibus*, tom. i. p. 91, Antwerp, 1763,) says he cannot find the alapa mentioned earlier than in Durandus in the thirteenth century. We read of something like it in the twelfth. When S. Hugh of Lincoln had been confirming in a village, and was just starting to the next, an old peasant came in, and declined to walk to the next village, for the rite. S. Hugh confirmed him, and then gave him "a severe slap in the face for having so long delayed the holy rite." Perry's *Life of St. Hugh*, p. 229.

¹⁴Gratian, *Decretum III. De Consec.* dist. v. cap. vi. glos.

¹⁵*Loci Theologici: Corpus Doctrinæ*, Strasburg, 1580, p. 494. His statement that Confirmation "*olim fuit exploratio doctrinæ, in qua singuli recitabant summam doctrinæ,*" appears wholly destitute of foundation.

retinent *Episcopi est prorsus otiosa cæremonia.*" No wonder that Daillé attacked, and Basnage mocked at, Confirmation; for when Sainte-Beuve answered Daillé he had to weaken his own argument by explaining and weakening the statements of the Fathers. Over and over again he has to say:¹⁶ "*Gratia sanctificans intelligitur per hanc vocem, Spiritus Sanctus.*" His position would have been much stronger if he could have shown, as the Eastern Church can, that the same teaching remains, without need of explanation, as it was gathered from the inspired writings by the Earliest Church.

In England we have inherited from the Western Church the custom of deferring Confirmation till some years after infant baptism. This has led to a confusion of teaching until with some there is no room left at all for Confirmation.¹⁷ At present there seems to be increasing a happy inclination of the Bishops to admit candidates at an earlier age than was customary a few decades back, so that there may be some hope of restoring the primitive teaching, as the primitive practice is approached. To this teaching Mr. Puller's paper is a valuable handbook, and may perhaps reach those who would avoid a longer treatise. The *Discourse of Confirmation* by Bishop Jeremy Taylor will prove very useful reading after Mr. Puller, and it will be a great blessing if wider attention can be gained for their teaching. For we are bound to remember that individual Fathers and Councils have maintained that none had a right to be regarded as a perfect Christian until he had received the grace of Confirmation.¹⁸ If the main object of the rite be the conveyance to the soul of the "unspeakable gift" of God, it can scarce be administered at too early an age. Parish priests in the country have too frequent experience of the fall into sin of adult candidates on their return from the distant Church appointed for the Confirmation. One good might be drawn from the presence of so many *otiosi Episcopi* in England, and Confirmations might be held yearly in almost every village as well as town; then none could speak of it as an *otiosa cæremonia*.

If this be the teaching about Confirmation, it may be asked, what should be the preparation? In the East it is clear that none is required; the infant is baptized, confirmed, communicated, at one and the same time and place. The Church of England requires that children should be taught the Catechism, and be catechised in public, "so soon as they shall be able to learn." If only these directions were carried out, the great majority of books issued as helps to preparation for Confirmation would be rather helps to catechizing. They might be called preparations for going

¹⁶*Tractatus de Sacramentis Confirmationis et Unctionis Extremæ*, auctore Jacobo de Sainte-Beuve.—Lutetiæ Parisiorum, 1686, p. 26, 141, &c.

¹⁷It has been possible for the S. P. C. K. to publish the following: "Every one who is united to Christ in Holy Baptism is placed in the Kingdom of Heaven; receives all the blessings which are given to the members of that kingdom on earth in virtue of his union with Christ; *all the gifts* of the Holy Ghost; he inherits these blessings at once!"

¹⁸S. Thomas determines: *Moriturus hoc sacramentum dandum est ut in resurrectione perfecti appareant.*—Paris III., quæ. lxxii., art. viii. § 4.

to Church, or for saying the Confession, or for saying the Creed, or for saying the *misereres* after the Commandments, which are in effect renewals of the baptismal vows. Of this sort are Dr. Vaughan's *Notes for Lectures on Confirmation*, which have scarce anything to do with Confirmation. At best they might be used as a class-book of colourless teaching for a weekly lesson on religious topics to children in the elder half of grammar schools.

But what can be said about Bishop Oxenden's *Confirmation, or, Are you ready to serve Christ?* It does not speak highly for the spiritual or intellectual calibre of English-speaking candidates or their teachers, that this small tract should have reached a sale of more than half a million. No word is said in it of any grace being conferred in the rite. The acute Mr. Spurgeon has recorded a severe estimate of the Bishop's works in terse terms, which may be thought to apply to this tract. He says: "Why Oxenden's books sell we do not know. We would not care to have them for a gift. 'Milk for babes,' watered beyond measure."¹⁹

For Confirmation there should be special distinctive preparation, after proper catechetical instruction in previous years. For this previous catechizing, Dr. Mill's notes²⁰ are perhaps unequalled for concise suggestiveness as far as they go. But for the special instruction Bishop Forbes' *Seal of the Lord* is very useful, and so is the *Catechism* of the Committee of Clergy, though perhaps both are too short. Those who think a fuller manual is more needed will find what they want in Mr. Webb's practical *Instructions and Devotions for Candidates for Confirmation*, a manual meant especially as a text-book for the oral teaching of a class of more educated catechumens. Mr. Grueber's catechism will hardly be found of so much use with candidates. It is more adapted *ad clerum*.

We owe a great debt of gratitude to Mr. Puller for having drawn attention to our shortcomings. Much is due to him for the manner, as well as the matter, of his treatise; for while the matter is a somewhat severe rebuke to our present practice, the manner of his writing entirely disguises the reproof, or, at worst, makes it very palatable. The matter is the work of a learned and thoughtful scholar; the manner is that of a Christian priest.

That we have inherited our present laxity in practice and doctrine from the mediæval Latin Church is pretty clear from the very name Confirmation. Such a name is not to be found in any ancient Father.²¹ The nearest name in Greek is *τελείωσις*, which S. Ambrose would represent as *Perfectio*, S. Cyprian as *Consummatio*. But *Confirmatio* would only imply a buttress to strengthen a building already complete, whereas the other names imply the addition of somewhat of material importance to the completeness of the structure, and not merely its stability. At the beginning of the seventh century S. Isidore of Seville does not use the

¹⁹*Commenting and Commentaries*, London, 1876, p. 149.

²⁰*Lectures on the Catechism*, Bell and Daldy, 1856.

²¹The word is found in the second Canon of the first Council of Orange, A.D. 441; but after much explanation the Canon remains obscure.

word *confirmatio*, but at the end of the century, Sonnatius, Archbishop of Rheims, uses it, and Theodore of Tarsus has it in his *Capitula*; in the ninth century it was in common acceptance. By somewhat emphasizing the laxity, we in England have departed still further from the practice and doctrine of the Primitive Church. The best way of acknowledging our indebtedness to Mr. Puller is to further his view as much as possible, for we have much to regret and much to learn.

The practical conclusion will be that Confirmation must be held as of far greater importance than for the last couple of hundred years or so it has been regarded. The Bishops must be urged to encourage the presentation of children at an earlier age. The present Archbishop of Canterbury must be aware that it requires some moral courage for a young man to offer himself when of fully adult age. In too many cases the rite is postponed so long as to be finally neglected. The late Baron Alderson learned late in life the lesson that Mr. Puller would teach, and was confirmed at an advanced age at Christ Church, Albany Street. We have known of a case in which a very eminent statesman refused to allow his sons to go to a great public school until they had been confirmed and had been communicants, in order that they might have full supplies of grace to enable them to meet the dangers which would surround them.

One objection will unquestionably be raised to the earlier age for which we would plead. There will be a missing of the edifying ceremony of an intelligent renewal of the baptismal vows. It would hardly consort with the "spirit of the age" to suggest a rehabilitation of the Canon of 1571, which refuses to let any one contract marriage or be a god-parent, who cannot aptly answer all parts of the Catechism; but an earlier age for Confirmation would necessitate the institution amongst ourselves of a "*Catéchisme de persévérance*," the need of which the Board School system has brought into prominence. The children would soon learn that they cannot say their prayers without practically renewing or acknowledging their allegiance to their baptismal vows.

Another objection would arise perhaps from the extra work, which, at all events at first, it would entail on the Bishops. One method of obviating this has already been referred to; another, which Bingham tells us was suggested in the Mediæval Church, is in full progress in our midst. "The Canons in some places obliged Bishops to visit their whole dioceses once every year; and if they were so large that they could not do so, then they were to divide their dioceses and make them less."

Still if the practice cannot be amended, the truer doctrine must be preached and taught. "*Si in hoc Episcoporum negligentia peccatum est hactenus, negligentia damnetur, non id quod per se bonum est*," wrote George Witzel three centuries and a half ago; in whose further suggestion we would earnestly join: "*Consulatur de hoc mystico ritu antiqui Canones, et renovetur ita actus ille sacer ut de baptizatorum atque in fide Christiana Confirmatorum profectu gaudeat universa panegyris Christianorum.*"²²

²² *Wicelii Methodus Concordiæ*, cap. viii., and *Via Regia*. Brown's *Fasciculus*.

THE ERA OF THE REFORMATION.—NO VI.

BY THE REV. DR. RICHEY.

MARTIN LUTHER AND THE GERMAN REFORMATION.

TO Martin Luther, for good or for evil, whether we are given to praise or to blame, must be conceded the inception, as well as the carrying to a successful issue, the work of the German Reformation. It is the custom with many to speak of Luther as a representative man; we should prefer to characterize him rather as a typical man—one who in himself contained the germ of the German Reformation, and has left the indelible impress of his own strongly marked personality upon the movement, even to the present time.

One of the very first, and among the most needful of the qualifications of a leader in such a movement as the Reformation was perfect sympathy with the masses; a religious revolution to be successful must be popular; it is never the work of mere scholastics or theologians. It is the peculiar boast of Luther that he was both by birth and tradition, one of the people; "I am a peasant's son," he says; "my father, my grandfather, my great grandfather were thorough peasants." At an early age, Luther was sent away from home to a free school at Eisenach where, after the manner of the poor scholars of the time, he supported himself by street-singing. A kindly woman, a widow, took an interest in the strolling boy, and received him into her own home; she kept him for four years at her own expense; and so enabled him to devote himself entirely as he did, to the work of higher education. It was a rough discipline, and to it doubtless may be ascribed something of the coarseness of later years.

Meantime the circumstances of his father had improved, and he was able to provide for his son at the University of Erfurt. Luther read with positive greediness, pretty much all that at the time was worthy of being read; he excelled in composition, both in prose and verse, and got the reputation among his college-mates for eloquence. He took his bachelor's degree in 1502, when he was about twenty years of age. He had entertained serious thoughts of the legal profession and had directed his studies, during the earlier part of his course, that way; but the dryness of the details it would appear, disgusted him, and he gave himself up to the belles lettres, with a mingling of philosophy and theology. Music was a passion with him, and he cultivated it most diligently. He was accustomed to call it "the art of the prophets;" and ranked it next to theology "as the only other art which can calm the agitation of the soul and put the devil to flight."

In the year 1505, an accident befell the young student when

upon a journey, which had the effect of changing his whole course of life. He was travelling with a companion in the mountain region, between Mansfield and Erfurt, when a violent storm came up. His friend was killed by his side. The shock utterly overcame the survivor, and he vowed to S. Anne, that if he was permitted to escape with his life, he would enter the cloister and devote the remainder of his days to the monastic life. He was spared, and he was as good as his word. Two weeks after he called together his friends and boon companions; gave them a farewell supper, and bade good bye to the world; on the night of the 17th of August, 1505, he presented himself for admission at the door of the Augustinian Monastery.

The suddenness of the change gives us an insight into the character of the man. He was impulsive, but with a will all powerful to carry into effect whatsoever his heart dictated. He was keenly alive to impressions derived from external nature. The thunder-roll of the storm was to him the voice of an angry God, calling him to give up the free life of a German student, and enter upon the cultivation of a higher and a better life. There was withal, as there is to be found in the Saxon peasant to this day, a strong element of superstition in the man.

Nature, it would appear then, had after all as much to do with the change which took place in Luther's life at this time as the apocryphal story about the finding of the Bible. And here let it be said, once for all, that we know of no more hopeless task than the attempt made on the part of many to make Luther out a saint. He was not saint either in the Evangelical, or the Catholic meaning of the word. He was in our judgment wanting in some of the elements which constitute true piety. Notwithstanding he was sincerely religious, and was endowed with qualities both of mind and heart, which fitted him in an eminent degree for the work which he was called upon to do; and which entitle him to the regard and homage of all true men. Luther as might have been expected made a sorry monk. Mortify himself as he would, the strong sensuous bias of his nature carried him at times beyond all bounds. He tried to relieve the monotony of his monastic rule by the singing of a hymn occasionally; his voice was a fine counter-tenor, and it was his greatest delight to take part with some young chorister in the Gregorian chant, of which he was very fond. The story is also told of him that he would at times break away from the monastery at early dawn, wander forth into the surrounding country, where he would gather a congregation of simple shepherds about him, and preach to them the word of life; when tired and utterly worn out, he would throw himself down beneath the shade of some tree, and go to sleep, lulled to rest by the good shepherds' rustic minstrelsy. It was no easy work to tame such a novice. His superiors, much to his disgust, set him to hard tasks. They would make him clean out the cells, open and shut the church doors, and send him forth with a bag upon his back to do the begging for the monastery.

At last the provincial of the order, John Staupitz, (a worthy

man to whom Luther was indebted for many good things,) took pity upon the Fra Martin, and had him, to his great joy, transferred to the University of Wittenberg, as philosophical lecturer. Now Luther was in his proper sphere. The University of Wittenberg had been lately founded by the Elector of Saxony, as a kind of royal school, after the fashion of Charlemagne, to furnish him with a council of learned men; the professors had charge of the principal Church in Wittenberg, and were in full possession of all the revenues. The time not spent in the preparation of the regular academic lectures, Luther employed in preaching to his brother-friars, and in making himself familiar with the religious condition of the people of Wittenberg. The Fra Martin showed aptitude for business; he grew wiser every day in matters of practical religion, and the affairs of life. The effect of the change soon began to make itself manifest. The studies of Luther took a new direction. His old friends, Virgil and Plautus, were laid upon the shelf, and he set himself earnestly to the study of Holy Scriptures in the original tongues. Especially did he take delight in the Epistles of S. Paul. He read them again and again, and in connection with them the anti-Pelagian writings of S. Augustine. The result was that the doctrine of free grace, and its necessary complement, justification by faith and not by works, took more and more possession of his mind. He became the avowed opponent of scholasticism in his University; he preached against the prevailing idea of human merit; the sermons of John Tauler fed his disposition for mysticism, and his religion began to assume more and more, the form of subjective pietism. Ordained priest in 1506, he took the degree of doctor of divinity in 1512, and now regarded himself as fully equipped for his life's work.

It is the fashion of Luther's biographers, in dealing with this third and last portion of his preparatory course, to represent the man as torn asunder by violent moral conflicts; winning his way to the light by fearful mental struggles, out of a worse than Egyptian darkness. For ourselves, we do not believe a word of it. Luther was no S. Augustine, either in the earlier experiences of his life, or in the conflicts of his later years. That there was plenty of conflict, we have no doubt, but to attribute it to deep remorse of conscience is to mistake altogether the temperament of the man. The conflict was between an intensely real and thoroughly conscientious man, and an utterly unreal and thoroughly corrupt system of things, in whose toils he found himself caught, and from which he wanted, if possible, to break away. The truth is, as Mr. Hardwick remarks, "The natural bent of Luther's mind was not in the direction of monasticism; he was social, cheerful, strongly sensuous;" that he was. His was a nature that could ill brook the yoke of a rigid monastic rule; hence the struggle; hence the conflict. Luther was in his make, like Goethe, a typical German. He loved fresh air; he loved the open sky; he loved the song of birds, and the fragrance of flowers; he was brimful of humour, broad and coarse at times, but always genial; he was fond of social enjoyments; he liked good cheer,

the companionship of friends, and the merry laugh of little children; he was enthusiastically devoted to music, played with skill upon the flute and lute, and was himself no mean composer. Poor material truly to make a monk of! It is idle to talk of such a man as the victim of deep moral conflict as S. Augustine was; or as torn and rent asunder, like him, by long and protracted search after abstract theological truth. Not so! Luther was a man of another calibre; he had other and far different work from that of S. Augustine to do. The man who could go to the disputation at Leipsic with a nosegay of choice flowers in his hand—who carried his lute with him to Worms, and on his way had plenty of good cheer, was not likely at any time in his life to brood long in secret over vexed moral problems, or to agonize to the death over the awful mystery of the conflict between good and evil. We say this advisedly; and in saying it we are far from intending to cast anything like disparagement upon one of the greatest and bravest of men. But the greatness was not like that of S. Bernard or S. Augustine; he was not a great monk; he was not a great saint; his greatness lay in the perfect simplicity and naturalness of his character; and in his intense humanity. He is, above all men we know anything of, the ideal of moral courage, of unflinching devotion to the dictates of conscience and to what he believed to be right. His religion was deep rooted in the soil of a heart filled with all natural and human affections, big enough to take into its embrace the whole creaturehood of God. To Luther the unrestrained instincts of a genial and powerful nature were of far more account than all monastic vows, all ecclesiastical traditions whatsoever. He trusted more the promptings of the natural conscience than the casuistry of the schools. He had more faith in the human heart than in the subtleties and hair splittings of his would-be teachers. We see in Luther the free born, generous nature of the Teuton, bursting through the bonds which a false ecclesiasticism, and the traditions of a rapidly decaying civilization, had imposed upon society, by a rule of life, for the time, and determined to assert, at every cost, its own independence. There are difficulties and perplexities connected with the whole career of Luther, both earlier and later, which it is impossible, as we have already intimated, to reconcile at all times with a spirit of true piety, much less with what is ordinarily known as saintliness of life. We shrink, as much as any one can do, from the coarseness which could write after this fashion, regarding the changes in his life—"How I astonished everybody when I turned monk; and again when I exchanged the brown cap for another. These things greatly vexed my father—nay, made him quite ill for a time. After that I got pulling the pope by the hair of his head; I married a run-away nun; I had children by her. Who saw these things in the stars? Who would have told any one beforehand they were to happen?" It is, as men like Sir William Hamilton characterized it, repulsively coarse—hard to reconcile with true piety, so far as that word denotes reverence for religion—and yet, in our judgment, it is its very coarseness (paradoxical

as it may seem) which is the best excuse that can be pleaded for the acts it knows no shame for. Luther was coarse; so, as compared with Raphael, was Michael Angelo. The coarseness of Luther, sooth to say, was a part of the man's greatness; it was an essential part of the moral force which fitted him for the kind of work given him to do. Let the men who blame Luther for his coarseness remember how utterly artificial and unreal life in Luther's time had become. What with the scholastics and their quibbling—what with the monks and their drivelling, the light of nature had become well nigh extinguished in the minds and hearts of men. It was the work of Luther to revive this light at a time when conscience was almost paralyzed, morals almost at a discount. Society as such needed to be galvanized into life and natural modes of living; and Luther, with his rough humour and perfect naturalness, acted upon it somewhat after the fashion of a galvanic battery. He would restore to society the sanctity of marriage by marrying a nun; he would assert his true priestly character by pulling the hair of the pope. It was in good sooth a rough mode of procedure, not at all pious in the ordinary sense of the word piety; It will be granted notwithstanding that it was a mode of procedure very effective in its way. There is something of Samson in it; but then Samson too can claim the spirit of God. What Luther had to do was to lay anew in the minds of men the foundations of all religion. It is not meant that the age was not religious; it was religious to the extent of grovelling superstition; but what religion there was rested upon a wrong foundation. It is ever to be remembered that in the Divine Economy the economy of nature as the economy of the Father takes precedence of the economy of grace or the economy of the Son. There can be no true religion apart from moral right—that is not based on the conscience—that does not take account of personal responsibility. Scholasticism and monasticism, between them, had almost altogether undermined the foundations of natural religion in the heart; they had introduced false views of nature; they had obscured the light of conscience by their fine spun themes and distinctions, until hardly a man could be found who dared to say that his soul was his own. What was first of all needed was to restore natural religion to its legitimate place in the minds and hearts of men. Luther was eminently fitted by nature and by temperament for the undertaking of such a work. Moehler has compared Luther to Mohammed. There is more truth in the comparison than Moehler thought of probably when he made it. Mohammedanism, in one of its aspects, may be regarded as a protest against the speculative tendencies of the eastern mind in connection with the nature and economy of the Eternal Son. Mohammedanism is a witness both to the bad and to the good side of natural religion. Its appeal to force—its fatalism—the countenance which it gives to polygamy and to sexual indulgence are all parts of natural religion, and are perfectly compatible with a sense of justice and honesty, and the cultivation of the arts of life. Natural religion has its good side as

well as its bad side ; Without natural conscience—without a sense of individual responsibility—without the recognition of the fact that nature and natural relationships are of God and in themselves sacred and worthy of regard, religion in the highest and best sense of the word cannot exist. What Luther, did then, as we shall see, was to assert the rights of nature ; he set himself to vindicate the claims of natural morality in opposition to a false ecclesiasticism ; he maintained, even at the risk of his own soul's loss, the purity of marriage as the basis of all true social existence ; he insisted upon personal responsibility and personal faith, as conditions of the soul's salvation ; he swept away as unworthy of consideration the jargon of the schools, and claimed for ever the right to an open Bible, and to personal relationship with their maker and their God. Huss, and Wickliffe, and Luther, so far as their vindication of the principles of natural right are concerned are at one ; they are prophets—not ecclesiastics ; their object is to vindicate the rights of man as man, no matter what the nature of the powers arrayed against them.

The natural human instinct which at the first led Luther to rebel against the restraints of the monastic life, and to assert the rights of conscience, ripened by degrees into a theological instinct which led him at the last to wage war upon the doctrinal teaching of the monks, as well as upon their devotional practices. Monasticism has always inclined in the direction of Pelagianism. Pelagius was a monk. John Cassian, the great founder in the west, a semi-Pelagian. Mechanical routine in religion, acts somewhat in the same way, as the rules of logic do in the region of abstract truth. It is of use as reducing to system the fundamental principles of faith and morals where they already exist ; but it is powerless to create what has not been already beforehand called into active being. Luther complained of monastic rule as a servile bondage ; he looked upon it as a return to the beggarly elements of the law. He found no comfort in it ; it gave him no rest ; it afforded him no satisfaction ; he would have none of it. He wanted something to convince his reason and to speak home to his heart ; he was not satisfied with a life of mere mechanical devotional routine. He would go back to the lively oracles themselves ; he would approach the fountain of revealed truth, not through the medium of glosses and traditional guides, but by going directly to the very words in which Christ Himself had spoken. So far we may accept the traditional stories about the chained Bible. With Luther free access to the word was everything. What he desired for himself he craved for others. He magnified the ministry of the word over and above mere sacerdotal functions. He would have men come to Christ, because they were convinced in their consciences of His claim to be the truth, and had examined that claim by the light of reason.

Religion, to be true, must in his judgment, be based upon personal experience. Men are to be justified, not by works done in obedience to law, not by penitential acts undertaken in a spirit of servile obedience to a rule of ecclesiastical discipline, but by per-

sonal faith in a personal Saviour. The Epistles of S. Paul, and the anti-Pelagian writings of S. Augustine furnished Luther with the armoury out of which he drew his weapons to give the death blow to the prevailing spirit of religion as met with in the monastic houses, and among the common people with their crass, material notions about purgatory, and the presence of Christ in the Blessed Sacrament. So the system of Luther grew and fashioned itself—the doctrine of grace as opposed to works—of personal religion and justification by faith in opposition to traditional belief and external routine—of the preached word and not mere trust in outward, sacramental acts as the instrument of conversion. The theological system, so far, was the natural outgrowth of the man. The man made it, and not it the man. Luther, it is true, in seeking to revive these fundamental truths, and in the manner of his advocacy, did and said many things which are utterly indefensible. It is enough to say that it was not in Martin Luther to do otherwise. It was to the last degree profane to call the Epistle of S. James an Epistle of straw; to talk of justification by faith only was to give the rein to libertinism, and license of every kind; but after all these were mere straws upon the surface, the hasty and ill advised utterances of a man who always expressed himself strongly. A candid and fair mind will take them for what they are worth—slips—extravagances. They do not after all affect the real question at issue—what was it? Not the teaching of the Church, but the semi-Pelagianism of the schools and the servile spirit of the monks.

It is not our object to apologize for Luther; he can answer for himself. It is but fair, however, to all parties concerned to keep in mind that the quarrel of Luther at the first was not with the Church, or her authorities, or her dogmas, but with the money traffic of a corrupt Dominican monk. It was Tetzels and his indulgences which first roused the spirit of Luther, and brought him to the front as the great champion of evangelical truth. The weapons which in the end proved so destructive to the Papacy were first tempered in the fires which raged in the two hostile camps of the Augustinian and Dominican friars. When Leo X. first heard of the outbreak he pooh-poohed the whole thing as a monk's quarrel, which if left alone would soon exhaust itself. But he was, as events proved, mistaken. It was indeed a party quarrel; but fortunately or unfortunately it was a quarrel in which the whole question between the church and the world at the time assumed such a tangible shape, that the most illiterate could grasp it; there was neither man nor woman in all Christendom so situated as to be wholly indifferent to the result.

[*To be Continued.*]

From the Church Quarterly Review.

ANGLICAN PERVERSIONS.

LIFE OF RICHARD WALDO SIBTHORP.

[Concluded.]

Richard Waldo Sibthorp: A Biography; told chiefly in his own Correspondence. By Rev. J. FOWLER, M.A., Chaplain-warden of St. Anne's Bede-House Charity, Lincoln. (London, 1880.)

THERE were none of these things in Richard Waldo Sibthorp, and thus the remarkable religious history here presented to us exhibits a portraiture probably quite unique. We see a man of the deepest spirituality, of the most abounding charity, living, as it were consciously, under the very eye of God, and with the needs of his fellow-creatures ever felt more deeply than his own, yet never able fully to satisfy himself with the outward expression and form of the religion which he so deeply loved, passing from one phase of faith to another in search of the perfect life, and finding in none the complete satisfaction for his aspirations. It is hardly right, therefore to speak of the varying outward conditions of Mr. Sibthorp's religious life as *conversions*. The most real and essential part of him, the inner man, was not changed, but only exhibited under different figures. We proceed to illustrate this by showing what the views and opinions of this convert to Romanism were, and how he ever kept alive in all their freshness the graces of a tender, devout, and loving spirit. He writes:

"My fixed principle has been, and I think would always be, 'Though I may prefer the Roman Church for myself, I will leave others entirely unbiassed.' I don't wish to tease or worry you, but it is just to myself to say that my own junction with the Roman Church was one not of conviction, of necessity in order to salvation, but of preference in order to spiritual profiting and the serving of God in peace. The distinction is great. I preferred (shall I say that I do prefer) the Roman Church in her worship, especially her Eucharistic sacrifice, her sacramental ordinances, her discipline, her many helps to a closer walk with God; her special aids to the ministry of the Word by confession, &c., &c.; but this preference (not a mere liking, but a sense of advantage) was, and is, in entire consistency with the unquestioning belief, the most genuine recognition—I hardly know words strong enough to express my judgment herein—of salvation out of her communion. How shall I doubt this, who have known the Scotts, Cecil, Milner, Daniel Wilson, Bickersteth, Haldane Stewart, and many others, not to speak of Wesley, and Fletcher of Madeley, whose personal friends were mine? Such men were, in their measure and day, 'the salt of the earth.' Therefore, I repeat again, I would not stir a step to move anyone who feared and served God out of the Church of England into the Church of Rome, unless he said, 'I cannot conscientiously stay as I am.' Then I would tell him my views or preferences. Neither, however, could I stir to bring any one from the Roman to the Anglican communion."¹

With these views as to the merits of both Churches, it might be expected that Mr. Sibthorp would have gladly supported the Association for Promoting the Unity of Christendom. On the contrary, he utterly rejected it—or rather the proposed scheme for bringing it about:

¹ *Life*, p. 152.

"My own opinion is that it will, if acted upon, prove a *tuba discordiæ* in the Church of England. For, to say no more, what will the whole Evangelical body, clerical and lay, and even the High and dry, say to such an expression as to 'offer the Holy Sacrifice,' and that, too, 'with a special intention?' Why, the idea of all this is utterly rejected by the former, and the opinion is general that the Holy Eucharist is only a sacrifice of praise and thanksgiving—no more; and that it is a Popish superstition to maintain the contrary. The very notion of a holy sacrifice, in the super of this circular, is repudiated, written and preached against, *utterly scouted*."²

With regard to the Eucharistic sacrifice, he says, a little further on: "I know some few of her bishops have held, and some of her clergy and laity do hold, this, but it is not her true doctrine." Evidently Mr. Sibthorp had forgotten, if he had ever read, the treatment of this subject in the *Tracts for the Times*, and the proof there given that all the great divines of the Church of England had held the Eucharistic sacrifice.³ It is not improbable that his views might have been greatly enlightened and cleared, and perhaps his final secession to Rome prevented, had he met with, before it took place, such a book as Dr. Pusey's *On the Truth and Office of the English Church*. He does not, however, ever seem to have had any taste for the Oxford theology. The change which Mr. Sibthorp went through from being an Evangelical of the purest type to be a Romish priest is curiously illustrated by a fact mentioned by him. He went to see his nephew, Mr. Yard, who was in "retreat" in preparation for the Romish ministry, and he found him established at Clapham, in the very house formerly occupied by the Thorntons, and

"where used to meet Macaulay, old Mr. Grant, Mr. Wilberforce, and the leading Evangelicals, lay and clerical, of fifty or sixty years ago; the identical house where the Bible Society was set on foot, by men all great in their goodness, and some good in their greatness; the house celebrated in a remarkable article in the *Edinburgh*, some twenty years since, entitled 'The Clapham Sect.' Now it is occupied by another kind of saints, the Redemptorist Fathers—men, I believe, really not less holy, and certainly more self-denied as to matters of daily life."⁴

It was Mr. Sibthorp's misfortune throughout to act far too much from impulse and feeling, and not enough from calm and sober consideration. His final secession to Rome was in reality no more a deliberate and well-weighed step than his first and second ones had been. He had neither rightly gauged the immense progress that the English Church was making, nor had he rightly perceived that Rome was the same as ever, and that what he found intolerable in 1843 would be equally oppressive to him in 1865. He was welcomed back very kindly by the Romish authorities, and at once reinstated in his priestly functions in which he found much pleasure. The Pope "sent him a blessing *with his whole heart*."⁵

²*Life*, p. 153.

³"In the Holy Eucharist we do in act what in our prayers we do in words. I am persuaded that on this point the two Churches might be reconciled by explanations of the terms used. The Council of Trent claims nothing for the Holy Eucharist but an *application* of the one meritorious Sacrifice of the Cross. An application of that sacrifice the Church of England believes also."—*Truth and Office*, &c., p. 28. (This book was not published till about a year after Mr. Sibthorp's secession.)

⁴*Life*, p. 159.

⁵*Life*, p. 171.

He was soon established in regular work at Nottingham, where he spent the remainder of his long life. His teaching was studiously moderate. "I don't think this has led me to any ultra statements, or to imitate some converts, who seem to think to make up for former anti-Catholicity by excessive language and violence, especially about the Blessed Virgin and the Pope."⁶ He looks on with amused wonderment at the rapid development of Ritualism in the English Church:

"Copes and chasubles seem to be getting all at once into high favour. Nurse Gamp would have gloried in this fashion, and have enlarged her umbrella to protect the folds of her investiture. At York, the exhibition of Church decorative dress created quite a sensation, and helped to send divers Protestant clergy to attend High Mass at our chapel; to see I suppose how they looked on living shoulders, and not on wooden frames."⁷

Mr. Sibthorp's old high Toryism was occasionally curiously brought into collision with his Catholic sympathies. He writes:

"We have had a great deal of election bustle and uproar here; but all ended here with remarkable quietness, and in the return of one thorough Conservative, and a second Conservative on the Irish Disestablishment question. On the Irish Church question I take a different view from my colleagues here, and voted accordingly. I consider it a breach of faith as regards the Union; anything but likely to benefit the Irish themselves—withdrawal from them the Protestant landlords and the wealthier Protestant clergy; likely to make Ireland an arena of greater struggle between Catholics and Protestants than it has been."⁸ "I am one of the *rari nantes* in our Church who don't go along with Messrs. Bright and Gladstone."

And not only did not Mr. Sibthorp altogether agree with his Romish friends in their politics; he also soon begins to show himself startled by their religious views. He complains that Catholics don't read the Bible at all, comparatively.⁹ He was startled by the strong expressions in Dr. Newman's letter to Dr. Ullathorne: "Young men take in ecclesiastical matters and theological questions, as in political ones, extreme and ultra views: even the great Bossuet is now talked against and found much fault with as a Gallican, though what that means I hardly know!"¹⁰ Faber he thinks had bad taste. The *Mouth* was improving, but the *Tablet* he could not stand, and had given it up. *Loss and Gain* does not much interest him, "howbeit Newman is the author." "I do not go along with our people generally," he writes, "as regards events in Italy. Apart from the Pope's responsibility as trustee for the estates of the Church, I think his position is rather better than before."¹¹ Again:

"I don't like Newman's last letter about the Infallibility. I think it shows a want of temper and also of memory."¹² "You speak of the *Tablet*. I never look into it. Mr. Yard called it a detestable paper. So do I. So Ultramontane. So out-Heroding Herod. The Pope is not imprisoned nor ill-treated in any way; and in my opinion far better without than with the burden of the temporal power."¹³ "I fear dear ——— will set me down as a very latitudinarian or liberal Catholic. I cannot deny my convictions grounded on knowledge and observation of history, men, and facts."¹⁴

Mr. Sibthorp's open and honest character did, in fact, not only lead him to disapprove of much that was going on around him,

⁶*Ibid.*, p. 183.

⁹*Ibid.*, 204.

¹²*Ibid.*, p. 237.

⁷*Ibid.*, p. 187.

¹⁰*Life*, p. 206.

¹³*Ibid.*, p. 241.

⁸*Ibid.*, p. 200.

¹¹*Ibid.*, p. 213.

¹⁴*Ibid.*, p. 245.

but also to draw upon himself some amount of censure from the authorities. He could not see tamely and contentedly the Ultramontane Romanist allying himself in an unholy union with the Infidel and the Republican, in order that by this alliance an injury might be inflicted on the Church of England. The tactics of the Liberation Society did not commend themselves to him, and what he disapproved he did not hesitate to censure:

"Infidelity, Republicanism, and Unitarianism are bidding for support; which I hope I need not say none of them will get from me; though two attacks on the former which I have made from the public press and the pulpit have brought on me in some quarters somewhat of snubbing, with great personal courtesy to myself, but disapprobation of my loyalty and orthodoxy, as excessive and calculated to keep down free and public discussion—in other words, to check the spread of the spirit of the age."¹⁵ "I never was one of those who having left the Church of England thought it right to deny her—nor can I. I admire her for the mass of truth that is in her, while I sensibly feel her disqualifications."¹⁶

Mr. Sibthorp was of opinion that Mr. Gladstone had by far the best of it in his famous pamphlet-war, and that almost all the replies to him were "evasive." He did not think much dependence was to be placed on "Catholic loyalty," inasmuch as "the test of it had not yet come."¹⁷ The Ultramontanes were an offence to him in their opinions, and equally so in their new fashions of vestments:

"If poor Pugin could see now the sad changes in the externals of architecture, vestments and service, &c., which the Roman Curia makes, he would lose his mind again. All vestments are to be Roman; which reminds one of those things which the men who go about London to sell Warren's blacking wear: a sort of chasuble before and behind! The Oratory in London is giving tone to ceremonial and decorations. All is to be Roman, modern Roman, not Anglo-Catholic, as Pugin would have had it. Tasteless Ultramontanism is at the bottom of it all."¹⁸ "I believe you are right about Pugin's disappointment and the effect on him, who had longed and laboured to see the Catholic Church, as to services, vestments, discipline, &c., as England knew her all through the Saxon, Norman, and Plantagenet days. . . . It is now Ultramontane and Roman versus old and national."¹⁹

There is much of sadness now in many of his utterances as to his position and surroundings:

"My own position at Nottingham is rather (or, very much, I might say) an isolated one." "I want to lead our Catholic people into some knowledge of and reflection on Scripture truth, and not to be content with saying over the Rosary, and being present at Mass and Benediction. I remember Mr. Yard saying to me in a tone of sorrow and vexation—"It is no use to speak to our people about Jeremiah's birthplace; they don't know there was such a person as Jeremiah." And I must say it was true; of course, there are now great exceptions. The converts to our Church have been better taught."²⁰

More and more was Mr. Sibthorp convinced of the vast importance of preserving intact the English Church as the established religion of the land:

"I regard the Church of England," he writes, "as such a support to the British Crown and present Constitution, that if she is pulled down they will follow." "I believe the existence of the monarchy, Constitution, and welfare of England is dependent on the continued Church Establishment. I care not who hears me say so."²¹

¹⁵ *Ibid.*, p. 261.

¹⁶ *Ibid.*, p. 267.

¹⁷ *Life*, p. 281.

¹⁸ *Ibid.*, p. 282. In another place he writes, "All the surplices have been cut up into cottas—frightful things like bibs, not reaching even to the hips. I hold on to my little surplice, which therefore has escaped the massacre. It is one of the All Saints, Margaret Street, pattern."—(p. 294.)

¹⁹ *Ibid.*, p. 284.

²⁰ *Ibid.*, p. 289.

²¹ *Life*, p. 298.

In support of this opinion, which was to him a deeply cherished one, Mr. Sibthorp did not hesitate to appear at public meetings, and to make use of his great and touching eloquence in support of the Established Church. The effect of this was so great, especially as coming from one in his position, that he was able virtually to defeat the Liberationists at their own meeting.²² As regards "things near," he writes:

"I feel most concerned about what you and others, perhaps, may suppose would not trouble me—the efforts making to disestablish the Church of England."²³ "Will Newman accept the honorary fellowship? I cannot say that I quite approve the matter. I don't like the universities of our land to be separated from the Church of England."²⁴ "Can it be right or judicious, to say the least, for the President and Fellows of Trinity to receive such an adversary of the Established Church as a fellow? I love the Church of England with all her faults and defects."²⁵

Again when he was drawing very near to the end, he writes to his old and long-tried friend, Dr. Bloxam:

"I wish to express to you my entire and decided disapproval of Dr. Newman's last step, "the Cardinal's hat." Oh! it is a very sad step. I don't mince the matter. You may let him know it. Whatever you do, "do not be tempted to leave your present position," is the closing advice of your old friend. I see how the wind blows, but do not blow with it. Grace be with you."²⁶

His biographer remarks upon this passage:

"These are the strongest words which Mr. Sibthorp ever used on this subject. And they show most touchingly that the disillusion was—shall we not say it?—complete. That which he had sought and fancied he had in Rome fails him at last. For, in truth, the Rome which he had loved, and so persistently sought after, was really no more. Even post-Tridentine Rome had passed away, and given place to the Rome of the Vatican dogma. And now Vaticanism hangs like a dark cloud over his dying hours, and as regards churches and systems he feels every prop and stay falling away from him."²⁷

Towards the last he had to endure great bodily anguish together with terrible depression of mind. Holy Scripture and the English Prayer Book were the books to which at the last he looked for comfort, and in his will he left directions that he should be buried in an Anglican cemetery with the Burial Service of the Church of England.

Enough, and perhaps more than enough, has been said to illustrate Mr. Sibthorp's ecclesiastical position and history. It would be utterly unfair and misleading if the reader were left under the impression that this is the most important side of his life, or that it forms the most characteristic part of Mr. Fowler's biography of him. Throughout all his changes of ecclesiastical position, Mr. Sibthorp preserved the essential unity of the devout life, and faith and trust in the Saviour; and the single eye to His honour and glory was equally conspicuous in him whether Anglican or Roman. His growth in religion is evident from his youth upwards, and we are quite at a loss to understand why his biographer, after having told us that he was "always of a devout tone and temper,"²⁸ seeks about for and tries to settle chronologically what he calls his "conversion." This is to give unnecessary support to that mischievous dream of the Wesleyans that each Christian must

²² *Ibid.*, p. 301.

²⁵ *Ibid.*, p. 342.

²⁸ *Life*, p. 20.

²³ *Ibid.*, p. 322.

²⁶ *Ibid.*, p. 362.

²⁴ *Ibid.*, p. 338.

²⁷ *Ibid.*, p. 362.

have a definite and fixed time of conversion, which may be ascertained and dated. No sooner was Mr. Sibthorp ordained than the power and persuasiveness that belonged to him manifested themselves. His earlier ministry is thus described :

"There was at this period a force, vividness and scriptural truth about Mr. Sibthorp's ministrations which won for them acceptance even with the fastidious, and worldly and indifferent. His preparations for the pulpit were the evident fruits of severe and well-directed study. His sermon was never written.²⁹ It was delivered from notes. But it was no crude, hasty, and immature effort. Slight, indeed, was the portion of dross mingled with the ore. The gem was elaborately set. It came rounded, sparkling and polished from the crucible of study, reflection and prayer."³⁰

He was devoted to pastoral ministrations, and admirably skilled in this by far the hardest part of clerical duty. At Ryde, the attachment of his flock to him was enthusiastic. One of them writes of his preaching: "He took me almost into the presence of God, and this feeling did not leave me for a length of time."³¹ "He could preach for an hour with intense animation, and the sermon was yet short in the estimation of his hearers."³² His Christian counsels to those who were in trouble were admirable. He writes to one:

"You are now called to be perfected through sickness, and I believe God is accomplishing His will concerning you, which is your sanctification, by causing you more than ever to experience what a reed a Christian is in himself and in his present condition. . . . Again and again I have seen reasons to admire the goodness of God in dealings which at the time tried me most severely; and if in this dark state such satisfaction can be derived from a glimpse, how much more we may be sure it will be in the world of light and of full revelation of the righteous ways of God."³³

His changes seemed only to deepen the earnestness of his spiritual life. After that of 1841, he writes—"I must earnestly pray for that grace, without which I cannot do a single good act, nor will a righteous disposition, to work in me the mind of Christ, to conform me to His Image, and to make me wholly and for ever dedicated to His service."³⁴ Soon after he sends as a message to an old servant his "earnest hope that she is trying to keep on the brink of heaven, ready to step in at a moment's notice."³⁵ "To me," he writes, "to live is Christ. There can be nothing to compare with this! This poor and empty world! Oh! how to be pitied are they who think they see in it what is satisfactory. If God be ours, what do we want?"

The following is a very sad utterance:

"What a comfort it is to have God to go to, and to be permitted to carry to Him our wants and cares! But for this I should quite sink; for, independent of personal trials and temptations, my past life has given me such insight into the two great antagonist Churches of this day—those of Rome and England—that I know not how to find rest for my foot in either. I cannot follow — and his confrères into their Mariolatry and bigotry; nor can I find satisfaction in the freezing High Churchmanship of Dr. — and others of his class; while the major part of the Evangelicals appear full of bigotry in their way, and idolatrous of their own right of judgment and action."³⁶

Thus he was as an Anglican. The following must suffice to indicate his temper and feelings when he was returning to Rome:

²⁹His biographer states in a note that this is not true of all his sermons.

³⁰*Life*, p. 33.

³¹*Ibid.*, p. 51.

³²*Ibid.*, p. 53.

³³*Life*, p. 60.

³⁴*Ibid.*, p. 69.

³⁵*Ibid.*, p. 73.

³⁶*Life*, p. III.

"I would know and do God's will in my own rather peculiar case, and I pray God that my own may be put to death in the matter. It is a great matter to live the hour to God as we shall wish to have lived it when we come before the Judge of all."³⁷

We cannot trace any change in the feelings and language of Mr. Sibthorp after his final return to Rome, and we are assured there was no essential change in his teaching. In the pulpit at Nottingham he still preached Christ crucified as he had done at Lincoln. He shrank with horror from anything like Mariolatry. He writes to a remonstrant clergyman:

"You speak as if I did not hold any longer to the 'one Mediator between God and man, the Man Christ Jesus.' I assure you that I know of but one Mediator of atoning righteousness, even that same Jesus Christ."³⁸

Again:

"I want to live in and on Christ, and to bring others to seek the same (as it was with Lacordaire)—the love of our Lord Jesus Christ, apart from which there is neither victory nor happiness."³⁹

Quotations might be multiplied, but these will suffice to show that Mr. Sibthorp always maintained a special and singular devotion to our Blessed Lord. Indeed, the distinctive peculiarities of the Romish devotional system, which have grown to such portentous dimensions in modern days, are scarce alluded to in any of his letters. No one would have been more shocked at the notion that the Blessed Virgin was "co-redemptress with Jesus," that "she merited by congruity the salvation of the whole world," that "she acted as mediatrix with the Mediator," that "the salvation of the world was granted by the Eternal Father, not only to Christ, but also to the Virgin," that "Christ obtained nothing by His merits which the Virgin Mother of God did not also gain out of congruity," that "Mary so loved the world that she gave her only-begotten Son."⁴⁰ These blasphemies, we are sure, would have revolted Mr. Sibthorp, as they did, indeed, Cardinal Newman, when brought to his attention. But Mr. Sibthorp either was unaware of what divines of his Church had ventured to write, or he deliberately shut his eyes to it, and adopted an eclectic standpoint. Indeed, he appears to have read Romish devotional works but little. *S. Francis de Sales* (whose saintship has lately suffered such an unfortunate abatement) and the *Life of the Curé d'Ars* were favourite books with him, but they do not attract as much or as frequent commendation as the works of the Rev. Baldwin Brown and the Rev. Samuel Cox. Keble's *Christian Year* was ever his companion, and the works of Dr. Goulburn and Dr. Pusey are mentioned with praise. But the most thorough proof of the unity of Mr. Sibthorp's life, and of the continuity of his devout grasp of the great saving truths of the Gospel throughout, is furnished by his last work, on which, indeed, he was occupied up to the very time of his death—*The Daily Bread*. This book is intended to provide a little sermonette for every day in the year, together with some verses of hymns. Of these dis-

³⁷ *Ibid*, p. 157.

³⁸ *Ibid*, p. 185.

³⁹ *Ibid*, p. 205.

⁴⁰ See *The Truth and Office of the English Church*, pp. 150 sqq.

courses, Mr. Sibthorp was able to finish 358 out of the 365. The Introduction to the book rightly characterizes the matter of it:

"If one is sick of useless controversy, and strife: that are unprofitable and vain, he will find the author himself to be such an one, who will tell them that all is vanity, save God, and Christ, and life in Him."

The sermons are such as might be preached by a devout Anglican; the hymns are taken from Anglican sources, and no clearer proof of the entirely un-Roman character of the book could be given than that which is furnished by a reviewer in the *Tablet*, who says: "The book is written in what is almost a foreign language—certainly an unfamiliar dialect to the Catholic reader."⁴¹

We now take leave of this singular, but devout, and in many respects admirable man. In doing so we must not forbear a word of praise for the way in which his biography has been put together by Mr. Fowler. Intimately acquainted as he was with Mr. Sibthorp for many years, he has been able to give many touches and explanations which another could not have furnished, and he has done his work in an excellent spirit and with much taste.

The memory of Richard Waldo Sibthorp is not likely to perish so long as the beautiful building on the hill of Lincoln, erected by him in memory of his mother, and dedicated to S. Anne, remains to show the taste and skill of the great architect Pugin and the munificence of the founder, who gladly adopted his beautiful designs. From first to last Mr. Sibthorp must have spent on S. Anne's Bedehouses during his lifetime some 50,000*l.* His other charitable donations were manifold and on the most liberal scale, and when he died his principal wealth consisted in a collection of old china, of which he had been a skillful collector for many years, and which he directed in his will should be sold and the proceeds be divided between S. Anne's and Earlswood. He "rests from his labours and his works do follow him."

For the Church Eclectic.

CONFERENCES ON THE OPERATION OF THE HOLY GHOST.

IF the Rev. Dr. Ewer, in his Series of Conferences on "*Catholicity, Protestantism, and Romanism*," seemed to pass over that most important portion of Divine Truth which concerns the Operation of the Holy Spirit, or rather to bestow upon it a degree of attention disproportionately small, he has most abundantly and nobly remedied the defect in his late work: "*Four Conferences Touching the Operation of the Holy Spirit*." Indeed, it would seem as if the deficiency in the former was rather intended, since the subject of it was of so great importance as to call for the separate treatment which it has now received. And we have

⁴¹ *Tablet*, October 4, 1879.

no hesitation in saying that Dr. Ewer has here given us the most thorough and the most important dogmatic treatise concerning the Operation of the Holy Spirit, which has been published in the English language in our day.

The first Conference is devoted to the introduction of the whole subject, and to the consideration of the work of the Holy Spirit prior to Pentecost among the Jews; and since Pentecost, among those who are outside of the Church. The sharp and definite distinction drawn between the modes of the Spirit's action before and after Pentecost is of the greatest value, and indispensable to all clearness of ideas upon the whole vast subject. Another most important point is, the definition of the Holy Catholic Church as *including* Christ, the Head, and not *excluding* Him. It were indeed, hard to prove any body to be a living Body, apart from its Head. One of Dr. Ewer's most telling illustrations is given beautifully to this branch of his subject :

The solar System is not composed solely, or even mainly and principally, of the planets and satellites. It is composed of them, *plus* something vastly greater in bulk and more important than all of them put together, namely, the Sun. The planets and satellites cannot wander off and rearrange themselves from time to time, at will into various new groups, each with its own order. But the great Sun binds them permanently around himself in a one unalterable order.

But, though each and every planet, satellite, and asteroid is, in itself considered, opaque and dark, yet the whole Solar System is not a fountain belching forth darkness into the regions of space round about. On the other hand, it is a vast source of resplendent light radiating everywhere in oceanic floods from its central sun, and dimly reflected even by its opaque planets themselves in their several imperfect degrees. So the Church, when viewed as our Protestant friends view it, and as we at times also view it, on the side, namely, of its human members alone, is far from holy, and far from infallible. But viewed also from the Catholic standpoint, on the side, namely, of its centre and principle of life and organization, Jesus Christ, Who is its very substratum and essence, it is, as a whole bound-together organism, resplendently holy and divinely infallible. To the Catholic, the Church is a Mystical Personality: and it takes that personality not from a mere conglomeration into one, of all the fallen personalities subsisting in it, but from its great and organizing Head, Christ.

This is not the only illustration given, however. Several others are added, each of which has its value; but the last, though briefest, is perhaps the most forcible of them all: "Though we be the branches, yet the Catholic reads it in Scripture that, after all, Christ is the whole vine, branches and all."

The Second Conference is devoted to the special work of the Spirit in the Church. Here, speaking of the Catholic Church as the teacher of supernatural truth, Dr. Ewer thus strikingly states the dilemma :

There are only two attitudes possible to human beings in pursuit of supernatural truth. They must either receive and learn it from her as humble disciples, or they must be original discoverers of it themselves, and supreme judges as to what it is. There is, logically, no middle-ground. The Protestant takes the ground that a man can teach himself. He reads the Bible, therefore, decides for himself as from a supreme bench, and becomes, as the case may be, a Baptist, General or Particular, an Anti-Mission Baptist, a Free-Will Baptist, a Seventh-Day Baptist, a Six-Principle Baptist, a Scottish Baptist, one of the River Brethren, one of the Campbellites, or one of the Winnebrethren; a Mennonite, a Muggletonian, a Seeker, a Hicksite Quaker, a Gurneyite Quaker, or a Wilberite Quaker, a Moravian, an Allenite, a Lifter, an Anti-Lifter, a Hopkinsian, a Shaker, a Scotch Presbyterian, a Seceder, an Original Seceder, an Old-Light Seceder, a Baxterian, a Sandemanian, a Wilkinsonian, a Berean, a Dunker, a Daleite, a Methodist, a Central Methodist,

an Independent Methodist, a Free Methodist, a Protestant Methodist, an Evangelical Association Methodist, a Methodist Reformer, a Whitefield Methodist Tabernacle Connection, or a Whitefield Methodist Lady Huntington Connection, a New School Presbyterian, an Old School Presbyterian, a United Presbyterian, an Associate Reformed Presbyterian, a Cumberland Presbyterian, a Mormon, a Channing Unitarian, a Parkerite, a Universalist, a Congregationalist, a Cumminsite, a Plymouth Brother, one of the sect called the "Christians," or whatever.

Long as it is, this list is yet incomplete, making no mention of the descendants of the Dutch Reformed and various Lutheran branchings, and some others besides. But those mentioned are enough! This Second *Conference* sets forth the Church as the Illuminator of the World,—the Holy Spirit abiding with her forever, for this work, giving life to her ministry, sacraments, liturgies, and whole structure; giving also to her the New Testament; giving her definitions touching the Faith; making her, in short, the *Ecclesia docens* in its true meaning, which is *not* the Romish meaning. The Holy Spirit is also the Sanctifier of the Church, and the source of her Unity, Apostolicity, and Perpetuity.

The third and fourth Conferences are devoted to the special work of the Holy Spirit in the soul of the baptized individual. That life is carefully watched as, "under the special operation of the Spirit, it slowly goes up from virtues and gifts unto fruits, works and beatitudes." The correspondence of the healing effect of Baptism upon the wounds left in man's spiritual nature by the Fall,—Faith for the Intellect, Hope for the Will, and Charity for the Affections,—the germ-form in which alone these are given at Holy Baptism, the laws of spiritual growth and training, the infinite variety of the results, how Faith is the ally not the foe of Intellect, nor is Charity the foe of natural affection,—all these are followed out minutely and powerfully. Lastly, there is a very elaborate analysis of the Sevenfold gifts of the Spirit, and a distinctive definition of each, with their relation to the three theological virtues, the four cardinal virtues, the twelve fruits of the Spirit, the eight Beatitudes, &c. In the larger part of this, the sharp dogmatic distinctness in the treatment of each detail is what will strike the general American reader the most strangely. In all the teaching concerning the operation of the Holy Spirit the common American teaching is so hazy and neutral-tinted and utterly indistinct, that Dr. Ewer's book will produce on them, at first, as disagreeable an impression, as the first sight of a man denuded of his skin, so as to show the markings of each separate muscle, would produce upon one who had previously studied only the exterior of "the human form divine." And yet no one can properly understand—whether anatomically or artistically—the human form divine, without *precisely* that minute analysis or dissection which Dr. Ewer here gives us so fearlessly and so completely. All honor to him therefor!

Two other points seem worthy of special commendation. The one is, the warm theological glow which, notwithstanding the hard edges of dogmatic statements, pervades the substance of these *Conferences*, rising now and then into a climax of striking beauty and telling, graphic force. The popular preacher is never lost sight of, or buried under the mere professor of dogmatic

theology. The other is, the degree to which he has mastered the theology of S. Thomas Aquinas on all the points he has treated in these Conferences, and the honest boldness he has shown in acknowledging, again and again, his indebtedness to that great master. The late Bishop Hopkins, of Vermont, was in the habit of saying, that every time he consulted S. Thomas Aquinas, he replaced him on the shelf with a higher reverence for him than when he took him down. The use here made of him by Dr. Ewer is a healthy symptom.

And now we would fain spend a few words on minor points, in which this admirable work may, we think, be slightly amended.

In the operation of the Spirit upon the individual soul, in that we are, by Him, grafted into Christ, or rather, by Him that Christ is conceived within us, so that we shall partake of the nature of the Second Adam, there is a singularly beautiful analogy, of which too little use is made. When God the Son took upon Him the nature of man, he was Incarnate of *the Holy Ghost* and the Virgin Mary. It is that same Holy Ghost, by Whom was the Incarnation, by Whom also Christ is conceived within us, the hope of glory. This is merely a suggestion, but it is capable of being expanded and applied with great force and beauty of illustration.

On page 12 it is said that the Holy Spirit "entered, without measure, Christ's Body Natural; secondly, it passed thence *without measure* into His Body Mystical"—the Church. In the same connection, it is said that the Spirit "was given to the Body of the Catholic Church in *all fulness*," &c. A page or two later, these phrases are explained; but it would have been better to give the explanation *first*, unless, indeed, it was the object of the author, by this startling boldness and abruptness, to *make* his hearers *think*, and so give them a sharp appetite for the explanation which was to follow.

On page 73, we read:

Jesus Christ, as the Head of the Church, is indeed the Fountain of all sanctity to the Mystical Body. He is the *Fountain* to it even of the Holy Ghost Himself; for as St. Gregory the Great says, "The Divine Spirit proceeds from Jesus Christ by substance." And thus proceeding from Him as from a Fountain, and descending and filling the Church," &c.

This repeated use of the word "*Fountain*," to express the relation of the Second to the Third Person of the Blessed Trinity, is, to say the very least, unfortunate. "The Fountain of Deity" is the well-established phrase used in Oriental theology to express that incommunicable property of God the Father, that *all* Deity is *derived* from Him; and if He be not the sole Fountain, if the Son be a separate and distinct Fountain of Deity, then the *Mon-archia* is gone, the Unity of the Godhead is destroyed, there must be at least two Gods. Of course Dr. Ewer does not *mean* this. When our Lord says "He shall take *of mine* and shall show it unto you," he also says, "All things that the Father hath are mine." Strictly then, what the Holy Spirit receives from the Son, he does not receive as from a *Fountain*, which *originates*, but rather as from a channel which conveys, but does not originate. "Who proceedeth from the Father *through* the Son" is a more

correct formula, than that embodied in the *Filioque*, where the one word "proceedeth" is used in two different senses in one breath. In the case of words which have become technical by long association of ideas, it is wiser to use them only in their technical sense.

On page 11 we read, "at Pentecost, the Spirit went forth from Christ's Body Natural, *to which it had been confined*, and, descending, filled His Body Mystical, the Church." Here the expression which we have italicized, is too unguarded. God the Holy Ghost is of equal eternity, power, &c., with the other Persons of the Blessed Trinity, and was at *no* time "*confined* to the Natural Body of Christ." The sentence would have been better by the simple omission of the phrase italicized.

One small matter more. Dr. Ewer's use of words is sometimes needlessly remote from common English. Generally clear, sinewy, graphic, impressive,—now and then a strange word gives us a disagreeable jolt in the reading. The request to him to deliver these Conferences was signed by nine of the clergy of Newark, and laymen from every parish in that city, besides receiving the sanction of the Bishop. But why should Dr. Ewer speak of them as the "signatories" of the letter making the request? Suppose, instead of the phrase familiar to all Americans, we should begin to talk of the "*Signatories* of the Declaration of Independence," how would it look? Then in another place he speaks of "*adulthood*." We have *childhood* and *manhood* and *womanhood*, and it may seem as if there ought to be an *adulthood* too. But there is not: for "hood" is a Saxon termination (*head or heid* in former shape,) and *child*, *man*, and *woman* are Saxon words and may have the Saxon termination. But *adult* is Latin, and it is barbarous to give it the Saxon termination. Moreover *phalanges* is very correct Latin, but *phalanxes* would be the better English. And Dr. Ewer has studied Aquinas in the original until such words as *longanimity* and *concinnity* flow from his pen as freely as if they were English. They may be found in some dictionaries, perhaps; but they are not sufficiently usual to be "understood of the people" in a sermon, possibly heard only once. But these are trifles.

The fact that these remarkable sermons, with their depth, strength and distinctness of Catholic teaching, were not only delivered in Newark by request, but afterwards, when their character was known, were repeated, by request, in Boston, in Philadelphia, and in Brooklyn, is not only a most unusual honor paid to the able preacher, but is a most hopeful and healthful sign in regard to the growth of sound theology among us. As such, it is full of hope, and will fill the hearts of all true Catholics with joy.

From the Saturday Review, Nov. 27, 1880.

IMPRISONED CLERGYMEN.

OUR daily instructors display a remarkable want of foresight, knowledge, or breadth of view, in the way in which they treat the ugly sight of a self-constituted and irresponsible Society enforcing its ritual prepossessions by haling to prison clergymen devoted to their duties and blameless in their lives. The real question at issue in all its perplexing intricacies is one with which these writers decline to entangle themselves, while any expression of indignation at the savage stupidity of the Church Association might involve unpopular admissions. Consequently the only alternative left is to denounce the obstinacy and the lawlessness of men with whom—however opinionated they may be—the only possible inducement voluntarily to submit to great discomforts can be the belief that they are obeying the paramount obligation of conscience. So the poor device of personal sarcasm is the resort of writers afraid or unable to probe a deep and pressingly important question, when they might naturally ask whether this strange phenomenon of passive endurance divorced from agitation is not *primâ facie* evidence of something out of joint in the ecclesiastical commonwealth. One man encourages another in his suggestions of dead repression, till the shrieking chorus culminates in the strident note of a Diocesan Chancellor, who finds it convenient to forget his responsibilities of judge as he clamours to pitch the recalcitrant clergymen, like so many cracked bells, into the seething cauldron of deprivation.

Difficult as the effort may seem, we shall endeavour to treat the matter without respect of persons, and to regard Lord Penzance, prelates, and members of the Judicial Committee on one side, and Messrs. Dale, Enraght, and Green on the other—not to mention the mixed multitude of Associationists and Unionists as a matter-of-fact student might contemplate so many algebraical symbols. The only human weakness left to us is the self-consciousness which gives the right to claim the credit of having been true prophets at an excited period of general perversity. We never shrank from declaring our conviction that the policy of the Public Worship Act was essentially one of injustice, and we proclaimed the certain failure of tactics so unfair. In the imprisonment of these clergymen we see the verification of our prediction. It may be true that technically the *Significavit* which has turned the key upon these gentlemen is not one of the penalties of that statute. But, had it not been for the encouragement which that measure gave to persecution, this obsolete weapon never would have been furbished up for present use.

Step by step the actual complication has been reached. The appointment as judge under the Act of a man so notoriously unversed in ecclesiastical law and so conversant with very different procedures as Lord Penzance surprised all impartial men and shocked many. The wrangle over the Judge's salary failed to en-

hance his dignity. His refusal to accept his appointment by the old traditionary forms undermined the basis of his presumable authority. The apparent prejudice against one school of ceremonial, which confessedly lay at the bottom of the Worship Act, seemed to crop up in the Ridsdale as it had done in the Purchas judgment; while the latitude given to doctrine in the Bennett case deprived that prejudice of any logical basis, and a literary bookseller assailed the historical groundwork of the Ridsdale judgment with considerations as yet unanswered by its authors. Finally, the Bishop of Oxford's triumph in the Court of Appeal covered the new jurisdiction with ridicule. The upshot is that the Church Association has abandoned the perilous ways of argument and betaken itself to fines and fetters. So, at a crisis when the Establishment is called upon to justify its existence in the eyes of jealous foes as the Church of the nation, the edifying spectacle is afforded of an internecine war between two parties, each convinced of the legality of its own type of worship, one of which claims supremacy backed by imprisonment, and the other is content to accept toleration won by endurance.

It is a natural result of this distempered condition of ecclesiastical affairs that the controversy has spread beyond the legal grievances alleged against the jurisdiction set up by the Public Worship Act, and the ritual wrongs believed to have been inflicted by the judgments of the Judicial Committee. Consequently the long-slumbering repugnance to the constitution of the latter tribunal as the Court of Ecclesiastical Appeal, of which so moderate a Churchman as Bishop Blomfield, and more lately Bishop Wilberforce, had made himself mouthpiece, has now blazed up into a white flame of fierce opposition. It is a strong point against the retention of ecclesiastical jurisdiction in the Judicial Committee that this was taken away in Lord Selborne's original scheme of judicial reform passed in 1873, and was only restored when the House was again set up as the Court of Ultimate Appeal. The peacemaker will accordingly find himself confronted by two demands from the party which believes itself to be wronged—the one for a reconstruction of the actual system of ecclesiastical appeals, and the other for a reconsideration of the decisions which claim to settle the limits of permissible ritual. The first may be abstractedly the wider-reaching and more fundamental question, but the second is the one on which practical men will be more anxious to reach an earlier understanding; for any sincere and searching consideration of the principles on which the Court of Appeal should be constructed must continue impossible so long as the inquiry is conducted in hope or in fear of a particular decision from the novel jurisdiction.

If both parties to the ritual contention were pledged to the suppression of the opposite opinion, all hope of peace would have to be abandoned. Happily these exclusive tactics are the watchword of only one of the two sides. It is not less undoubted that, if the controversy, as formulated by the Ridsdale judgment, were between those accessories of worship which had always been

found in the Reformed Church of England and others which had never been found there, the advocates of the last-named ceremonial might, on historical grounds, be ruled out of court. But, according to the judgment itself, things which it admitted and things which it prohibited were both of them, by the recital of that very document, in and of the Reformed Church till a certain date many years after Elizabeth's accession, and then were only prohibited by a presumed act of Royal authority for which, in the singular absence of direct proof, secondary and inferential evidence had to be alleged. So, then, ultimately the plea of the complaining party is narrowed to the request that the validity of Elizabeth's alleged prohibition should be tested by a more searching and express inquiry into the real constitutional character of the document called "the Advertisements" of that sovereign. Its existence is undoubted as a pamphlet published by Archbishop Parker; but this pamphlet of 1566, as all who have glanced at it must own, carries no royal signature or express endorsement demonstrating that it is that Order under an Act of Parliament of 1559 which alone can claim to be endued with authority equivalent to that of a statute. No middle term exists between the Advertisements being statutable law by inference, or good advice from Archbishop Parker equivalent in legal force to the Bishop of Manchester's late Charge. We forbear from pressing the further equitable consideration that, if the legal stringency of the Advertisements were conclusively established, it might be as politic as it would be gracious to concede a permissive and limited relaxation in favour of that which the position taken up by the other side shows to be accidentally, and not essentially, outside of the Reformed English Church. Correlative to this would be the ratification of that virtual promise which the Ritualists have in effect given, that success would not be pressed against those to whom the recovered ornaments would be distasteful, but that proved legality should be construed as merely carrying permission. The common answer to this reasonable claim has been the confident assertion that the controversy is one with only a handful of the clergy on one side and all the laity on the other. The meetings held on behalf of Mr. Dale, whether wise or unwise in their utterances, sufficiently refute this threadbare pretence. The comparative census of religious parties is of course unattainable, but the fact is as plain as the sun at noon-day that Ritualism, so-called, and its Puritan opposite are, one as well as the other, the conviction of a party made up in due proportions of clergy and laity, supporting and inciting each other in their distinctive practices. Each of these parties professes its loyalty to the Church of England, and each points to salient passages in the past history of that Church in vindication of its professions. Wisdom cries in the streets that, if the Established Church is to be preserved as a national institution, each party must be taken at its own estimate, and left to find its level within certain easily defined limits. Practical arrangements are no doubt most seriously hampered by the obstacles which stand in the way of any invitation to Parliament to ar-

bitrate in Church disputes ; but it is always allowable to lay down principles. We may therefore safely assert that the criterion of permissibility might most safely take an historical shape, while it would be reasonably restricted within the narrow compass of those few editions of the Prayer Book which have been in authorized use since the Reformation.

From the John Bull, December 18, 1880.

THE DALE JUDGMENT.—THE CHURCH CRISIS.

THE failure of the application for the release of Mr. Dale only places the ground of his imprisonment in a clearer point of view. He is in gaol for denying the spiritual jurisdiction of Lord Penzance. The ceremonial was not the point at issue ; that would have been the question if he had appeared and defended himself in the Court of Arches. Refusing to appear, he was there condemned unheard ; and he refused because he denies the jurisdiction of the Court to try him. He has consistently disregarded the monition, the suspension, and the inhibition ; this, and this alone, is the “contumacy” for which he has been remanded to Holloway gaol.

The real point of contention was necessarily obscured in the proceeding in the Queen’s Bench. In applying for his discharge on the writ of *habeas corpus*, Mr. Dale’s Counsel challenged the entire proceedings of the prosecution, and took every possible objection, technical and substantial, to obtain the liberation of the prisoner. The true issue was only once touched, and that but imperfectly ; yet this alone is of serious interest, if not to Mr. Dale, at least to the Church and the public at large.

Dismissing all side issues, the main question turned on Lord Penzance’s power to issue the writ of *significavit* on which the commitment follows as a ministerial act from the Court of Chancery. This power belongs only to an Ecclesiastical Judge, whose authority, being spiritual, does not extend to bonds and imprisonment. It is given by statute in place of the proper spiritual censure of excommunication. It was admitted that Lord Penzance was not such a judge at his original appointment under the Public Worship Regulation Act ; but it was contended that he became so by succeeding, in virtue of the Act, to the office of Dean of Arches. Here, again, it was necessary to limit the argument to the legal construction of the Act. The proceedings having begun under the Public Worship Regulation Act, it was argued that the Judge could not supplement his authority by the different powers of the Dean of Arches ; and, further, that Lord Penzance could not act as Dean of Arches till he had taken the oaths required by the Canons.

Both these points failed. The Court has decided, without hesi

tation, that Lord Penzance is Dean of Arches *by virtue of the Act*; and, being a layman, he is not bound by the Canons to take the oaths. He is legally possessed of all spiritual jurisdiction, and is right in exercising the power of *significavit* in a case commenced under the Public Worship Regulation Act. The case of Mr. Enraght was disposed of in like manner. The judgment is clear and full against the imprisoned clergymen, on all and every of the points that could be taken on their behalf.

It will naturally be supposed that their contention has altogether failed, and the action of Lord Penzance has been triumphantly vindicated. In point of fact, however, the judgment of the Court only brings (as we have said) the true question into clearer light. The Court of course was bound by the Act of Parliament, but what the clergy say is, that an Act of Parliament has no power to invest a lay judge with spiritual jurisdiction—that is, power to suspend from the ministry and from the sacraments of Christ. This is what the *significavit* represents, and for the denial of which two (perhaps three) clergymen are at this moment in gaol with no legal means of release. The judgment of the Court has brushed away all extraneous questions, and brought us face to face with this momentous question. The Public Worship Regulation Act created, as the Court has decided, a new and civil jurisdiction. The new judge was appointed by the two Archbishops with the approval of the Queen, but that did not make him an Ecclesiastical Judge. The Act might have vested his appointment in the Lord Mayors of London and York with precisely the same effect. When appointed he had not this spiritual jurisdiction on which the whole question turns. But the Act provided that on a vacancy the new judge should become the Dean of Arches *ex officio*, and thereupon, with no commission from either Archbishop, Lord Penzance is *ipso facto* invested with the power, hitherto peculiar to the Prelates of the Church and their commissaries, of suspending, inhibiting, and excommunicating from sacred offices. This is the judgment of the Court, and its gravity is increased by the argument of the Attorney-General, apparently confirmed by the Court, that, as Dean of Arches, and Official Principal in both Provinces, Lord Penzance is a Queen's Judge, and not himself bound by the Canons which he enforces on the clergy.

We have not a word to offer against the judgment. It confirms all that we have said of this disastrous statute. It ought to open the eyes of the Bishops who have supported it. Before the passing of the Public Worship Regulation Act the question was one of ritual, on which the great majority of the clergy held the Ritualists to be in error. What the Act has done, is to convert it into a question of jurisdiction, on which the Anglican clergy must hold them to be wholly and absolutely in the right. No Dissenter even—no one who believes in spiritual authority at all—will ever allow that it can either be given or taken away by the Queen's lay judges.

The clergy must lie in gaol—they have no other remedy—till

public opinion compels their deliverance from this "legal lawlessness." We borrow the phrase from the *Spectator*, which, Liberal and even Radical in its views, never failed to see the evil of this statute. Brought in by the most Erastian Archbishop since the Revolution, and recast by a Lord Chancellor still more hostile to the spiritual power, it was passed in a panic to put down Ritualism. Ritualism it has greatly promoted. What it will put down unless quickly repealed is the establishment of the Church by law.

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There is an inveterate disposition in the English Protestant to regard his Church as he regards his Club. The one is for his religious comfort, the other for his social ease. He likes both to be select, and on his own principles. He is a mighty stickler for the rules—that is, his own construction of the rules; and when he has carried a question in the committee he expects the minority to submit or leave the club. A gentleman has only one resource, "sorrowful secession."

This is the advice which Mr. Justice Manisty gives the clergy who deny the spiritual jurisdiction of the Civil Courts: they must resign their benefices. The learned Judge would not wish them to turn Papists or Quakers. He would not ask a discontented member of the Carlton to go over to the Reform; there are plenty of clubs about, and, if he cannot find one to his mind, he can do well enough without a club.

The people who talk in this way have yet to learn what a Church means. The sects that call themselves "Churches" do not believe in the Church at all except as an invisible metaphysical conception. The perverts who go to Rome leave us because we are not a Church, and Rome is. What is an English priest or layman who believes in his Church to do, when her spiritual functions are hindered by the secular magistrate? The case was common enough in early times; it is not altogether unknown in Churches established by law. It has been raised of late in Germany under the Falk Laws, and just now in France by the expulsion of the Religious Orders. In both countries, however, the civil power executes its own decree; it does not ask the recusants to resign and save all further trouble. The Free Kirk did this in Scotland, to the complete discomfiture of the Courts. Parliament had to repeal its law, and found the repeal too late. The Presbyterian notion of the Church is somewhat different from our own. Mr. Justice Manisty must be aware that an incumbent cannot resign his benefice by law without the consent of the Bishop; that, he would say, is only a form, as a military officer resigns his commission to the proper authority, to be accepted as a matter of course. Yes, if there is no question of *duty* in the way. An officer in the army would *not* be allowed to resign in the face of the enemy, nor merely to escape obedience to a lawful command. In like manner a Bishop ought not to let an incumbent run away from his post to escape a disagreeable duty. It is conceivable, also, that an incumbent may object to desert in the hour of danger. He may refuse to fly when the wolf cometh;

his conscience refuse to dissolve his relations with the flock at pleasure; it may tell him he is quite as much bound to suffer as to resist. What can Mr. Justice Manisty say to a conscience of this kind? He would hardly advise a wife to leave her husband because she could not in conscience help him to utter forged notes; neither could he promise her a divorce if she did. This is very much the case just now with the Courts and the clergy. The State, by Act of Parliament, has imposed a spurious jurisdiction on the Church—an Ecclesiastical Judge with no spiritual commission, a Queen's Court passing itself off as an Archbishop's, suspending and inhibiting from the "Ministry of God's Word and Sacraments," as if the little "not" which has been imported into the Ornaments Rubric had been struck out of the 37th Article of religion. This is the base coin, and the clergy who refuse to receive or utter it are advised to desert the Church to facilitate its circulation. The learned Judge allows, of course, of no other mint than the Queen's. An Ecclesiastical Judge is a "Queen's Judge," and his court the "Queen's Court," *and no more*, just as a County Court is. This has always been a favourite doctrine in Westminster Hall. Lord Coke, however, with all his Erastian proclivities, never got so far as to dispense with the spiritual authority altogether. This is the triumph of the Public Worship Regulation Act, and as we have never doubted its construction, we see no chance of reversing the present judgment on appeal. Still the 37th Article remains. The Church of England still declares against "some slanderous folks" that we give not to our princes the ministry of God's Word and Sacraments. Her parish priests are still charged in the Lord with the cure of souls by those who have authority to call and send ministers into the Lord's vineyard. They are not likely to cease their ministry at the command of Judges who have no such authority.

The Public Worship Regulation Act has at last brought the Church of England to the crisis which broke the Scotch Kirk in pieces. Our priests cannot avail themselves of the remedy which Judges and Bishops suggest with a light heart; they will not secede nor resign. Those who want to be rid of them must put them out, and they will pull the house down in doing it.

The Archbishop of Canterbury talks of appeasing the flame by removing the Ornaments Rubric, but this, if he could do it, is too late; it is not the ceremonial, but the jurisdiction, which is now in question. There can be no authority anywhere till the Public Worship Regulation Act is repealed.

The repeal of the Ornaments Rubric would have no effect whatever on the Ritualists. Indeed, the question has been so outrageously mismanaged that nothing is now possible but the widest toleration of ceremonial. Rubric or no rubric, people must be left pretty much to themselves in these professedly "indifferent" matters till the courts are restored to their spiritual character, and the Bishops have recovered the authority so unadvisedly abandoned to the lawyers.

From the *John Bull*, December 25, 1880.

MR. DALE'S REPRIEVE.

IT must be a mighty relief to the Archbishop of Canterbury that both the victims of his passion for settling things are not lying in gaol while his Grace enjoys his Christmas cheer. The Bishops who helped to send them there must be no less grateful for the opportune intervention of the Court of Appeal, which has set one of them free, leaving the other still in prison, owing to a perhaps too scrupulous conscience. No one at this time of goodwill cares for the churlish churchwardens, or the aggrieved parishioners, or the majesty of the law, or the other phantoms of the Persecution Company. Charity, and common sense welcome the reprieve with gratitude; and if the Court could prolong it to the Greek Calends, it would be the very best service to Church and State at this juncture. We have had quite enough of the law. We do not care to hear it argued over again, whether Lord Penzance has or has not picked his way with legal accuracy through the "muddle" of the Public Worship Regulation Act. Substantially he has done what he was appointed to do. He has tried to put down the Ritualists by that force which Mr. Bright pronounces to be "no remedy for lawlessness," and he has succeeded in getting two clergymen into gaol. That there is not a third is not due to the superior discretion of the Bishop of Manchester. Mr. Green owes his freedom to the wider toleration of Mr. Bright, who as Chancellor of the Duchy of Lancaster declined to commit even a "creature of the State" to prison for refusing the spiritual correction of a State Court. Happily, Christmas has brought us a breathing time. Let us hope that our rulers will use the reprieve to consider of some *modus vivendi* before any more "judicial separations" are pronounced by Her Majesty's ex-judge of Divorce. It is in vain for the Archbishop to shift the blame on the churchwardens of an obscure City parish; they have only used the weapon which he put into their hands, in the manner and for the purpose which he desired. Equally idle are episcopal reclamations against imprisonment for ritual offences. It is the penalty provided by their own Act only six years ago; and, as the Court of Queen's Bench has decided, the only penalty by which its provisions could be properly enforced. The Act would be a *brutum fulmen* without it. The Archbishop who proposed and the Prelates who supported it as a prompt and efficient means of "settling" the Ritualistic controversy cannot escape the *odium* of their legislation. They may say—in effect they do say—that they could not expect any man to be such a fool as to go to prison for vestments and candles. But Parliament, which passed the Act at their instigation, and gave them an absolute veto on the initiatory step, may retort that they did not expect Bishops to be such fools as to send a man to prison for vestments and candles. Earl Cairns, in supplying the Church with a "first-class judge," did not perhaps expect him to be such a fool as to

do it, and the Diocesan Chancellor (to whom all men are fools) has no patience with the "muddle" which makes the thing possible.

When the blame can be thus impartially distributed it would be a criminal obstinacy to refuse reconsideration. The mischief is that everyone wants to limit the review to the point which troubles himself. The Diocesan Chancellor would substitute summary deprivation for summary imprisonment; but quite apart from the cruelty of this good man's conscience, he ought to know as a lawyer that there would be exactly the same resistance to the sentence, and, as a Churchman, that it would be still more injurious to all spiritual authority. The Bishops who shed crocodiles' tears over bonds and imprisonment probably do not exactly know what they mean. The Archbishop, while blaming the churchwardens, sees clearly enough that, if the law is not to be enforced by arms, a way must be found of restoring its hold on the conscience. He calls on those who are dissatisfied with the existing Courts to formulate their substitute, and it shall be considered in Convocation.

This is not a very inviting proposal to those who remember his Grace's synodal action, and the contempt with which he threw over Convocation when altering the Prayer Book by the Burials Act. If Convocation is not to be heard on its own Liturgy, can his Grace promise it more consideration on the question of jurisdiction? He knows perfectly well that the Public Worship Regulation Act was based on the principle that Convocation is not entitled to be heard on the constitution of the Ecclesiastical Courts. Their jurisdiction, which means their legal coercive power, is derived from the Crown and regulated by Parliament. The Archbishop and Earl Cairns took their stand on this principle as matter of laws and history, and would do so again with equal success. It is true that the Ecclesiastical Courts are Queen's Courts, and the Church has no right to prescribe the forms in which the force of law is to be given to episcopal censures. On the other hand, the Ecclesiastical Court is something more than a Queen's Court, and the Church has every right to object to the power of the keys being wrested out of her hands and exercised by a lay judge to whom she has not committed it. If there are no precedents for consulting Convocation, it is because the Crown itself took the lead in acknowledging the independent authority of the Church. The Royal Supremacy rests on the great principle of the English Reformation, inscribed at the head of the Constitution of this kingdom, in 24 Henry VIII. c. 12, that "the King is to render justice to all manner of subjects in causes spiritual by judges of the spirituality, and causes temporal by temporal judges," and "that both their authorities and jurisdictions do conjoin together in the due administration of justice, the one to help the other." Lord Coke, than whom no Chief Justice was ever more jealous for the *regale*, writes: "As in temporal causes the King, by the mouth of his judges in his courts of justice, doth judge and determine the same by the temporal laws of England, so in causes ecclesiastical or spiritual *the*

cognizance whereof belongeth not to the common laws of England, the same are to be determined and decided by ecclesiastical judges according to the King's ecclesiastical laws of this realm."

To deny this double authority is to deny the Royal Supremacy, since these important matters are not within the cognizance of the common laws. Such a denial (says the learned Judge) "doth import that the King is no complete monarch, nor head of the whole and entire body of the realm." "Certain it is (observe this great authority) that this kingdom hath been best governed and peace and quiet preserved when both parties, that is, when the justices of the temporal courts and the ecclesiastical courts, have kept themselves within their proper jurisdictions without encroaching or usurping one upon another; and where such encroachments or usurpations have been made, they have been the seeds of great trouble and inconvenience."

The truth of this observation we are now experiencing. If Lord Coke be any authority, the Public Worship Regulation Act did unquestionably usurp and encroach upon matters not cognisant by the common laws of England; the effect is that Lord Penzance claims the double character of Queen's Judge and Archbishop's official in virtue only of a temporal law which has no cognisance of the matters belonging to the spiritual office. He professes, that is, only one of the two jurisdictions which, under the Royal Supremacy, are required "to conjoin together in the due administration of justice."

The Bishop of Manchester pronounces this objection to be "purely technical and sophistical," and really aimed at the Royal Supremacy itself. But Prelates are not Chief Justices; and this particular Prelate will be a safer guide in questions of constitutional law when (as the *Times* says of an Irish M.P.) "an abatement in his fluency of speech enables him to think a moment or two in advance of his words." According to Lord Coke, it is the Bishop who denies the Royal Supremacy by denying the twofold authority of the Ecclesiastical Court.

The Archbishop of Canterbury was so sensible of the defect that he sought to cure it by a supplementary commission from himself, and, we presume, by Lord Penzance's advice, by granting him all power of spiritual censure in form as ample as any previous Dean of Arches. This Commission was not even mentioned in the Queen's Bench. It could have no force in the Province of York, where the Archbishop declined to go beyond the Act. And it was clearly *ultra vires*. In point of fact, the legal jurisdiction never rested in either of the present Archbishops, and could not therefore be deputed by them. It was canonically granted by their predecessors to Sir R. Phillimore and Mr. Granville Vernon, and on their resignation it passed, *ipso facto*, to Lord Penzance. His authority rests wholly and exclusively on the "temporal law," and such is the judgment of the Court of Queen's Bench.

The result is, the disestablishment of all Church censures. The Archbishops retain the spiritual authority inherent in their office, with no legal jurisdiction for its exercise. Lord Penzance is in-

vested with legal jurisdiction by temporal law in both Provinces, but without spiritual authority, or any authority, according to Lord Coke, in "causes spiritual the cognisance whereof belongeth not to the common laws of England."

Such being the situation, it is manifestly not for Convocation to find the remedy. The grievance lies in the Act of Parliament itself; and as neither the Court of Queen's Bench nor the Judicial Committee can go behind the statute law, we may be quite sure that Convocation would not be allowed to touch it. The attempt would be a perilous approach to a rupture of Church and State, and in all probability it would be visited with a Royal Prorogation.

The remedy lies with the Archbishop himself. The Public Regulation Act is his own measure; at least, he adopted and passed it. He was warned at the time that he was enlarging the area of controversy. There was previously no question of the Court of Arches: the controversy was limited to the Judicial Committee. The Diocesan Courts had been unwisely effaced by the Church Discipline Act, but the jurisdiction was not touched. The change introduced by the Public Worship Regulation Act was wholly unnecessary. Lord Penzance could have been all that he claims to be by the separate appointment of the two Archbishops in the regular way. If their Graces could not agree, there was no such advantage in a single Judge, in place of two, as to compensate for the subversion of a principle maintained ever since the Reformation, and in the very Courts to which no objection had ever been taken.

In other respects also the Public Worship Regulation Act has proved a failure. It has done nothing to allay the old controversies while raising a new one. It has increased instead of abating litigation. No alienated congregation has it been found to relieve, while hundreds of indignant worshippers are in arms at the persecution of their priests. Finally, the new process is so far from an improvement that the prosecutors themselves prefer the old discredited Church Discipline Act. Can there be any possible use in persisting in this ill-advised, panic-struck piece of legislation? Let us return to the old ways. Let the Archbishop move to repeal the Public Worship Regulation Act. Let Lord Penzance resign and be reappointed—if the Archbishops choose—with the old commissions in both Provinces. Then will be the time for Convocation to consider—if Lord Cairns will give it leave—what improvements can be made in the Judicial Committee and the Church Discipline Act. Perhaps the simple doing away of both may turn out the wisest course.

Miscellany.

THE IMPRISONED CLERGY.

WE compile a few of the most important papers, letters and speeches that have appeared on this subject which will show that the real issue of this day which must be confronted by the Church is the issue between Secularism and Christianity—the World Power and the Kingdom of Christ. The Catholic party really claim that the ritual judgments of the Privy Council are not only flat contradictions of the law of the Church, but that the Courts themselves have nothing but Parliamentary authority, are in no sense spiritual, have no constitutional jurisdiction over spiritual causes, and therefore no conscientious priest can appear and plead in them as to matters of doctrine and worship without betraying the Church of Christ.—ED. ECLECTIC.]

The following is one of Dr. Pusey's letters to the E. C. U.:

My Dear Shaw Stewart,—You have again, in your kind confidence, asked me to write a few words to our fellow-members of the E. C. U., of encouragement or advice in this heavy storm which lies upon us. They would be what you would expect from an old man—to patience, perseverance, prayer.

We are represented as rebels or encouraging others to rebel against what is dear to every Englishman, or every true son of the Church, the authority of the law or of our Episcopate, collective or individual.

We are, and the elder of us have been, for thirty years, engaged in a contest with a court which was only made a Court of Final Appeal in Ecclesiastical Causes in simple ignorance on the part of its authors of what they were doing. Lord Brougham, as he told us himself, had no idea that he was transferring the determination of controversies of faith to a mere civil court, whose chief occupation was to be the judging of Admiralty causes. The determination of matters of faith was made to be a mere bye-occupation of the new court, alternating with Admiralty causes. In so doing he contravened in simple ignorance the decrees of general councils, which appointed that in any matters of faith, an appeal should lie to the Provincial Council. He contravened also Magna Charta, and the oldest Synods in the land. He might just as reasonably (I believe, more reasonably,) have transferred them to a court-martial or to a jury of twelve pious unlettered communicants of our peasantry. I still believe, as I said formerly, that they would have been more likely to give a sound judgment than the members of the Privy Council. ("The Royal Supremacy," pp. 194-5, Oxford, Parker, 1850.)

This, then, was our first effort in 1850, to obtain a repeal of the Act, which Lord Brougham had procured by mistake, by which matters of faith were taken from the Church, and transferred to

those who need not necessarily be, with two exceptions, members of the Church, so that a court which originally consisted of Bishops, to the exclusion of civil judges, now consists of civil judges, to the exclusion of Bishops, and might in any given case consist of judges who rejected the faith of the Church of England, and yet would have to pronounce what her faith is.

The eminent Bishop Blomfield endeavoured to rectify this. We saw that, should the Bishops unhappily fail in any case, it would be much graver than any failure of the Privy Council, whose decision could only affect our discipline. But we put our trust in God, that He would not fail our collective Episcopate. Bishop Blomfield was defeated in his effort to regain for us the liberties secured by Magna Charta, so we had no choice but to wait until this tyranny should be overpast. We saw beforehand the possibility that everlasting punishment might be declared not to be the doctrine of the Church of England, or a decision that Holy Scripture was not the Word of God. So it came to pass. We could but make counter-declarations, which, when signed by tens of thousands, had their weight, but our existence as a Church depended on our abiding contradiction of the Privy Council.

So much may be said to the coarser taunt of one who declared that he holds an official situation. "For them there is one real court, one real judge, and one Pope, and that is the one which, according to an old saying, 'each of them carries in his belly.'" On the contrary, we staked our all in the trust that a given court, recognized by all authorities, whether in the time nearest to Jesus, or of the renewed planting of the Church in our own land, would, if restored, do right.

One misery of this has been that the judgments given have been avowedly given under a bias. In the cause which decided that the Church of England did not teach that hell was eternal for those who would incur it, the most eminent judge was known to have said, before hearing of the cause, "Nothing shall induce me to say that the Church of England teaches eternity of punishment." On the last occasion, I know that another judge, besides Baron Kelly, said beforehand that the vestments were clearly legal. The Privy Council itself had previously said the same.

The whole course of the Privy Council has been a course of what it thought politic. In the Gorham judgment, it thought that it was only doing a kindness to those who held with Mr. Gorham; it did not discover until afterwards that it was an object of interest to others, that it should not be laid down that the Church of England has no doctrine on Baptism. And so it has continued denying doctrines to be held by the Church of England because laxity was popular. But our protests could only teach those inclined to listen to us. There was no power to resist.

Now, at last, an occasion has come, in which the Privy Council can be resisted, wherever congregations are one. It has been pointed out that there are congregations which accusers dare not touch. The wrongness of the late decision is so manifest, that if resisted perseveringly, it must either be reversed or die out. Con-

ceive the opposite case. It has been well put that had the rubric run, "Such ornament shall not be used," and that this had been secured by an Act of Uniformity, you can easily imagine how Ritualists would have fared had they in such case used them. English common sense will not continue to believe that it is all one whether a rubric runs, "Such ornaments shall be used," or "Such ornaments shall not be used;" or that to enjoin that a thing shall be done means that "it shall not be done, on pain of imprisonment, if any do it." I used to feel that the weakness of Ritualists lay in that it could be said that it was a matter of externals. True, in secular things, too, the flag of a ship may be not only an external, but, as Dr. Johnson says, "an only piece of bunting;" yet nevertheless, to lower it signifies the surrender of the vessel. Now, the prosecutors of Mr. Dale have invested these externals with the dignity of suffering. And they themselves, in justifying that imprisonment, have been at pains to say that they have not sought his imprisonment on account of the vestments supposed to have been forbidden by law, but on account of the doctrine supposed to be symbolised by them, which has been pronounced to be tenable in the Church of England. The one prosecutor said, "He placed but little importance on the question of dress;" the other says, "The Ritualists, by specious argument upon the questioning of vestments, prostrations, and other things, were endeavouring to hide the real issue, which was that they were trying to set up, not vestments, but a false doctrine."

It depends only on perseverance, under the good favour of God, that the judgment of the Privy Council, founded on what used to be a bye-word, a non-natural interpretation of the law of the Church, should be reversed or die. When the present fever shall have expended itself, Englishmen will not persevere in dignifying by the sacred name of law a judgment which the upright and clear-minded Baron Kelly pronounced to have been framed "in view of policy, not of law;" which subsequent investigations have shown not even to have the historical basis which it claimed. It will be ashamed that one clergyman of the Church of England should have been thrown into prison, in matter of a vestment, while it is maintained openly and unrebuked by another; that it is an anachronism for a clergyman to think himself obliged not to minister in the Church of England, while he disbelieves the truth of the Incarnation or Resurrection of his Redeemer.

I need dwell the less on the other charge of disobedience to our Bishops, because the Bishops have not claimed obedience to themselves, but to the "supposed law." This has, I believe, been their uniform language. If, then, it should be proved that what they think to be "law" is not law, but misinterpretation of law, I do not believe that any Bishop would wish to interfere with the mode of worship sanctioned by the Ornaments Rubric, provided that a united congregation said that it was an aid to their devotion.

Let me say one word more. The issue of this miserable strife about the worship of God at the time of our greatest nearness to

Him, depends upon Himself. "He ruleth the raging of the sea, and the noise of its waves, and the tumults of the people:" He can say to all this unseemly strife, as He did when visibly among us, "Peace, be still." Only it may be fitter that He should not give what He is not asked earnestly to give. Let any who have no time for more say to Him daily, "Our Father," praying Him mentally to give peace to this His Church. "Prayer," it was said of old, "overcometh good, who longeth to be overcome."

Yours very affectionately,

E. B. PUSEY.

Christ Church, November 29.

THE ESTABLISHED CHURCH.

DEAN CHURCH has addressed the following letter to the editor of the *Times*:

Sir,—The "short and easy method" of dealing with the Ritualists—I mean in argument—is, that English clergymen are ministers of an Established Church, and are therefore as much bound to submit to all that Parliament orders as any other public functionaries—to submit or to resign; and by an Established Church, as used in this argument, is sometimes expressly signified in words, but always implied, whether people see what they mean or not, a State Church, deriving all its rights, duties, and powers from Parliament; for unless this were so, the inference would not hold. If the Church be supposed to have an existence and powers of its own besides what the State gives it, and, however closely joined with the State, to be something which the State, though it may claim to regulate, can neither create nor destroy, then the debate is open whether the conditions of union and co-operation have been observed on either side. Whether the Ritualist contention, in particular, is right or wrong is another matter.

If this proposition is true, that an Established Church is what Parliament makes it, or allows it to be, and nothing more, then everything easily follows. People may well express surprise at clergymen pleading conscience for disobeying Courts of Justice. "Mutinous ecclesiastics" and "bad citizens," are too light terms of condemnation for those who defy the law of England and throw all the social order into confusion, which they are especially sworn and paid to maintain.

But if this is a true account of the Church of England, and the old constitutional theory of a union of Church and State, recognised as well as violated in a thousand transactions of our history, be a figment, then other consequences, too, will follow.

It will follow that all that is found in the books of our greatest masters of religious teaching, in all Churches and sects, about the nature of the Christian Church, is ranting nonsense.

It will follow that the Ritualists are, indeed, rebels, perhaps more inexcusable than any who are troubling the Queen's peace in Ireland. But it will also follow that the English Church is not what religious men of all schools, Churchmen and Nonconformists, believe a Church to be.

It will follow that such a claim as Mr. Voysey—for whose honesty and courage I have a high respect—expresses in the subjoined advertisement, is a legitimate one:

“The Reverend Charles Voysey, speaking for himself, and in no way pledging other members of the Theistic Church, desires to make it known that he retains his Holy Orders in the Church of England, and personally upholds the present relations between Church and State as by law established. He opposes only some of the doctrines of the Church, which, having been ratified by Parliament, can by Parliament be annulled, and he looks forward to a second Reformation by which the Church of England may be made truly national.”

I think it will follow that three-fourths of the English clergy, if they are the men I take them to be, will say that such a State Church was not the Church which they believed themselves to be serving and defending, or a Church which it would be possible for them to accept. Your obedient servant,

R. W. CHURCH, *Dean of St. Paul's.*

THE PULVERIZING OF “THE DEAN.”

THE Right Hon. J. G. Hubbard, Member of Parliament for London, a Privy Councillor, and patron of St. Albans, Holborn, has published a pamphlet impugning, on canonical and statutory grounds, the claims of the sham “Dean of Arches.”

The *Guardian* has given a leader backing up Mr. Hubbard. Dr. Swabey and the Right Hon. Montague Bernard have written letters on the other side, but Mr. Hubbard pulverizes “the judge” thus in last Wednesday’s *Guardian*:—

Sir,—I am challenged by two learned friends in the *Guardian* of the 14th inst.

Dr. Swabey asks me to define what I mean by ‘spiritual jurisdiction.’ By that term I mean the power of adjudicating cases of doctrine and discipline vested in a judge who, being personally qualified, has been validly appointed.

Such a judge was Dr. Lushington; such a judge was Sir Robert Phillimore; such a judge *is not* Lord Penzance. From this conclusion your correspondence records the dissent of the Right Hon. Montague Bernard, whose argument I will briefly notice.

Mr. Bernard correctly recites the course of procedure in virtue of which Lord Penzance assumes the title of Dean of the Arches and ‘Official Principal.’ He was appointed by Act of Parliament, with the concurrence of the two primates, to the office of ‘a judge’ under the Public Worship Regulation Act, the passing of which, ‘*was to draw after it,*’ on the happening of certain events, the investiture of the office of Official Principal. But, as Mr. Bernard also admits, Lord Penzance never took the qualifying oaths, and he, therefore, held a position widely different from former Official Principals, while claiming to hold the same office

as they held, and to act as a spiritual judge with the same powers as they had.

If spiritual jurisdiction be a myth, why was it claimed by and for Lord Penzance? But I have assumed as admitted that, besides Parliamentary authority, there resides in the Church an authority derived from her Divine foundation, and which is designated '*spiritual*' or '*ecclesiastical*,' and I cannot find when and how this authority was delegated to Lord Penzance. Parliament assuredly has no spiritual authority, and yet Lord Penzance's credentials are made to rest wholly upon the Public Worship Regulation Act, and upon the deed-poll of the Archbishops appointing Lord Penzance a judge under that Act. They did not in that deed even name him as Official Principal, for the office was then not vacant; the dilemma has been gratuitously created, for the Act giving Lord Penzance a title to be appointed in nowise precluded a valid appointment in the prescribed form. Churchmen are summoned to obey Parliamentary law. Why is the law of this Church and realm disregarded by those who administer the law?

The 127th Canon requires an official to 'take the prescribed oaths before he enter into or execute any office.' Why was this canon not observed? The oath of the official is a guarantee of his fitness for duties of paramount importance, dealing with the consciences, characters, and property of the clergy.

Mr. Bernard does not misrepresent the gravity of the present complication when he writes of my assumption that the jurisdiction of Lord Penzance may not be binding *in foro conscientie* :—

"Since all ecclesiastical causes go sooner or later to the provincial courts, it would follow that the Church in England has practically no established jurisdiction to which it is the duty of clergymen to submit."

This conclusion is very deplorable; but if it state the truth, what then? Who is to blame? and where is the remedy?

J. G. HUBBARD.

THE QUEEN'S BENCH JUDGMENT.

THE following letter from the Hon. C. L. Wood, President of the English Church Union, appears in Wednesday morning's *Times* :

Sir,—The contention before the Court of Queen's Bench has, indeed, been one as to forms and technicalities, but why has the contention taken that shape? Because behind these technicalities lies the fact that interpretations of the Church's law, about the validity of which there is, to say the least, the gravest doubt, are being enforced by tribunals whose authority, in defiance of the Reformation settlement, is only derived from Parliament.

The Judges who preside over such tribunals may, indeed, be decorated with ecclesiastical titles, as is the case with Lord Penzance, who, we are now told on high legal authority, and by the counsel instructed to represent him, is Dean of the Arches by

virtue of an Act of the Legislature; but if the clergy are to be suspended and deprived by such an authority, we are compelled to say that the Church of England never consented to such a sacrifice of her rights.

The evil of the Public Worship Regulation Act has been that it has precipitated a crisis, always inevitable, if the claims of such tribunals were to be enforced. The mischief has now been done, and we who foresaw the evils that would ensue, and spoke against them at the time, must bear the consequences—which may very possibly affect others besides ourselves. We can have no wish, even under such circumstances, to play into the hands of the Liberation Society, but it does not require much political foresight to perceive that a change in the relations of Church and State is steadily, some might even think rapidly, coming within the range of practical politics.

I am Sir your obedient servant,

CHARLES L. WOOD.

THE ESTABLISHED CHURCH.

THE Dean of Durham has addressed the following letter to the editor of the *Times*.—

“Sir,—I cannot but think that you are hardly just to the letter of the Dean of St. Paul’s in describing it as nothing but ‘an abstract proposition.’ Surely its obvious intention was to suggest the question whether Parliament was wise in imposing a law upon the Church which may bear hardly on the consciences of many of its members, and how far such persons are bound to obey this law,—in other words, what excuse have the Ritualistic clergy for their disobedience? And if the Dean put this point in too abstract a form, at all events he offended in good company; for the Archbishop of Canterbury took exactly the same point on Tuesday last at Westbere when he said that the Ritualistic question turned in great measure ‘on the independence of the Church, on the one hand, and the controlling power of the State on the other,’ and that ‘the gravity of this question is shown by the whole history of England, and indeed of all civilized countries.’ I might therefore plead the Archbishop’s sanction for asking you to allow a few more words in support of the Dean’s letter; but I will venture to ‘read it between the lines,’ by making a moral, as I am forbidden to make a legal, plea for ‘arrest of judgment’ against the Ritualists.

Let me at once express frankly my belief that it will be a great misfortune for the Church of England if it cannot find a place for most of the practices which go by the miscellaneous name of Ritualism within its borders. All Ritualism is not, what a Bishop, from whom we might have expected a larger view, is never tired of calling it, a mere triviality. The self-denying devotion of its leading members, which is certainly not surpassed by any body of men in the English Church, ought to have saved it from this charge. It is, to say the least, an expression of their devotional

feelings which is dear to many of the most religious minds among us; and (if I may give a practical proof of this) it is certainly closely identified with many of those now numerous congregations of devout workers, especially ladies, whose services we could ill spare in London and other of our large towns. Much of the 'high ritual' which is now so common in our churches is, in fact, the not unnatural development, to use a hackneyed term, of a tone of religious belief and feeling which has, ever since the Reformation, held a considerable place in the English Church. It is closely connected with those high Sacramental views which, whether right or wrong, were almost universal in the early Church. It has become much stronger among ourselves in the last forty years than it ever was before, and I do not believe it possible 'to put it down.' Crush it now, and it will break out a few years hence in a stronger form.

I am not, indeed, myself by any means enamoured of many of the extreme Ritualistic proceedings, some of which seem to me only a feeble imitation of the Church of Rome. But taking a fair view, I think it impossible to deny that Ritualism has, on the whole, done good service to the Church of England. It has largely introduced the best music into our worship, has taught us that our rather cumbrous combination of services is not perfection, and has broken them up in a way which has made them accessible to the poor, and certainly not unpopular with the educated. Let anyone think of the wearisome dulness which still clings to the services of many of our well-pewed and 'three, decked' churches (whose rubrical irregularities are often quite equal to those of Ritualism,) and he may well acknowledge the debt which the religious feeling and taste of England owes to those who have been our pioneers towards a higher conception of public worship.

Of course, I know that there have been many irregularities, and I fully admit the justice of your remark that 'a Church must eliminate divergencies tending to disruption.' But, in the first place, would they lead to disruption? I greatly doubt it. The number of Ritualist clergy who have been found intractable to their Bishops amounts at the utmost to five or six in all England, while dioceses—Exeter, for example—where Ritualism is generally supposed to be common have not presented a single case of real difficulty, and that of the Rev. Mr. Bodington, as treated by the Archbishop of Canterbury, was a model of mutual conciliation which could not fail to have a good effect upon Ritualists. But, even if there were many more cases of recusancy, I for one should not despair of its being overcome; for, ask yourself whether there has been any movement in the English Church (and I might add the Roman) which has not for a time seemed to 'tend to disruption?' In the Roman Church the introduction of every one of the great religious orders seemed to do so, all of which were accepted with hesitation, and all, once heartily accepted, proved the greatest bulwarks to the Church. The policy of the English Church has, no doubt, been different. It has hitherto always

driven out its irregular enthusiasts, as it drove out the early Puritans, and the later ones, with Baxter, at the Savoy Conference, drove out the Wesleyans, and would have nothing to say to Dr. Newman. Has experience taught us nothing? Have we ever gained anything by this policy of ejection; and can we really afford, at a moment when zealous men are labouring hard to enable the Church of England to regain its influence over the poor, to discard men like the late Mr. Lowder or Mr. Carter, or many out of the numerous congregations which I could name in London? It will be strange to me if our wisest Bishops do not do their utmost to avert what would be, indeed, 'another disruption.'

I cannot pursue the subject further; for though much more might be said against the policy of pushing matters against the Ritualists to extremities, I could not say this in a single letter, and I have encroached greatly upon your space. On the Ritualist protest against the present Court, and their pleas for a different one, I have said nothing. I believe them to be here quite mistaken, and that if they are to come into court at all, they could not have a fairer one than the present. But the real question is whether no course can be adopted short of pressing the extremities of the law against them; and, as I have already referred to the words of the Archbishop of Canterbury, I will, in concluding, try to answer the questions which as he says, every one ought to ask themselves at this conjuncture, 'What would you wish to be done?' It may seem to many but a poor conclusion, but I fear it is the only one, to say that if I could not modify the Public Worship Act (which I should greatly wish,) I would urge that the Bishops should strongly discourage prosecutions and work the Act with the greatest conciliation and gentleness. In these respects they have a great deal in their own hands. I am afraid, indeed, that the days in which the Act could be modified are now past; but it must not be forgotten that it was at the time most strongly opposed by two eminent Statesmen on opposite sides—one Lord Cranbrook, the other the present Prime Minister. Many of its disastrous consequences were too truly anticipated by these two eminent men. If they can now be checked or corrected, it can only be by those to whom the working of the Act is mainly intrusted—the Bishops."—I am, Sir, your obedient servant,

W. C. LAKE, *Dean of Durham.*

Durham, December 20.

THE RELATION OF CHURCH AND STATE.

WE extract the following admirable letter from the *Standard*:

"Sir,—It was with great thankfulness that I read your article in to-day's paper on the relations between the State and the Church.

The history of the Church revival of the last quarter of a century affords abundant evidence that the vast majority of the people of England respect the value of the Church, and will not

willingly do it an injury or its clergy an injustice. Parliament, I for one feel sure, had no intention, in the legislation which is complained of, to injure the Church or do an injustice to the clergy. But, through the ignorance of the general public as to the merits of the question in dispute, and through the blunders of legislation, carried through in haste to effect a temporary purpose, we are drifting into a position of great difficulty and danger. You say rightly that the common sense of the country must come to the rescue and save us all out of the dead lock into which we have blundered. It is to that common sense we appeal.

The common sense of the matter is this, that we all recognise the distinction which our Lord made between the allegiance which a Christian owes to Cæsar and the obedience he owes to God. So long as Cæsar is heathen and persecuting, the distinction is broadly defined and easily recognised, though it may cost a man his life to observe it. It is when Cæsar is Christian and friendly, and the State and the Church in alliance, that there is danger that one may, with the best intentions, encroach upon the province of the other. It certainly is not the office of the State to dictate to the Church of Christ what doctrine she is to teach, or to dictate to the clergy how they are to conduct Divine service, or to exercise discipline over the clergy as to their conduct in their clerical duties. The State recognises all this in theory. We have a Constitutional system of Ecclesiastical Courts in which all these matters are to be decided. If a clergyman is charged with any civil offence he is to be tried by the Civil Courts, like any other Englishman. If he is charged with any ecclesiastical offence he is to be tried by the Ecclesiastical Courts—first, by the Court of the Archbishop; lastly, by appeal to his Sovereign, as the ultimate source of Justice, and the Guardian of the rights of all her subjects.

To limit myself to the particular question now in dispute. The question is simply this—whether Lord Penzance is the Judge of the Archbishop's Court, or whether he is not. If it is made clear that he is, I do not know that any of the clergy will refuse to obey him; if he is not, the great majority of the clergy will refuse to recognise that a mere State Judge has any right to exercise ecclesiastical discipline over them. Many of us are really doubtful whether Lord Penzance is the representative of the Archbishops or has authority by Act of Parliament only. The Act which appointed him said that proceedings before him were to be taken as being proceedings in the Court of Arches; some accept this as making him Judge of the Court of Arches with merely a different procedure, others accept it as a usurpation by Parliament of the authority of the Court of Arches and its transference to a Judge created by Act of Parliament. The Archbishops, it is true, have acquiesced in this transference of the powers of their Courts to Lord Penzance; but it remains still doubtful whether they have really canonically appointed him as their representative, or whether they have inadvertently surrendered to the State the ecclesiastical jurisdiction which belongs to them and is really inalienable from their Metropolitan office.

What is wanted is new legislation, carefully conducted, in which the authority of the State and the rights of the Church, which are both clearly defined by the Constitution, and which are not theoretically disputed by either side, shall both be recognised and harmoniously adjusted. The State does not desire to tyrannise over the clergy, and the clergy have no desire to 'pose as martyrs.' It is only gross blundering on both sides—Parliament and the Bishops—which has brought us to the present dead-lock. All we ask is that the experts, who know the principles of the Constitution, and who can draw a bill without blundering, shall set us all right again. Meantime, it is a scandal that a Judge, whose jurisdiction is so very doubtful, should be sending one clergyman after another to prison for questioning his authority, and a still greater scandal that Bishops should be heading the ignorant clamour of the mob against clergymen who—however unpopular on other grounds—are upholding a principle of vast importance in which we are all interested, when they decline to recognise what they hold to be purely civil authority in strict ecclesiastical questions.

It may be well to say that I am one of that great middle body of the clergy who decline to belong to any party. I belong to no 'Society' and practise no point of 'Ritual,' and in what I have said above I believe that I speak the thoughts of nine-tenths of the clergy."

A LONDON INCUMBENT.

December 20, 1880.

LETTER FROM THE BISHOP OF TASMANIA.

THE Bishop of Tasmania has addressed the following letter to his Grace the Archbishop of Canterbury:

My Lord Archbishop—As one outside the unhappy strife that now rages, who has at the same time little sympathy with the doctrinal views of the Ritualistic school, your Grace may pardon my appeal from a point of view more likely to be free from local prepossessions. I am startled by the calmness with which the secular press contemplate the spectacle of zealous men, however mistaken, imprisoned for conscience sake. The motive, however, is very transparent. The ultra Liberal section can welcome no weightier arguments in favour of disestablishment, while the more Conservative section hope to resist those arguments by the use of physical coercion and the vindication of human law.

But while these two sections differ in their ultimate purpose, they are, unhappily, agreed in the same task of educating the nation in the belief that the Church has no independent *status*, no Divine origin, no historic continuity, but is, as Mr. Bright has called it, a "creation of the State." The nation is taught by bold and uncontradicted daily lessons to believe that the clergy are a body of civil servants, paid for certain spiritual services out of the taxes of the people, to be dismissed and dissolved at the pleasure of Parliament. I fear that the Public Worship Regulation Act,

has, perhaps unconsciously, lent its support to this disastrous view by transferring to a secular judge a responsibility hitherto supposed to be inherent in the spirituality and a right to inflict penalties upon those who believe, however erroneously, that obedience to his authority is disobedience to Christ. Meanwhile, a very large body of moderate Churchmen are taking serious alarm, and bear in mind the sad but noble behaviour of the Free Church in Scotland—*sad*, as all schism is sad; *noble*, in its witness for the independence of the Church of Christ.

I have had during my residence in England special opportunities of observing the effect which the tone of the secular press is producing upon the minds of a large class of Churchmen, lay and clerical, who occupy the central position of the Church; and I fear that, unless a hope is held out of some new legislation being contemplated, more in harmony with the Royal Declaration prefixed to the Thirty-nine Articles of Religion, and, therefore, less in conflict with the Queen's Prerogative and with the conditions upon which the clergy accepted the vows of ordination (to say nothing of the Church's own teaching in the Twentieth and Thirty-seventh Articles,) one of two results must sooner or later follow—either an *exodus* disastrous to the cause of that tolerance and happy balance which is now secured by the action of one school of free thought upon another, or a very considerable *leakage* on the part of the laity in the direction of Rome or unbelief. This silent leakage is already doing its work, if I may trust the witness of well-informed and moderate Churchmen. One such, in consequence of my letters to the *Times* and *Guardian*, writes to me that, so far from my fear being groundless, three laymen within his own observation, two of them possessing large properties, have lately gone over to the Ultramontane schism, and seven others are virtual sceptics, all of whom were originally under what is called Evangelical teaching.

Your Grace has reminded the imprisoned clergy of the advice tendered by the Anglican Bishops assembled at Lambeth, that the Bishop of a diocese should be obeyed when he forbids the introduction of changes from established ritual. I hope and believe that such obedience would be loyally proffered did not the threat of imprisonment, enforced by a court in whose institution the Church has had no real part, and from whose proceedings its rulers are excluded, rob all such obedience of its force and meaning. I bear in mind, also, that the Convocations of Canterbury and York have confirmed the advice given at the Lambeth Conference; but I cannot forget that those precedents of gradual encroachment upon the rights of the spirituality, as established with great distinctness at the Reformation (which precedents were used by Parliament in justification of "the Public Worship Regulation Act.") originated at a time when the powers of Convocation were paralysed by the action of the State.

I have ventured to address your Grace in the belief that, if any expectation were held out that some change in the constitutional framework of the Court of Appeal was really contemplated, the

incriminated clergy would submit to the advice of their Bishops, and, what is still more important, the sympathy of the great mass of moderate Churchmen would then, but not before then, be withdrawn from those who refused.

No one can justly blame Lord Penzance, or the Justices of the Queen's Bench, who are bound by statute; but, on the other hand, none can deny that there are occasions when the law of conscience is more paramount than the law of man, if, like Daniel or Peter or John, men are prepared to brave the consequences of disobedience. Your Grace's antecedents, at least, assure me that you cannot look with unconcern upon hard-working servants of the Church suffering for what they believe to be their duty to Christ, while you deprecate the evil which disestablishment will inflict upon the State. The longer these men are kept in gaol, the surer and swifter is its approach. I am, my Lord Archbishop, your Grace's obedient servant,

C. H. TASMANIA.

Scarborough, December 16, 1880.

From the Literary Churchman, December 10, 1880.

QUI CAPIT, CAPITUR.

ALL will congratulate Mr. Pelham Dale and Mr. Enraght, if they should regain their liberty. But the whole question of Lord Penzance's position, which emerges from the application for a writ of *habeas corpus*, is the one which Churchmen must regard of supreme importance. Will Churchmen, we ask, whatever may be the result of the application for a writ of "*certiorari*" and "*supersedeas*" and for "prohibition," ever acknowledge Lord Penzance to be Dean of Arches, simply because of a clause in an Act of Parliament? Is a new Parliamentary Court to supersede our old Provincial Church Courts, and to be presided over by a Judge, who, contrary to the practice of three centuries, has taken no oaths and made no declaration? "Judges Ecclesiastical" were always required to take "the oath of the King's supremacy," to "subscribe to the Thirty-nine Articles of Religion," and also—an important obligation—to "swear that they will deal uprightly and justly in their office without respect or favour of reward." It must be remembered that, as Lord Penzance claims to be Dean of Arches, as well as Judge under the P. W. R. Act, therefore questions of doctrine as well as ritual will be brought before him; most solemn doctrines may be discussed before a Judge, whose only qualification is that "he shall be a barrister of ten years standing."

The question, then, really is this—not one of vestments or gestures, but one touching the essence of Church Constitution—is the Church of England to be reduced to a mere department of the Civil Service, or to retain, or rather recover, those spiritual rights and privileges which are inherent in her, as a Branch of the Catholic Church? The "things of God cannot be given over to

Cæsar," and a Church still fulfil her spiritual mission to a nation. To have to endure the constitution of the present Court of Appeal was bad enough, when we had our Bishops and Archbishops' Courts intervening, as Courts of First Instance and Intermediate Appeal; but now Erastianism has completed its destructive work, by sweeping away the Ecclesiastical Courts, the last vestiges of the "primitive principles of episcopal jurisdiction."

Canon Liddon's letter to the *Guardian* has had an exhilarating effect upon our sober-minded contemporary, in which he states his readiness, speaking for himself, to accept a Court of Appeal formed entirely of Bishops and having "legal assessors to save them from mistakes in matters of pure law." No doubt in the abstract, such a Court would command the respect of Churchmen, if Bishops were appointed by the Church herself. The conduct of existing Bishops, however, is not altogether likely to inspire Churchmen with confidence in their judgment. A sort of infatuation, indeed, seems to possess some of our spiritual rulers at this crisis, or they would see what all others see, that the attempt to enforce the last decision of the Privy Council will only bring about Disestablishment and disorder, and strengthen those who are styled Ritualists. We have the proof of these things before us. With regard to the first, the Liberation Society has just issued its paper together with a placard, on which we read, *à propos* of the Bishop of Manchester's late effusion about "posing as martyrs:" "Is it not time to put an end to all this strife and litigation, Public Worship Regulation Acts, and clerical imprisonments, in the only effectual way, which is *by disestablishing the Church.*" As to disorder, we have only to turn our eyes to S. Paul's, Lorrimore-square, to discover a scene which must excite sorrow in every true Churchman,—a Bishop mobbed, a Church obliged to be closed on Sunday last, and why? Because the Bishop of Rochester has vied with the patron of Bournemouth in doing violence to the conscience of a congregation. Why was it impossible for the Bishop of Rochester to "gratify the wishes of the congregation of S. Paul's, Walworth," without being guilty of "a weak fraud?" Was the Bishop of London, then, chargeable with that singular misdemeanour when he appointed Mr. Berdmore Compton to All Saints, Margaret street, with the knowledge that Mr. Compton would find rich delight in setting at naught the temporising decisions of the Privy Council? Or, are the consciences of the poor less to be considered than those of the rich? The Bishop of Rochester must remember that the judgment which he is attempting thus rudely to enforce on others, he does not obey himself! The convictions of congregations, formed by long years of teaching and of worship, cannot change with every change of incumbent. Surely, it is of the highest importance that patrons should strive, at least, in some measure to secure a continuity of belief and practice. We hear of High Churchmen, like Mr. Bennett, of Frome, appointing Low Churchmen to district churches, where congregations had been accustomed to Low Church teaching; is narrowness such an inseparable ac-

companionment of the so-called Evangelical mind, that it seizes, with almost feminine eagerness and haste, the opportunity of obtruding its opinions where they are known to be most offensive? None, however, more regretted than the worshippers at S. Paul's, the treatment their Bishop received; but Mr. Going's letter is a sufficient indication that there are certain spirits in the neighbourhood which need all the restraint the late Vicar of S. Paul's can put upon them.

There are mutterings of a storm which it is easier to excite than to allay; and nothing is more calculated to excite it than a mistaken use of Church Patronage.

And, finally, all this litigation, persecution, and partisanship are but furthering the cause which it would fain destroy. Scattered congregations only disseminate the principles and practices they have learnt, as those who were "scattered abroad went everywhere," when there was a great persecution of the Church at Jerusalem. As one instance of the effect of the imprisonment of Mr. Pelham Dale, we are told five hundred new members have joined the E. C. U., and 1,000*l.* has been added to the Defence Fund, during the last month. Looked at every way, it seems to us, that it should be the object of our spiritual rulers to do all they can to keep religion out of the law-courts, to sink the personal in the official in the appointments they make, considering the consciences and convictions of congregations, to find, in short, some *modus vivendi* amid present strifes and diversities of opinion and practice, and to await the future. For ourselves, whatever may be the issue of the proceedings now *sub judice*, neither the judgment of the Final Court of Appeal as at present constituted, nor the utterances of the Judge of the P. W. R. Act, with his mongrel character, can claim, as we have said before, any obedience from us *in foro conscientia*, although we should be thankful for such legal decisions as would prevent our priests from being cast into prison, our churches from being closed, and our parishes from being thrown into confusion.

From the Literary Churchman, December 24, 1880.

THE DECISION IN THE QUEEN'S BENCH,

THE Judgment in the Queen's Bench Division with regard to the motions for the discharge of the Rev. Pelham Dale and the Rev. R. W. Enraght, was not to us such a matter of surprise as it seems to have been in many quarters. The different points which Mr. Charles raised were of a highly technical character, and their settlement depended very much upon the mere opinions of the Judges. Thus, upon the question whether Lord Penzance should have taken the oath and made the subscription required in the Canon before he exercised jurisdiction as "official Principal," the Lord Chief Justice said, "there may be minds to which an objection of this kind may appear to have some reality; but I am of the opinion that there is nothing in it." We quote this

only as one instance of the character of the Judgment. We missed the solid argument and finished composition of the late Lord Chief Justice. But Lord Coleridge's Judgment has satisfied the *Times*, in whose columns it is described as "singularly clear and conclusive." "Clear," it may have been, but in one sense at least it was not "conclusive," for the E. C. U. have already decided to appeal against the decision, and to seek in a higher Court minds "to which" their objections "may appear to have some reality."

We regret the decision chiefly on two grounds. One, the unsettlement which this Judgment must occasion to many minds, by bringing out into broad daylight the fact that the Church of England has no lineal descendant of the old Court of Arches, and instead thereof has a brand-new Parliament-made Court which possesses no Spiritual Jurisdiction whatever. We knew all this before, but the late decision has made a public exhibition of Lord Penzance "naked of all authority," that is, *spiritual* authority, which Parliament could not confer because it does not possess it. The *Guardian* thinks "that the Liberation Society is probably the only body really rejoicing" at this decision; but there are *other enemies* of the Church of England, who rejoice when they see the last shred of her ancient constitution torn from her, and are at hand to suggest that a foreign spiritual jurisdiction is better than none at all.

The relation of Church and State is certainly imperilled, when we find such men as Dr. Liddon hinting at "a sterner alternative" as a way out of our difficulties, meaning, we presume, Disestablishment. And the Dean of S. Paul's writing to the *Times*, plainly says, that if the view that our Church simply derives her "rights, duties, and powers from Parliament" is to be maintained, then "three-fourths of the English clergy, if they are the men I take them to be, will say that such a State Church" is not what they can "accept" or remain in. We do not, however, think Disestablishment the panacea for all our difficulties; on the contrary, we judge the remedy to be worse than the disease. What we wish Churchmen would combine for, is to gain a re-hearing of the Ridsdale Judgment. Let us try again the machinery we possess. With the light thrown upon the "Advertisements," and with the present state of opinion and practice, the Privy Council may come to a different mind, and at least *permit* the clergy to obey the Prayer Book where "the whims of congregations" (the Bishop of Manchester's last) desire it.

We are thankful to see the Archbishop is beginning to feel anxious about the present state of dissatisfaction and irritation. He says, addressing the rural deanery of Westbere, "let those who are anxious for certain important changes in our existing constitution state what they are, and they may be assured that their suggestions will be respectfully and calmly considered." His Grace adds that the Convocation of Canterbury, which meets in February, will be ready to discuss "any definite proposals." The Primate, on the same occasion, described the conduct of the four

Churchwardens of S. Vedast's as "unwise," and tending to check "peace and real Church-work." This is very true, but who are most to blame—those who forge the weapons, or those who use them?

From the Saturday Review, December 18, 1880.

JUDGE AND RECTOR.

THE final decision of the Judges of the Queen's Bench did not, we confess, much surprise us. Had the result been otherwise, it would not have touched the real merits of the question, which lie very much deeper than mere flaws of technical procedure. Lord Coleridge and Justices Field and Manisty overruled all the subtle objections raised in the case. Mr. Dale accordingly is remanded to Holloway Gaol, and the application in behalf of Mr. Enraght is refused. But one very notable point, and pregnant, it may be, with consequences of very great importance, was established by the judgment. The claim of Lord Penzance to be Dean of the Arches is declared to rest upon his Parliamentary title to the office. Parliament is omnipotent, and it has made Lord Penzance Dean of Arches. The one proviso, that he is to profess himself a member of the Church of England, supersedes all other conditions, qualifications, and safeguards imposed either by usage or the Canons Ecclesiastical. It is not to be expected that this settlement of the question will satisfy the scruples of those who deny, and are ready to go to prison for denying, that Lord Penzance, however truly he may be by Act of Parliament an ecclesiastical judge, has any spiritual authority, such as can touch men's consciences as well as their purses and persons, can be conferred by the civil power. We have most certainly not yet seen the end of this controversy.

Persecutors have before now discovered to their cost that their formal victory was after all a moral defeat; and such a disgraceful one as that which has been gained over the hapless Mr. Dale will prove to be really the first in a series of blows which will surely, though perhaps slowly, overturn the dead weight of the exclusive and unsympathetic Puritanism which lies so heavy upon all the functions of the Church of England. But Puritanism must be taught how to content itself with abiding within the English Church on the terms which it now arrogantly refuses to concede to its rival co-religionists. "Live and let live" is the sum total of the plea of the ceremonial party. "Yes," answers the Puritan, "we are going to live, and we do not object to your living too, only your life is to be spent in prison." Whatever may be the faults of the Ritualists, there never has been, and we believe they are never likely to be, guilty of volunteering to act as the amateur gaolers of brother Churchmen. But, long-suffering in this respect as they may be, they are resolved upon retaliating by forcing their antagonists to endure their co-existence as free men within a common Church.

The only possible alternative to this issue is one which no thoughtful man can wish to face. It is disruption, to be surely followed, if not preceded, by disestablishment. No mistake can be greater, on the part of our civil or ecclesiastical rulers, than to suppose that only a few extreme men, who might with advantage be spared, are affected by these measures of persecution. The action of the Church Association is a standing menace to the whole phalanx, compact and formidable as it is, of the old-fashioned moderate High Churchmen. And the unhappy Public Worship Regulation Act, as to the satisfactory working of which its archiepiscopal author can scarcely, we think, continue to boast, is a weapon ready for anybody's hand wherewith to smite his neighbour. If this Act were impartially put in action all round, there are none, "bishops or curates," who might not be its victims. Happily it is only likely to be used against those for whom it was ungenerously devised, the unpopular party of the day. That party, however, which is fast absorbing the energy and zeal of the growing generation, is likely to be vastly strengthened by the accession of multitudes of quiet men who are, with some reason, alarmed at the present aspect of affairs. How deeply people's minds are moved by the discovery, no longer to be ignored, that the action of the Legislature, as expounded and enforced (we do not say wrongly enforced) by the Courts of Law, has altered, without the assent and consent of the Church, the ancient relations between the Church and State, may be seen in the important letter in which the eminent and respected Dean of St. Paul's goes at once to the root of the matter, and declares that "a State Church deriving all its rights, duties, and powers from Parliament" would be rejected by three-fourths of the English clergy. If this be true, disestablishment must before long come within the range of practical politics. We do not wonder that the Archbishop of Canterbury, addressing some of the clergy of his diocese, has urgently counselled present moderation in speech and action, and has even held out some hope of relief to the present strained state of affairs from the possible action of Convocation. It may thus be that the reimprisonment of Mr. Dale may prove to be a Pyrrhic victory to his persecutors, and that from the failure to effect his release by mere legal technicalities may date the growth of a sounder public opinion as to the true relations of Church and State.

THE BISHOP OF ELY ON THE CLERICAL PROSECUTIONS.

THE Bishop of Ely has sent the following reply to an address sent to him by some of the leading clergy of his diocese, including several well-known members of the University of Cambridge, expressing grave anxiety as to the consequences of the prosecutions of Ritualists.

The *Morning Post* says this document has greatly astonished the Primate.

Palace, Ely, December 29, 1880.

My Reverend Brethren,—I have received the address in which you express the grave anxiety which you feel in regard to the recent prosecutions of clergymen for matters of ritual; and I hasten to assure you of my entire agreement with you as to the disastrous consequences to be anticipated from such proceedings. The appeal which you make to me for some words of counsel and guidance is more difficult to answer, the events of the last few years having raised questions of a very intricate nature, and precipitated a perilous crisis in the Church.

Let me first express my conviction that the Church of England cannot, without violence to her character as a National and Historical Church, refuse to find place for that section of her members which, although embracing many shades of feeling and practice, is comprehended under the term "Ritualists." To crush or drive out (if it were possible) a body consisting of both laity and clergy which has manifested not only a love of high ceremonial, but a fervent zeal for the spiritual welfare of the people, which has succeeded in awakening a sense of religion and a love for the ordinances of Christ among classes of the population which the English Church had utterly failed to reach, would inevitably be followed by a feeling of discouragement issuing in utter spiritual apathy. This is the lesson taught by the past history of the Church. Let it not be written in vain.

Nor can I sufficiently condemn the cry of mingled ignorance, dislike, and fear which calls upon the Ritualist clergy to abandon, of their own accord, the English Church. I do not doubt their attachment to that Church, their sincere belief that the Church of Hooker, Andrews, Herbert, and Keble is a living branch of Christ's Holy Catholic Church. For those who so believe there *can* be no abandonment of it, either for the freedom of Sectarianism or for the slavery of Rome. They *must*, upon their own principles, work from within, to amend what seems to them amiss in their spiritual heritage.

A radical mistake appears to me to be committed in dealing with Ritualism as a simple question of law. Here is no case of a few ignorant fanatics breaking the peace of a great community by individual eccentricities. Ritualism is a part of a vast religious movement which has made itself felt through the whole Anglican Community at home and abroad. During the last forty-five years the English Church has been in the varying throes of that movement. It has quickened the whole life of the Church; but in so doing it has probed sharply her doctrine and usages, her judicial system, and her constitutional relations to the State. At such an epoch, to confront any strong development of feeling and action with the mere rigidity of Law produces in States Revolution; in Churches, Schism. It must be remembered also that the Ceremonial Law of the Church has not been uniformly interpreted either in text-books or in Courts. Nor, again, has it ever been the practice of the Church of England to exact a rigid obedience to her Ritual Law. Important rubrics are continually ignored. The

omission of the Athanasian Creed is customary in many congregations. The use of the cope in Cathedrals is prescribed by the *Advertisements*, which were exhumed to form the basis of the Ridsdale judgment, but few comply; no one enforces compliance. I myself believe that it would be unwise to deal with any of these points by appeals to the Law, that it is a true and more Christian statesmanship to allow scope for individual feeling and prejudice even at the cost of complete uniformity. But I believe also that the forbearance which is extended on the one side cannot be justly or safely withheld on the other. There is no such inherent difference between omission and addition in regard to legal enactments as to render the former excusable, the latter unpardonable. How in the special case before us, the forbearance which I have spoken of is to be regulated, I am not prepared to say. There is much to be urged in favour of limiting the more ornate ritual to services additional to the customary services, so that none need be forced to join in a ceremonial to which they are conscientiously opposed. Certainly they who revive uses so long obsolete as when revived to be a new thing, are bound to consult also for the prejudices of those who cling to forms of worship which have to them all the sanctities of tradition. But without entering into details, I would express my own sense of the duty of dealing with these controversies in a large, statesmanlike spirit, which shall have regard not to the letter of the law, but to the past history and present condition of this great Church. Courts can, or should, at any rate, enunciate "law" only. Those with whom it rests to set the Courts in motion may well take a broader view of the whole position, and have regard to the diverse character and wishes of congregations, the varieties of religious thought which exist, and which it is essential to the vitality of the Church should continue to co-exist within her pale.

I cannot now enter fully into the further subject mentioned in your address, viz, "the disarrangement of the true relations of the Church and State," but I may say that I regard the subject as one of urgent importance having a close relation to the maintenance of the Church Establishment. I do not agree with those who affirm that no change involving fundamental principles has been made in these relations since the Reformation settlement. Even with regard to the Final Court of Appeal I consider this to be an incorrect statement. But the Public Worship Regulation Act made one distinct encroachment upon that settlement, when it placed over the Court of the Province a Judge who has recently been declared by very high authority to hold his office by statutory appointment. The same Act also provides that in a certain contingency his successor shall be appointed by the Crown. I cannot, therefore, but feel that the spiritual character of the Provincial Court is no longer what it once was, and it appears to me that this legislative change, with other recent events, calls for a thorough investigation by competent authority of our whole system of ecclesiastical judicature. I perhaps need hardly say that I believe the consequences of Disestablishment would be

most damaging to the Christianity of the kingdom; but the advantages of an Establishment would be purchased at too high a price, if that price included an abandonment by the Church of her inalienable right "as a Body Spiritual to declare and determine when any cause of the Law Divine may come into question." The true principle of the union of Church and State as embodied in the Reformation statutes has been thus stated: "A supremacy of power in making and administering Church Law as well as State Law was to rest in the Sovereign, but in making Church Law he was to ratify the Acts of the Church herself represented in Convocation, and if there were need of the highest Civil sanction, to have the aid of Parliament also. In administering Church Law he was to discharge this function through the medium of Bishops and Divines, Canonists and Civilians, as her own most fully authorised, best instructed sons, following in each case the analogy of his ordinary procedure as head of the State."

In a recurrence to this great principle lies the surest hope of a settlement of our controversies, and of the permanence of the union of the Church and State. Nor, if the principle be sound, ought we to hold back from contending for it through any misgiving that in the present condition of the English Church it would be dangerous to entrust to her the determination of ecclesiastical causes; and on the other hand, if the principle so distinctly recognised by the Reformation statutes has been departed from, not through any direct intention either of the Church or State, but by the imperceptible drift of three centuries, we need not be disheartened if we have to win our way back to it slowly and through opposition.

There will be need of much patience, much consideration for others by whom the sacredness of the principle is less appreciated than by ourselves. We may be prepared in vindicating the Spiritual Authority of the Church to face the dangers of disestablishment, but it is of momentous importance that disestablishment, if it come, should not find us incapable of united action. I remain, your servant in Christ,

J. R. ELY.

Bishop Oxenden writes to the *Times* from St. Stephen's Vicarage, Canterbury:—

Sir,—Being one who has but little in common with those clergymen who now profess to be suffering for conscience sake, I would still express my earnest hope that their cases, and that of those who are in sympathy with them, will receive the thoughtful and careful consideration of our spiritual and secular rulers. While I strongly blame these clergymen for the scant obedience they have paid to their Bishops, and for their refusal to submit to the law as it now stands, at the same time I feel that their alleged grievances have something in them, and that even the lack of loyalty with which they are charged has some excuse, owing to the secular penalty which has been held *in terrorem* over them. And, further, we must bear in mind that they are suffering, not

for any dereliction of ministerial duty, but for a mistaken view of what that duty is. Their unfortunate incarceration is doing great harm throughout the Church, and is helping on with railroad speed a consummation which so many of us justly dread. Never, I believe, was there so much life and activity in our Church, and never had she a fairer field for her energies. How sad that these energies should be crippled, and that we should be dislodged from our vantage-ground by these petty mutinies within our ranks! Now is the time for our rulers to come forward and endeavour to stop the present course of events which are hurrying to a crisis. We have reason to believe that the Archbishop of Canterbury is ready to take the initiative; and in so doing he may surely reckon upon the support of his right reverend brethren; and I believe that hundreds of our prominent laity are ready to follow their lead.

Convocation soon meets. Let its members take up the difficult question of an Appeal Court, and all the kindred questions that cluster around it, in a kindly, temperate, and statesmanlike spirit, and agree upon some practicable measure which will be accepted by the Church at large and commend itself to Parliament. This, I believe, is quite possible, if men will for a while keep their party interests in abeyance, and heartily strive to promote the real welfare of the Church.

Canon Liddon, writing to the *Guardian* on the Ritualist controversy, says:—

If a spiritual court of appeal were to be substituted for the present Final Court of Appeal, the Queen would still be supreme over all her subjects; but the Church would be governed by pastors whom Christ has empowered to govern it, instead of being governed by lawyers who may or may not be Christians. That a true spiritual court would be obeyed seems to me to be unquestionable, unless the constitution of the Church of Christ is to be regarded, not as a matter of principle, but as a matter of taste. For myself, whatever I might feel or wish for, on grounds of taste, or historic association, or Catholic precedent, I should unhesitatingly wear, or leave off wearing in church, anything which such a court might prescribe. If it, or the Episcopate behind it, should tamper with any one of the creeds, or with the matter or form of the Sacraments, the case would be different; but, at least, I should know that it was the Church of England herself who was destroying her own title-deeds, and I should give no trouble. A court which commanded the immediate obedience of conscience would be a gain not merely to the cause of order in Church administration, but much more to the well-being of individual consciences. If our present troubles should lead to the creation of a spiritual Court of Final Appeal, and to the restoration in their integrity of the old provincial and diocesan Courts of First Instance, with whatever necessary simplifications of procedure, we might hope to enter on quite a new period of enthusiasm and progress

in the Church of England. She has wonderful opportunities at command, if she can only so correct the grave deficiencies of her judicial and disciplinary system as to draw warm hearts and tender consciences more closely to her, that she may make the most of them.

Correspondence.

BOOK REVIEW.

Reminiscences of a Journalist. By Charles T. Congdon. James R. Osgood & Co., Boston. 1880.

THE great newspaper is a maelstrom, drawing into itself the intellectual products of many brains. It is an impersonal institution. The editorial "we" does not mean the editor; still less does it mean the person who happens, as one of the editorial corps, to write the given article. It stands for one of those artificial individuals, which have been created by modern times, the newspaper itself. All writers connected with its editorial department must express its thoughts, regardless of their own views, and enforce its conclusions, no matter what their own may be. It follows from this, that, though the name of the managing editor, *the* editor, of the great newspaper. (who, by the way, often writes very little himself,) is known, the names of men of consummate ability, who, at daily hard work in the editorial rooms, actually pen the leading articles, rarely emerge to the knowledge of the public. The maelstrom draws in such men to its daily purposes, but many of them, so to speak, go down into its centre and die at last unknown.

Charles T. Congdon is one of the oldest members of the editorial staff of the "New York Tribune." For years he has toiled for its columns without personal fame; contributing leading articles, which, it really is not extravagant to say, are equal in their English style to the best classics on our library shelves, and in their humor to Sterne and to Elia. In conclusive argument, too, whensoever this was needed, they were sufficiently strong to command at least the respect, if they did not the conviction of opponents. Many a man in the North "took the 'Tribune,'" solely for the sake of those articles, who did not know, and for years never heard of, the name of their author. Mr. Congdon's rare powers as an English stylist and a humorist were, from the first, fully appreciated by Horace Greeley, and have been fully appreciated, ever since the latter's death, by his able successor, Whitelaw Reid, as well as by all Mr. Congdon's brethren in the editorial corps. And, notwithstanding that for the past twenty

years he has not taken the slightest pains for his own literary fame, his fellows of the staff have been speaking his name among their friends, and his fame has been slowly, very slowly indeed, but steadily rising.

Last year he began to publish in the Sunday issues of the "Tribune" a series of papers under his own name, which he entitled "Reminiscences of a Journalist." As they appeared from week to week, marked by all the ripe excellencies of his classical English style, warm and bright with the humor of a genial and charitable heart, treating of topics which are dear in the memory of every man that has lived to the age of fifty or sixty, and touching, in a rich variety, on matters of the recent past, political, collegiate, religious, literary, biographic, histrionic, musical, journalistic and epistolary, they attracted an ever wider national attention. As their publication went on, their fame so grew, that a demand arose that they should be rescued from the ephemeral fate of the newspaper column, and preserved in book-form as an addition to our classical literature, and as a model of the purest English.

The volume containing these "Reminiscences" has just been published by Osgood & Co., of Boston, and we understand it is having a wide and extensive sale.

After what is said above, it is unnecessary to add a further word of commendation, or do other than heartily to recommend the volume to our readers, especially to such as are on the heavenward side of fifty. In reading the book with iincreasing delight we have marked page after page for excerpts; it is an *embarras des richesses*. But we will content ourselves with an extract, taken at random, by no means better than hundreds of others, which will give a "taste" to indicate what the whole meal would be. What "old boy," that matriculated in any of the classes between '38 and '48, does not remember some thing like this, viz:

"There was a Carlyle mania in our college, which resulted in the production of what I am afraid was sad nonsense. We all went through what may be regarded as a storm-and-stress period. Some of us manufactured bad poetry, and some of us equally bad prose: we talked of "shams" and "wind-bags;" and the more incomprehensible they were, the profounder we considered our productions to be. Yet I am even now inclined to think that there was a genuine earnestness at the bottom of it all. It was a sprawling, awkward, hobble-de-hoy effort to be Manly; and at least it was more wholesome than the Byronic fever, which just before that had so sorely tried the constitutions of American youth, and the patience of their natural guardians. Our effort to write like Carlyle drove the Professor of Rhetoric nearly frantic; but a little intercourse with the actual soon knocked the nonsense out of us, and we returned to our respect for Murray's Grammar and for the style of Addison and Macaulay, having discovered that an affectation of sincerity is no better than a satanic affectation of falsehood.

"All the pretence of supernatural instincts and of God-inspired

institutions, was not confined to college. Providence had town-folk who wrote poetry as bad as ours, and two or three who wrote more rationally than we did. The main point was to be unintelligible. The more nearly we justified the *mot* that "language was given to conceal our thoughts," the more successful we considered ourselves to be. It is easy to see what happened when a young person of no special natural ability and of small and fragmentary culture talked according to his own notion, as Novalis wrote. Margaret Fuller (not yet a Marchioness, but a school-mistress,) lived then and pursued her noble calling in Providence. I saw her sometimes in company and heard her talk,—it would hardly be proper to say converse, for nobody else said much when she was in the Delphic mood. The centre of a circle of rapt and devoted admirers, she improvised not merely pamphlets, but thick octavos and quartos. Such an astonishing stream of language never came from any other woman's mouth. 'She brought with her,' said Mr. Emerson, 'wit, anecdotes, love-stories, tragedies, oracles.' * * * There was something eminently elevated in her demeanor, for it was that of a woman swaying all around her, not by fascinating manner, nor yet by personal beauty, of which she had none, but through the sheer force of her natural intellect. There were peculiarities in her ways and carriage which were not agreeable—a fashion of moving her neck, and looking at her shoulders as if she admired them; and her voice was not euphonious. Mr. Emerson says that personally she repelled him upon first acquaintance; but I was so astonished and spell-bound by her eloquence, by such discourse as I had never before heard from a woman, and have never heard from a woman since, that I sat in silence, and, if my ears had been fifty instead of two, I should have found an excellent use for them. I do not mean to say that I comprehended all that she said; I had not read the philosophers and poets of Germany as she had; but simply to listen was enough, without cheap understanding." p. 117, 118.

We must close with another bit.

"I wish that somebody with leisure and taste for the work, would write a history of the American manias in the matter of amusement, from the far-away days of George Frederick Cooke and Edmund Kean down to the present time. In 1841 we all went mad about a dancer, Fanny Elssler, and long queues from the middle of the street to the box-office, and great prices paid for tickets, attested the sudden passion of Americans for the delicacies of the Terpsichorean art. * * * * Mademoiselle was charming, I suppose, but it all looks rather faded and shabby to me now, through the mists of all these years. * * * * All I know is that people went crazy, as they will any time if their enthusiasm be properly manipulated. Once convince them that they cannot get into the theatre without paying an unconscionable sum of money, and they will be sure of the aesthetic excellence of what is to be seen or heard within. * * * * As for the morality of the matter—who knows? Didn't Mademoiselle dance in Puritan Boston for the benefit of Bunker Hill

Monument? They told a wicked story, with not a word of truth in it, I suppose; but people will have their jest. Those were the days of 'New England Transcendentalism,' whatever that may have been; and they said that among those who, upon one occasion, gazed at the dancer from the boxes were Mr. Emerson and poor Miss Margaret Fuller. As the tale was told, upon some movement of unusual and particular grace, the philosopher turned to the lady and said, 'Margaret, this is poetry;' and she responded, 'Ralph, this is religion.' I fear that I am making a little free with venerable and well-honored names; and I only give the anecdote to show how much chat, wise or foolish, but mainly foolish, the charming and clever lady from Vienna occasioned."

F. C. E.

For the Church Eclectic.

MIRACLES IN NATURE AND IN REVELATION.

MY DEAR DR. GIBSON: Scientific men are very fond of objecting to a belief in miracles, as contrary to Science; nay, they sometimes claim that Science has shown that miracles are impossible.

To such persons I wish to offer the following—shall I call it a suggestion—or a nut to crack?

It is agreed on all hands and is in fact indisputable, that there was a time when there was no living thing, plant or animal on this earth. Now, when the first living thing came into existence and the series of living things began—whether plant or animal—or even a cell that could not be called either plant or animal—several new phenomena appeared. And with the first plant there were at the least five such new phenomena.

1. There was such an union and combination of the four elements—oxygen, nitrogen, carbon and hydrogen—as there never had been before. It is an exceedingly "unstable compound" such as never occurs now except in the process of the growth of living things; such as no man or chemist can produce in his laboratory. And there was no *man* then to produce it.

2. There was growth and development of parts, tissues and organs, such as never occurs in *inorganic* nature; and such as had never before occurred anywhere on this earth. It was totally unlike the method of increase in crystals, stalactites, &c.

3. There was, in all *plant* life at least, a constant decomposition of carbonic acid at ordinary temperatures—below boiling point at any rate—such as occurs nowhere now except in the same organic processes, and such as no chemist can produce in his laboratory.

4. There was reproduction of new living individuals by those already in existence. This does not occur except in the organic world—the world of living beings—plants and animals. It had never occurred before there were living beings anywhere. Nature does not accomplish such things now outside the world of living beings. Reproduction is confined to living beings, and was not a process, fact or phenomenon of nature until somehow, contrary

to all past experience, and to all the laws of creation as then known or manifest in nature—a living being came into existence.

5. And then finally there was death and decay—death, an entirely new thing, totally unlike what had before occurred; and decay, such as is never seen in the world of mere inorganic unliving matter.

Was not all this *miraculous* in any sense you can attach to the word? What else can you call it? None of these phenomena occur now except in the order and domain of living things. Nor do living things come into existence now except by reproduction, a process totally unlike that by which the *first* living being began to be. Nor can man with all his science either produce such a phenomenon now, or tell how they were produced at the first. Is not this miracle?

Now here was the introduction of a new “species” or order of beings. It did not come by *evolution* in any proper sense of the word. It came *per saltem*. And if it be true as Leibnitz said, that “*Natura non facit per saltem*,” then here was an event not produced by nature, nor yet in the “order of nature,” but *in the course of nature*, by God Himself.

And the same thing must have occurred in the course of nature a good many times since. For although it is true that, as a *general* rule, the lowest order of living beings made their appearance first, and the highest only at the latest stage in the world’s history, yet if we look at the subordinate groups or families, this is not always true. In fact it is becoming constantly more probable that it is seldom if ever the case.

To illustrate what I mean, I take as one example, the vertebrates. We find the vertebrates in the lower Silurian certainly, and perhaps earlier. But they were not the lowest in the order of vertebrates, they were fish—higher in the order than many species now known; much higher than the *omphioxers*—a species of vertebrates, which did not occur until several geological ages after.

Again, in the lowest beds of the *carboniferous age* we find along with *archegosaurus*, a vertebrate in which the *fins* of the fish had developed into something like the *paddles* of the whale, “*dendropteron*” with feet as fully “developed” as those of the higher monkeys, with four fingers and a thumb, and others with limbs that judging by the length of the steps, would have been as long as the legs of a man. While the intermediate links did not appear for many geological ages afterwards. (See notice of Lankester on another page.)

Dawson’s “Chain of Life” noticed in this number of the ECLECTIC, will furnish a large number of just such cases. See p. 153 for the example just cited.

And in fact it is said by those who ought to know that Darwin himself now confesses that his theory will not account for the *origin* of species in the commonly accepted term, but only for *their preservation* and diversification into what is known technically as “*varieties*,” after the typical pattern and protoplasts of the species have been produced. And this seems to be about the truth and the whole truth in the case.

Now the introduction of Christianity, even in the most supernatural view of it, including the Incarnation, the beginning of a new life in Baptism, the Real Presence in the Eucharist, the Resurrection of the Body and the Life to Come, offers to our thoughts and to our belief nothing more miraculous, nothing that is more inexplicable, or incredible, on purely scientific grounds, than that which we see must have occurred a good many times, in the past history of our earth. On the contrary there seems to me to be an analogy, a harmony of plan and a progressive scheme, running through the whole, from beginning to end, from the introduction of the first living thing on the earth to the resurrection of the body and the final consummation in bliss of every redeemed soul.

W. D. WILSON.

REMINISCENCES OF ROME.—No. XII.

“THE marvellous charm of Rome,” says Madame de Staël, “is not only the real beauty of its monuments, but the interest which they inspire in awakening thought; and this kind of interest grows every day by each new study.” One feels most profoundly the truth of this remark as he wanders among the stupendous ruins so recently unearthed upon the Palatine.

It is to Napoleon III that we are indebted for bringing to light within the last nineteen years the ruins of the homes of the imperial masters of the world. It is the one result of his occupation of Rome to protect the Pope from his own spiritual children, which the world has least cause to regret. He has thus connected his name and fame with that of the Cæsars by bonds more honourable and lasting than any which his wild imperialistic dreams were impelling him to forge. Everything connected with the Cæsars had a great fascination for him, and whether it was a desire to show forth their ancient grandeurs and identify his power with theirs, or a thirst for fame, or a spirit of investigation and discovery of what had so long been concealed from human ken, or all combined, that prompted him, still the credit is due to him for this restored evidence of the power and magnificence displayed in the imperial buildings on the Palatine, at which the world has wondered, and which are great even in their ruins.

Pope Paul III had acquired possession of the western portion of the hill in 1540, built a wall along the Via Sacra with a magnificent gateway, doubtless with stones plundered from the Colosseum, which is near at hand, as he had done when building his great Palazzo Farnese. He laid out the grounds in vineyards and gardens, and built a country house, leaving the protruding ruins to the lizards, bats and owls. The Farnese line ended in Elizabeth, who carried the property to her husband, Philip V. of Spain. He had it searched for works of art, and the discoveries were carried off to Naples, where they remain with many other treasures taken away from Rome by the Farnese. The Emperor of Russia had worked a corner of the Palatine for relics, with what result I do not know, and in 1857 had presented his possession to the city

of Rome. But the ancient *Pomœrium* of Romulus, the part first occupied and once covered with the most extensive buildings of the emperors, belonged to the King of Naples, the notorious Bomba, who had inherited it through Don Carlos. That graceless potentate, having been driven from his kingdom by Garibaldi, was sadly in want of money, and he sold his share of the Palatine in 1861 to the Emperor of the French for \$50,000. The world has reason to congratulate itself on this change of proprietors. Napoleon put the works in charge of the most able and accomplished Roman archæologist, the Cavaliere Rosa, and prosecuted the explorations with an energy and liberality unprecedented in Rome, till the whole surface of the plateau was uncovered, the remains of the principal structures identified by a comparison with the descriptions of ancient writers, and a flood of light thrown on the history and topography of this famous mount, which previously had been given up to legend and conjecture.

Whatever history Rome has dates from the Palatine Mount. It stands in the centre of the seven hills. Mythological story makes it the scene of the welcome which old Evander and his Arcadians gave to Æneas and the Trojans.¹ Hither Romulus and Remus were floated in their ark by Father Tiber, and found their foster-mother waiting for them. Here was the hut of Faustulus, and the cave into which the she-wolf retired when the shepherd carried off her nurslings. Here Numitor recognised his grandsons among the young shepherds, and gave them his blessing. Here Romulus founded his colony and built his stronghold, and slew his brother, a grim warning of what those might expect who should be so rash as to attempt, in jest or earnest, to cross unbidden the defences of Rome. This was the cradle of the Roman commonwealth. Here it was nursed till it gathered strength to seize the Sabine women, and grapple with their resentful and indignant kinsmen. The wolf's lair and the hut of Faustulus were reverently guarded through all their struggles as the homestead of their race. Romulus surrounded it with a wall built of stones quarried from the hill itself. Within this he reared a temple to Jupiter Stator, vowed at the supreme moment when the Romans repulsed by the Sabines rallied to the attack in answer to his prayers. The deeper they have dug into the soil of the Palatine the more abundant and convincing have been the proofs which they have found to confirm the ancient chronicles. The wall of Romulus has been uncovered with unmistakable marks of its origin and direction. The sites of Jupiter Stator and of two of the gates which Romulus built in his wall, have been identified, so exactly conforming in position to the uniform statements of the ancients that the learned discoverer has not hesitated to label them as genuine, and to set up over them the original words of Roman writers which guided his researches and illustrate his discoveries; so that one may read for himself, thanks to Rosa's care and thoughtfulness, what Livy, or Tacitus, or Suetonius has written of the spot on which he stands.

¹ "Rex Evandrus, Romanæ conditor arcis." *Æneid*, viii: 313.

The kings who succeeded Romulus resided on the Palatine, with the exception of Servius Tullius. After the expulsion of the Tarquins the attempt by P. Valerius Publicola to build a house upon it, excited such suspicion and jealousy among the *populus Romanus* that he was fain to save himself by razing it to the ground, and building it at the base of the hill, where, as he said, they could stone him from above if he became a tyrant. By degrees, however, the ruling oligarchy took possession of the royal domain, and the Palatine became the "West End" of Rome. Cicero had his house on the side overlooking his much loved Forum. His enemy Clodius had a habitation higher up the hill, which enabled the great orator to twit the patrician bully with the threat "I will raise my house higher, not from contempt of thee, but to veil from thee the view of the city which thou wouldst fain have destroyed." Catiline lived there too, and Julius Cæsar, so that altogether the great orator, who, with all his faults was better than his times, must have felt that he was in a bad neighborhood. Octavius was born on the Palatine, and so was Tiberius, his adopted son and successor. Then came the imperial epoch, during which the hill was entirely appropriated by Augustus and his successors, and covered with those vast and splendid buildings, from which all royal dwellings have derived their name of "Palaces." The removal of the imperial court to Constantinople impaired the dignity and importance of the Palatine from the days of Constantine. It ceased to be the chief imperial seat. Genseric captured it in 455, and tradition says that he carried away from it to Africa the spoils of the Temple of Jerusalem. Heraclius occupied it in the seventh century. When Charlemagne came to be crowned at St. Peter's, he revived the usage of the Roman emperors whom he claimed to succeed, and was the last to sojourn in the ancient *pomærinum* which Romulus established, and which Augustus and his successors had appropriated as sacred to the imperial dignity and power. Thus closed the history of the Palatine as the home of emperors. Whether the Bonapartes hoped to occupy it as such must be left in the region of "delusive dreams." In the wars of the middle ages it became a fortress. It was the stronghold of Hildebrand against the emperor. It was given up to monasteries. Its treasures were carried away, its stones quarried for buildings, and its marbles burnt for lime. Ruin settled upon its towers and walls, and moles, bats and lizzards took possession of its magnificent halls and corridors. Sixtus V., vigorous and untiring in destroying as in building, completed the ruin by demolishing the south-east entrance, a magnificent portal of three porticos, one above another, all three supported by columns of fine marble, built by Septimius Severus. He did this in spite of the earnest remonstrances of the Romans, who were incensed at the wholesale destruction of their ancient buildings by successive pontiffs, and he carried off the the columns to be used in the works at the Vatican. Time kindly filled up the chinks and crevices with earth and mould, flowers sprang up whence bees gathered honey for the Convent hives;

the vine and the olive took root among the stones; and nature covered with her verdant mantle, as impartially as she covers the graves of the saints and the resting places of the pure and lowly, that spot the most defiled in all the world by "lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries;" where bloodshed and murder ran riot, cruelty was made to point a jest, and "the throne of iniquity" was established "which frameth mischief by a law."

Twenty years ago the masses of masonry which protruded above the soil of the Palatine presented an inextricable labyrinth to the visitor. To-day the site of almost every important building may be traced with reasonable certainty, and most of them with absolute certainty. The fragments of the wall of Romulus are identified by their position as given by the annalists; by their material, which "shows that it cannot be later than some tribal chief, reduced by the want of any territory beyond the Palatine, to use the tufa which is so porous, fragile, and difficult to work, forming the rocky base of the hill and not found elsewhere;" by their construction, after the Etruscan manner, of enormous blocks of masonry placed four or six thick; and by the rudeness with which the edges of the blocks have been shaped, so different from the sharply cut and closely fitting joints of the Mamertine walls and the Cloaca Maxima. Three of its angles have been discovered at the points designated by Tacitus, and their bearings show that Roma Quadrata, like Jerusalem, was only an approximate square. There are indications of layers of previous buildings under the last that were erected, and that further investigations may reward the archæologist with richer treasures than have yet been exhumed. So Rosa, while excavating about the Palace of Tiberius, came upon the forgotten home of Livia, his mother, a most interesting specimen of a Roman dwelling of the time of Augustus, and the most perfectly preserved of all the Palatine buildings. It was probably the home of his father, Claudius Nero, where Tiberius himself was born. In building his vast and magnificent palace he seems to have taken special care to preserve this home of his childhood, modest as it must have been in comparison with the splendid buildings around it. He united it to his own dwelling by a private corridor. While that and every other monument of imperial pride and prodigality have been overwhelmed with ruin and desolation, this simple Roman home has been preserved, by a singular destiny, to impress on us the enduring blessing which rests on true home-life. The walls of this dwelling are as far below the surface of the soil as if it had been excavated for it, showing the great accumulations which have risen around and filled it. Originally it must have been elevated above the surface, for its apartments are those usually occupied by a Roman family, which were always above ground. Singularly beautiful paintings, of a style of execution described by early writers as anterior to the time of Augustus, in a remarkable state of preservation, both as to form and colour, decorate the public rooms. Altogether it is a most interesting

spot—in some respects the most interesting spot on the Palatine. There is a wonderful fascination in an abandoned home, where men and women, your fellows, have pursued “the trivial round, the common task,” and felt the joys and sorrows of our common life; where children have played and prattled, and the bride has been given to her husband, and whence the dead have been carried out. It makes us feel the reality of past generations as nothing else can do, and the sympathy of common brotherhood.

But one cannot go about these ruins, stamped as they are with the names and memories of such characters as Tiberius, Caligula, Messalina, Agrippina, Nero, Domitian, without a shuddering reminder of Sodom and Gomorrah. This feeling is not diminished when he sees beneath him the ruins of Adrian’s temple to Venus and Rome, the greatest of the Roman temples; nor yet when he surveys the Colosseum, equalling the Palatine in size, as in the number and enormity of the cruelties and crimes against humanity which it has witnessed; nor further when his eye wanders across the valley to the remains of the Golden House of Nero, and he recalls the squares and gardens of the imperial city lighted by burning men, women, and children, martyrs for Christ, while those bricks were being laid together, and those wanton frescoes preparing for the walls. Everything here is suggestive of a judgment. The woes denounced through the Prophets on such deeds and such lives as have defiled this spot, are stamped upon it indelibly. The curse on rebuilding Jericho seems to rest on it. Every one before Paul III. avoided it, and the house which he built on the palace of Caligula fell to ruin. No one lives there except the Superintendent of the works, and the silence is like that of Pompeii and the cities of the dead. Yet there is a silver lining to the cloud, as you see the beautiful triumphal arch of Constantine facing the Colosseum, and proclaiming that the “Sign of the Son of Man in Heaven” led him to the double victory over himself and his enemies, which relieved the world of the brutal and bloody tyrants of the Palatine.

M. V. R.

GENERAL CONSTITUTION OF THE MEXICAN CHURCH OF JESUS.

THE following is a copy of the Constitution of the Mexican Church of Jesus, translated for the CHURCH ECLECTIC by the Rev. Nelson Ayres:

ARTICLE 1. The “Mexican Branch of the Catholic Church of Our Lord Jesus Christ,” following the teaching of the Holy Scriptures, inspired of God; and rejecting every doctrine and practice contrary to them; and desiring to be their faithful guardian and to diffuse them in this Republic, upholds the faith, the order and the practices of the Primitive Christian Church.

ART. 2. This Church of Jesus shall continue the ancient ministry of Bishops, Presbyters and Deacons, canonically ordained, with all their respective rights and privileges.

ART. 3. There shall be established in each congregation a pa-

rochial Junta (vestry) composed of persons whose faith and life are truly Christian, and who are faithful members of our Church.

ART. 4. Every congregation of our Church, formally organized, shall elect its parochial Junta, which Junta must be renewed the first Wednesday of each year.

ART. 5. Those persons only shall have voice and vote in the election of the parochial Junta, who by their faith and life have let themselves be known as sincere Christians, and have been duly admitted to the circle of those who partake of the Holy Supper of the Lord.

ART. 6. Each parochial Junta shall elect its Minister, provided always that this officer be a person of Christian faith and life, and authorized by our Church.

ART. 7. The Minister of each Congregation shall preside at the meetings of its parochial Junta.

ART. 8. There shall be held in each Diocese a Synod, composed of two representatives of each Congregation, elected by its parochial Junta; the one a Minister, or minister-elect, and the other a layman.

ART. 9. The Bishop of each Diocese shall preside in its Synod, and in the absence of the Bishop, the said body shall elect its president from its bosom.

ART. 10. Each Diocesan Synod shall name its permanent commission, formed of ministers and laymen, and presided over by its Bishop, in order that, in its recess it may care for the general interests of the Diocese.

ART. 11. Likewise there shall be held a General Synod, composed at the most of six representatives of each Diocesan Synod, who shall be the Bishop of the Diocese, two ministers and three laymen.

ART. 12. The elections of representatives to the Diocesan and General Synods shall fall upon persons well known as Christians.

ART. 13. Each Diocesan Synod ought to meet at least once a year, and the General Synod once in three years.

ART. 14. Any Diocesan Synod may demand a meeting of the General Synod, whenever it thinks proper.

ART. 15. Any arbitrariness of a Diocesan Synod may be appealed from to the General Synod.

ART. 16. There shall be held a Junta composed of the Bishops of this Church, which shall be denominated "Council of Bishops."

ART. 17. There shall be a "Permanent Commission," formed of ministers and laymen, named by the General Synod, that in its recess it may aid the Council of Bishops in the care of the general interests of this Church.

ART. 18. The Council of Bishops shall be charged with the examination and sanction of all the acts of general interest to our Church.

ART. 19. Canons which are passed by the General Synod and approved by the Council of Bishops shall have the force of law in the whole Church.

ART. 20. The Council of Bishops shall meet at the request of

any one of the Bishops, whether elect, or consecrated, of whom it is composed.

ART. 21. The Council of Bishops and the General Synod shall look out for the purity and integrity of the liturgy of this Church.

ART. 22. The Diocesan Synod shall elect its Bishops by an absolute majority of the clergy, and also of the laity, these two classes voting separately; but he shall not be consecrated until his election is approved by an absolute majority of the General Synod, here also the clergy and laity voting separately, and sanctioned by an absolute majority of the Bishops in Council.

ART. 23. Until the Church of Jesus has three Bishops canonically consecrated, the Bishops elect and Ministers elect may be representatives in our Synods, and shall vote as though they were already consecrated or ordained.

ART. 24. If any foreign sister Church solicit consecration for her Bishops elect, she ought to address our Council of Bishops, which Body shall have the necessary powers to grant this concession, in case it believes the desire just: but after that the Church, which has done it, formally binds itself to ours to keep the faith in all its purity, and to uphold the order of the Primitive Christian Church, and may have presented the documents which legally accredit the election of its Bishops according to its canons.

ART. 25. When a person desires to enter the Ministry of the Church of Jesus, the parochial Junta of the Congregation in which he worships, if it think him apt, shall propose him to the diocesan Synod, or in its recess to the Permanent Commission, and in case that the diocesan Synod or in its recess the Permanent Commission recognize his aptitude, it shall recommend him to the Bishop or Bishop Elect, and if he accept him as a candidate for the Ministry, he shall be considered as a Minister Elect.

ART. 26. No person can be ordained in our Church until he have presented to the Permanent Commission of his Diocese a certificate from the parochial Junta of the Congregation in which he worships, testifying formally that the said person has given certain proofs; first, of being a sincere, active and experienced Christian; second, of his firmly upholding the Christian faith in its integrity; third, of his being faithful to this Mexican Church of Jesus; and that he has signed the following declaration: "*I believe that the Holy Scriptures of the Old and New Testaments are the Word of God, and the infallible rule of faith and practice, and I bind myself to uphold the Doctrines and the order of this Mexican Branch of the Catholic Church of Our Lord Jesus Christ.*"

ART. 27. The Presbyter who may have been elected Bishop, shall have jurisdiction in his Diocese, and be able to exercise all the functions of a consecrated Bishop, except confirming, ordaining and consecrating.

ART. 28. If any Presbyter, or Presbyter elect, Deacon or Deacon elect of our Church, give reason to believe that he is not a true Christian, or that he does not uphold the Christian faith in its integrity, or that he is not faithful to this Mexican Church of

Jesus, after working with him conformably to the charity recommended by Our Lord Jesus Christ in the 15, 16, and 17 the verses of chapter XXIII of St. Matthew, action shall devolve upon the Diocesan Synod, or in its recess upon the Permanent Commission of his Diocese; and in case that after due examination made, the accusation be proved certain, action shall devolve upon the Bishop or Bishop elect of his Diocese to separate him from all share in the Ministry or business of this Church; and to give the proper information to all interested; And if the said Diocesan Synod, or Bishop, or Bishop Elect do not act with due promptitude, the General Synod shall have the right of interposing its authority to apply the due remedy.

ART. 29. If any Bishop, or Bishop Elect of our Church give reason to believe that he is not a true Christian, or that he does not uphold the Christian faith in its integrity, or that he is not faithful to this Mexican Church of Jesus, after working with him conformably to the charity recommended by Our Lord Jesus Christ in verses 15, 16, and 17 of chapter XXIII of St. Matthew, action shall devolve upon the General Synod, or in its recess, on the Permanent Commission, and the Council of Bishops; and in case that after due examination had the accusation be proved true, the Council of Bishops shall separate him from all share in the Ministry and business of our Church; and shall give the proper information to all interested.

ART. 30. Parochial Juntas, Diocesan Synods, Permanent Commissions, General Synod, and Council of Bishops, shall be strictly subject to all these constitutions: the which can not be altered but by the General Synod with the concurrence of the Council of Bishops. Signed,

ENRIQUE C. RILEY,
PRUDENCIO G. HERNANDEZ,
IGNACIO MARURI,
J. L. PEREZ,
J. MEDINA,
TOMAS VALDESPINO.

Church Work.

DIOCESAN.

THE Bishop of Illinois, presiding at a meeting of the "Federation Council" of the three Illinois Dioceses in June last, appointed a committee of six prominent laymen, two from each Diocese, to urge the passage of the bill "concerning religious corporations and the tenure of church property," at the present session of the State Legislature. Among them are Hon. J. Corning Judd and Mr. Edward J. Parker. Through jealousy of

the rapidly acquired and untaxed property of the Roman Church in the West, it is sometimes difficult to secure necessary legislation for the safer tenure of church property. Bishop Whitehouse tried years ago, without success, to have himself created a "corporation sole." It would seem, however, that the strong committee mentioned ought certainly to attain the desired object.

The Wisconsin Calendar, a monthly sheet, is the organ of the two Dioceses of Wisconsin and Fond du Lac; and its four clearly-printed pages are devoted to the interests of each. It dates from Milwaukee and Fond du Lac, and has just closed its VIIth volume. It contains full lists of the regular Committees, Trustees, Secretaries, Examining Chaplains and other officials of the Diocese; the appointments of the two Bishops, and many items of Diocesan news. The schools of both Dioceses are stated to be in a flourishing condition. The Cathedral School of Fond du Lac, though having a high and thorough course in English, the Classics, German and French, is remarkable for its moderate charges.

The *Year Book* of All Saints' Cathedral, Milwaukee, gives a full and encouraging statement of the organization, public services and work of the Cathedral; and shows what good has been accomplished by the energy, patience and fearlessness of Bishop Welles, in the face of opposition and misrepresentation.

A noble site has been secured, in the most eligible locality of the city; and upon it are grouped the spacious and imposing Cathedral Church, the Clergy House, the Chapel, the schools for boys and girls respectively, the Cathedral Hall for various meetings, and S. John's Home. The Cathedral staff consists of six priests and one deacon; the Rev. E. W. Spalding, D. D., being Dean, and the Rev. C. L. Mallory, B. D., Precentor. Beside the Cathedral, seven different congregations, with the County Poor House, Hospital and House of Correction, are served by the Cathedral clergy. The morning and evening offices are said daily at the Cathedral, and the Holy Eucharist is celebrated every Lord's Day and Holy Day. Less frequent but regular services and celebrations occur at the other churches and missions. Three lay societies belong to the Cathedral; and there are two surpliced choirs, a "Choral Union" and the S. Ambrose Society. There are six Sunday Schools, the Cathedral Day School, (for boys and girls respectively,) the Night School, and two Sewing Schools. The estimated value of all church property connected with the Cathedral is \$126,850. The finances are managed on the *Pledge System*, the pledges being made annually.

The Bishops of Minnesota, Kansas, Nebraska and Dakota, Montana, Missouri, Colorado and Wyoming, Iowa and Niobrara, have had themselves incorporated for twenty years from January 29, 1880, under the title of "The Western Church Building Society of the Protestant Episcopal Church in the United States of America." Its headquarters are in Davenport, Iowa. Bishop Perry, of Iowa, is Secretary, and Howard Potter, of New York, is Treasurer. This looks like business.

The Missionary Bishop of Oregon and Washington made his twelfth and last report of his work a few months ago. The recent setting off of Washington Territory under a separate Bishop relieves him of much of the almost super human labors that he had to undergo; but a man of his energy and earnestness will easily find in his reduced sphere enough work to take the place of the burden lifted from his shoulders. He will be as laborious as ever, with the advantage of having his efforts less scattered. He is doing a great work with a success which demands speedy and liberal aid, if it is to be made permanent. His schools, his hospital and his missions, alike call loudly for the prayers and gifts of the faithful, and the field cries aloud for labourers. Who will go? Who will give? †

PAROCHIAL.

THE pitiful persecution of the zealous and laborious clergy of Christ Church Chapel, Philadelphia, has ended in a manner hardly expected by the Rector and "vestry" of the parish. They sued for the chapel property, and the proverbial ingenuity of the "Philadelphia lawyers," backed, doubtless, by the "influence of the lay-popes," caused the Court to give it to them on the purely technical ground of the *name*. Being called "Christ Church Chapel" it therefore belonged to Christ Church; whatever might be the wishes of the chapel congregation or the donors. Thus the six years' labor and sacrifice of a faithful priest spent in building up both a material and a spiritual temple was ruthlessly destroyed. He writes, "I do not believe that more than 30 of the 230 communicants I had are now attending there." Nor is this all. From the same authentic source we learn that the services at the chapel "have been reduced from two daily and five on Sundays to two a week and two on Sunday." The chapel was free from the first, and was truly, as it was meant to be, an exponent of the free and open church plan. The present incumbent, thrust into the place of the former, is not an enthusiastic supporter of the system. But the harm wrought by the rector and vestry of Christ Church is likely to be more than compensated by the good growing out of it. The devoted priest who successfully carried on the work of the chapel has become rector of a parish in the city which had been thoroughly run down under the control of low churchmen, the Sunday attendance not being over thirty or forty before he took charge of it. He induced the vestry at once to declare the church free; he introduced a surpliced choir, weekly Eucharist, and one daily service. Within two months the attendance has increased five-fold, many of the chapel congregation having followed their former pastor to his new charge. His assistant, who was stigmatized as one of the "advanced," and fell under the especial ban of the ruling powers and busy-bodies of Christ Church, has become rector of a large church in the northern part of the city. It was also formerly in low church hands. It is said he is likely to do a great work there.

Thus the persecution of Christ Church Chapel by the Rector and lay lords of the Parish on the ground of high practices, has resulted in the Chapel going on under a professed High Churchman; and the two extruded priests taking control of two Low Churches! a clear gain.

The Annual Report of S. Mark's Church, Philadelphia, shows all departments of its work, together with its finances, to be in a flourishing state under the new Rector, the Rev. I. L. Nicholson. The most important event in the year's record is the completion last June of the long contemplated new building of the Working Men's Club and Institute. It is commodious and well adapted to its purposes. Since its occupation the Club has increased its numbers fifty per cent.

S. Mark's has five services on Sundays, including three Eucharists; also the Eucharist on all Holy Days, and the daily Morning and Evening Offices throughout the year. The entire offerings of the Parish for the year were \$34,960.40. A stained glass window in memory of the late Bishop Wilmer, formerly Rector of the Parish, is about to be erected in the Parish Church.

The *Brotherhood of Gethsemane*, Minneapolis, Minnesota, has been regularly incorporated, "for the purpose of establishing and conducting a benevolent and missionary society, in accordance with the statutes of Minnesota." The incorporators are, the Rev. Dr. Knickerbacker, the Rector, and four laymen, members of the Brotherhood.

The Parish Pulse, is the unusual and suggestive name of a bi-monthly paper issued in S. Mark's parish, Augusta, Ga. †

EDUCATIONAL.

S. MARY'S School, Knoxville, Ill., owned and conducted by the Rev. Dr. Leffingwell, is said to be full to overflowing, and in a most flourishing condition.

The Fourteenth Annual Register of *S. Mark's Grammar School*, Salt Lake City, Utah, for 1880-81, makes a good showing. Without a flourish of trumpets Bishop Tuttle has founded and built up a good High School in the heart of Mormonism. Its terms are conspicuously moderate.

The Managers of the "*Parish School of Grace Church, Brooklyn, N. Y.*," recently made their Thirty-second Annual Report. It seems to be exclusively for poor children. It has numbered forty pupils throughout the year; which is the limit of its capacity. The entire expenses were \$944.94 for the year, all of which is paid. †

Literary Notes.

CHIEF ANCIENT PHILOSOPHIES.

I.—Epicureanism. By William Wallace, M. A., Fellow and Tutor of Merton College, Oxford. London Society for Promoting Christian Knowledge. New York: Pott, Young & Co. 1880. Cloth, 16mo. pp. 272. 1.00.

II.—Stoicism. By Rev. W. W. Capes, Fellow of Hertford College and Reader in Ancient History, Oxford. London Society for Promoting Christian Knowledge. New York: Pott, Young & Co. 1880. Cloth, 16mo. pp. 255. \$1.00.

These and other recent publications of the venerable "Society for Promoting Christian Knowledge," show that of late years it has awakened to a new life, and like the palm-tree "bringeth forth more fruit in its age" and better fruit too, than ever before. Mr. Wallace's treatise on *Epicureanism* is thorough and scholarly. It gives a general survey of the four great schools of philosophy which divided the Greek and Roman world before the Christian era, and shows their relations to each other. He then gives in successive chapters an account of Epicurus himself, and his followers, and especially of Lucretius and of the "Epicurean Brotherhood," and then a general explanation of the System itself, of its views of the Natural World, of the Chief Good, of the Atomic Theory, its Cosmology and Theology, its Logic and Psychology. Many who read these pages will be surprised to find how the popular traditional idea of Epicurus and his teaching differs from the actual facts as witnessed by his writings and the records of history. He appears here to much better advantage than in the pages of opposing and rival philosophers. Still if we judge of systems by their fruits, one human system is little better than another, if it leaves out of account the supernatural element of man's immortality and a Divine Revelation. If selfish pleasure and enjoyment be the "Highest Good" of man without any reference to a Divine retribution, then every system of ethics or philosophy will prove a fail-

ure. This brief monograph is admirably written, is without bias, and covers the whole subject. It is curious too to see from it how our modern "Materialism" and "Hedonism" is but "a new toot on an old horn."

Of the volume on "*Stoicism*," by Mr. Capes, we can speak only in terms of highest praise. It is learned and at the same time popular and readable—a model of what such a treatise should be. He gives a full and fair picture of the Stoic philosophy as taught by Seneca, Epictetus, and Marcus Aurelius, and in contrast with other systems ancient and modern. He calls its adherents the "Puritans" of ancient society, which comparison, though somewhat plausible, is a compliment to which Puritanism is scarcely entitled:

It is curious to observe in these two volumes opposing views of human life set forth with so much wisdom and beauty, and yet no system was known at the time large enough to hold and harmonise the principles of each. It is well said that "Truth is the harmony of opposites," and only in the Catholic philosophy can these two systems be integrated. It is a maxim of Theology, "*Gratia supponit naturam*,"—Grace presupposes Nature,—and in these two little books we have the natural virtues, or the natural sides of virtue, presented, which Grace exalts and adorns but does not destroy. We heartily commend them both to our readers. (For sale by E. & J. B. Young & Co., New York.)

The Chain of Life in Geological Time. A sketch of its origin and Succession of Animals and Plants. By J. W. Dawson, L.L.D. F.R.S. F.S.S., &c., &c. The Religious Tract Society, London. 12mo. pp. 272.

For those of our readers who want to see, within a small compass, the facts in the geological history of the earth bearing on the theory of Evolution, nothing can be better than this new volume of Principal Dawson. It is easy and pleasant reading, illustrated by some two hundred engravings, and as free from technicalities as such a work can be.

Principal Dawson has a name that

commands respect wherever it is known, and he is probably not inferior to any man living as *authority* on the matters treated of in this book. The advocates of Evolution will find facts here stated which have never been reconciled with their teaching, and which it would seem, from facts here presented, never can be reconciled with it. The main object, however, as it would appear on the surface and in the style of the book, is not controversy with the evolutionists or with anybody else, but rather instruction for those who want information on this most interesting subject. But the author shows, nevertheless, all along to the observant eye, gaps, and chasms, and "missing links," and assumptions of principles, that leave an impression of a most decided character on the mind of the reader.

No better or more satisfactory exhibition of the grand subject has been given to the public and no more complete answer to the believers in "*Evolution*" without a Creator and as anything but a mode in which the Creator works, can be desired.

Animal Magnetism. Physiological Observations: By Rudolf Heidenhain, M. D., Professor of Physiology in the University of Breslau.

To those who care for a *scientific* account and explanation of the phenomena of animal magnetism, this work of Professor Heidenhain, translated into excellent English by S. C. Woodbridge and published by C. Kegan Paul & Co., London, pp. 108, will be exceedingly welcome. He examined the phenomena himself, *produced* them by his own manipulations, and now explains them on purely scientific grounds.

We understand that the explanation given by Dr. Heidenhain is precisely the same as that given by Dr. Wilson of the Cornell University in his lectures in November, 1878, and given to the public in the second edition of his *Psychology* printed in the summer of 1879, pp. 352 and following. Of course the explanation cannot be given here and there is probably no shorter or easier method of

getting it than by procuring and reading one of the books above named.

—E. & J. B. Young & Co., Cooper Union, New York, are the successors of Pott, Young & Co., in the same place as heretofore. Keeping up their immediate communication with London, they receive all the new publications as soon as issued, and have on hand all the new books of the S. P. C. K. All who have dealt with this firm have remarked their more than usual business promptness and integrity.

Of the S. P. C. K. publications recently received from them, we note at present the following: *Leo the Great*. By the Rev. C. Gore, Fellow of Trinity College, Oxford.

This is another in the series of "Fathers for English Readers." This first Leo was contemporary with Augustine, Ambrose, Jerome, Cyril and other great saints of the fifth century. He it was that overawed the terrible Attila, that had to contend with the heresies of Manicheism and Eutychianism, and who invented that form of prayer called the collect. The Sacramentary of Leo furnished our Prayer Book with the collects for 3d after Easter, the 5th, 9th, 13th and 14th after Trinity. Including "Venerable Bede" there are now 14 volumes of this most valuable series. Price 75 cts.

Diocesan Histories: Vol. I. Canterbury: Vol. II. Salisbury.

The S. P. C. K. has undertaken to publish a set of volumes devoted to the history of each English diocese separately. We have read that of Salisbury, which is exceedingly interesting coming down from its first bishop and missionary, S. Birinus. Nothing is more fascinating than the missionary story of those early days, when Christian meekness was so often confronted with fierce and sturdy barbarism. The author of this volume is Mr. Jones, while Canon Jenkins writes the one on Canterbury, which the *Church Times* severely criticises for its miserable antipathy to Laud, its disparagement of Anselm, eulogy of King John, and general sympathy with Non-

conformists. Both books are full on the Cathedrals. Price \$1.00 and \$1.25.

The Churchman's Life of Wesley. By R. Denny Urlin, S. P. C. K. All our clergy should have this book. It brings out the truth in regard to Wesley as no other book does. It explodes his pretended change from high churchmanship in 1738 from the influence of Peter Bohler, and shows that the principal opposition he had to contend with was from Calvinists and Dissenters, like Toplady and Rowland Hill. We wish every Methodist preacher could read it. Price \$1.50.

The Englishman's Brief on behalf of his National Church (S. P. C. K.) is an improved reprint of a pamphlet published by Wells Gardner a year ago. It is a capital summary for one who wishes to understand this question of Church and State. The Royal Supremacy is over *all* persons, dissenters as well as Churchmen, and the Toleration Act only removed the *penalties*, not the moral obligation to hear the Church. As a prominent Baptist preacher in London says, the Nonconformists are *all* law-breakers in the same sense that the Ritualists are. E. & J. B. Young & Co. Price 75 cts.

—We have received the elegant volume of the *Life of Bishop Seabury*, by the Rev. Dr. Beardsley, of New Haven, from the press of Houghton, Osgood & Co., Boston.

This is the crowning labor of Dr. Beardsley's most valuable series of lives and memoirs, so full of the vital history of the Church and its development in this country. We hope to have a review of it that will do it justice.

—The volume of Mr. D. T. Morgan's translations from *Latin Church Poetry*, published by the Rivingtons, London, was reviewed in our December number under *Miscellany*. It is a superb volume. (For sale by E. & J. B. Young & Co.)

—The S. P. C. K. has added to its "Home Library," the "Churchman's Life of Wesley," by R. Denny Urlin, "The North African Church," and "Sketches of the Women of Christen-

dom," all excellent books. The first should be used with Methodist ministers. It will open their eyes. To the series, "The Fathers for English Readers," it has added a volume on "Leo the Great." This series is of rare value. The Society has had Dr. Littledale's "Plain Reasons" translated into French, by Professor Mason, and into Italian, by Professor De Tivoli, of Oxford.

Another book "The Englishman's Brief on behalf of his National Church" is an answer to the advocates of Disestablishment and Disendowment. Besides the "History of the Church in England and in Gaul," there is now one of the "Church in Germany," by the same author. Mr. Davenport Adams continues his work with a book on "Wrecked Lives; or, Men who have failed," using for examples such names as Wolsey, Rienzi, Chatterton, Poe, Swift, Koskusko, Robespierre, &c. The Bishop of Durham preached the sermon at the opening of the Society's new buildings, and congratulated it that it was rising to the exigencies of the age. All the Society's books are sold by E. & J. B. Young & Co., Cooper Union, New York.

—We have received from the author another volume of *Spiritual Readings* for every day, being for the season of Christmas to Jan. 12th, by the Rev. R. M. Benson, M. A. (London: J. T. Hayes.)

These readings have all the depth of unction and thought so characteristic of Father Benson's Meditations. Most suggestive and refreshing will they be to all who are seeking to grow in spirituality and unworldliness. The subjects are, for Christmas, "The Regeneration of Humanity," for S. Stephen's, "The Holy Ghost revealing the glory of Jesus in heaven," for S. John's, "The Holy Ghost revealing Christ within the Soul," for Innocents' Day, "The Holy Ghost preparing the soul for Christ," and for succeeding days, "One Body," "One Spirit," "One Hope," "One Lord," "One Faith," "One Baptism," "One God." "The Manifestation," "Jerusa-

lem," "Bethlehem," "Egypt," "Nazareth," &c. Each section ends with a sonnet, or lines of poetry. It is an inner world, not affected by the strife of tongues without, where one learns how to meet this heathen rage that Satan is pouring on the Church.

Out of the Deep. Words for the sorrowful. From the writings of Charles Kingsley. (New York: Macmillan & Co.

One would hardly associate the name of Charles Kingsley, the genial fisherman and hunter, with the *De Profundis*; but he was a man of powerful affections, wonderful imagination, and as his private letters show, of profound and intense religious feeling. This volume is a compilation from various sermons, letters and memoirs which will furnish fresh and invigorating stimulus to those who are visited with seasons of loneliness and discouragement; and who is not so visited?

Our fireside libraries are filling up with really good books like this.

Edwy the Fair: or the first Chronicle of Aescendune. A Tale of the Days of St. Dunstan by the Rev. A. D. Crake, author of the History of the Church under the Roman Empire: 2d edition: New York: Pott, Young, & Co. Price \$1.00.

Alfgar the Dane: or the 2d Chronicle of Aescendune: A Tale of the Days of Edmund Ironside by the Rev. A. D. Crake. 2d edition: New York: Pott, Young & Co. price \$1.00.

The Andreds-Weald: or The House of Michelham. A Tale of the Norman Conquest by the Rev. A. D. Crake, with four illustrations by Louisa Taylor. New York: Pott, Young & Co. Price \$1.50.

Early English History has always been a fascinating subject to us. We confess we seldom read a book through, but these we have read from "title page to colophon;" and we must say that Mr. Crake surpasses all others in both the historical accuracy and life-like reality of his pictures, though he may not be a Bulwer or a Scott in literary style and finish. Forty years ago we had almost nothing on this subject but Churton. Now we have E. A. Freeman on "Old English History" and the "Norman

Conquest," Haddan & Stubbs' new and valuable researches, Canon Bright's Early English Church History, the S. P. C. K. volumes on the Celts, the English, the Teutons, &c., by Dr. Maclear and others (all to be had of Young & Co.,) and it really seems as if the old standard histories were now shown to be the romances, while books like these give us a truer idea of the days of Alfred and Ethelred, Canute and Edmund, Edward and Harold, than we have ever had before. Take one such event as the battle of Senlac (called the "battle of Hastings") as described in the third volume above, and the consequences that immediately followed—the actual state of the country and the domestic life of the people—we doubt if a truer portrait could be given of the 11th century, than we have here out of the 19th. The moral educating power of such books is also very great, showing how true piety and devotion in those days were at the bottom of the grandest bravery and heroism of endurance. We have tried the books, with some misgivings, on boys surfeited with "Oliver Optic" trash, and find that they compel the reading through with a sort of enforced approbation, though they have evidently set the young mind on a new tack.

For sale by E. & J. B. Young & Co., successors to Pott, Young & Co., New York.

The Lord's Song: Plain Sermons on Hymns: by the Rev. H. J. Wilmot Buxton M. A. London: Skiffington & Son' [From E. & J. B. Young & Co.]

Mr. Buxton is one of the successful mission-preachers of England; and these sermons on the subjects of different classes and styles of hymns strike a new and original vein, and are really delightful reading. The sermon for a children's service, taking up a hymn for comment on each verse separately, is really a beautiful thing.

Auld Fernie's Son: a Story in Five Parts: by the author of the "Chorister Brothers." London: J. Masters. [From E. & J. B. Young & Co., New York.

Those who have read "Chorister

Brothers," one of the most exquisite of modern stories, need no commendation for this new book by the same author.

The Little Blue Lady and other stories, by Elizabeth Harcourt Mitchell, author of the "Beautiful Face." J. Masters & Co., London: [From Young & Co., New York.

This author is one of the favorites among our young People. We wish we could put Masters' Catalogue into our S. S. libraries, instead of the colorless, worldly and fairly irreligious books of the popular Boston publishers. Our clergy should really look to the reading of their young folks. Books thoroughly Catholic and churchly, manly and womanly, cost no more than the mawkish sentimental and pernicious trash thrown now-a-days into everybody's way.

—One of the best books of its kind we have seen is, *Some Sceptical Fallacies of certain Modern Writers Examined*, by W. J. Hall. London: Rivingtons. The subjects are Man, God, Personality, Goodness, Immortality, Government, Evolution, Miracles, Prayer, &c. It is fully up to the day and not on the old lines. Draper, Greg, Arnold, Darwin, Mill, Schopenhauer, Lecky, Mansel and many others come in for review. The book is compact and incisive, an admirable armoury for the clergy. (E. & J. B. Young & Co., New York.

The Christian Passover: or Notes on the Holy Communion. By the Editors of the Priest's Prayer Book. New York: E. & J. B. Young & Co., Cooper Union.

The authorship of this little treatise guarantees its soundness and utility as a clear, practical, definite presentation of the faith as held by all the great historical theologians of the Church. Destitute of all mere wordiness and hazy generalities, it gives positive instruction in a manner eminently adapted to popular comprehension. The way it deals with the common excuses for not "coming to communion" is admirable, and the section on "Preparation" is all that can be desired. Even those who can not get up to its standard of doctrine will find it one of the greatest practical helps they have ever tried. It is bound uniform with the Trinity Church Catechism.

Summaries.

FOREIGN.

—A new altar has been placed in Canterbury Cathedral, of carved walnut, open at sides and front, but standing against a retable of African marble and Alabaster found in the crypt and probably brought from Rome by Lanfranc or other Norman Bishop.

—The Bishop of Durham is pushing the Endowment fund of the new Bishopric of Newcastle.

—The statues of Bishops Selwyn and Lonsdale have been placed on the S. W. tower of Lichfield Cathedral. That of Bishop Hackett will follow, making 27 figures in their respective niches so far.

—The organs of the Church Association are reading Bishop Ryan, of S. Peter's Bournemouth, out of meeting, because he has allowed a ritualist friend in his pulpit, and is having early communions, &c. It is only one instance of a Catholic minded congregation toning its rector up. The cry used to be, "alienating the laity." Now the Bishop of Manchester deprecates the clergy being led by the whims of "miscellaneous bodies called congregations."

—The effect of the Bishop of Rochester's dealing with S. Paul's Lorrimer Square was visible on Christmas day, when there were but 28 communicants where there had always been 250. At S. Agnes in the vicinity, which usually had about 150, there were on that day 383 at five celebrations. So the Bishop has "alienated the laity."

—January 15th the Court of Appeal consisting of Justices James, Brett and Cotton, the Lord Chancellor being otherwise engaged, reversed the judgment of the Queen's Bench and released Messrs. Dale and Enraght, on a technicality relating to bringing the writs of arrest into Court in term time—a point Mr. Charles made a good deal of before the former Court. This will hardly end the matter, we fear unless Lord Penzance gets disgusted at the technical traps set for him.

—The Archbishop having stated that the "present form of the Court of Appeal was adopted within the last ten years in deference to what were supposed to be the wishes of the High Church party." Mr. E. B. Finlay points out to him that the *only two* changes proposed by the Lower House of Convocation and by Beresford Hope in Parliament were both rejected by him, and neither of them incorporated in the Bill. The poor Arch-

bishop is being badly baited now, even in the *Guardian*.

—The Rev. Mr. Dale after his release went to visit his son, curate of Sausthorpe, near Spilsby, Lincolnshire. His ill health was aggravated by a severe fall shortly after his release.

—Canon Wilkinson, of S. Peter's, Pimlico, wrote a strong letter of remonstrance to the Archbishop in regard to the persecution of the ritualist clergy. The Archbishop replied (December 31) in a very courteous and deprecatory tone, saying that he and his brethren are "ready at this juncture to consider the grounds that have led to so strange a result." The Canon had called his attention to a petition to Convocation in 1876 to take up this subject of ecclesiastical judicature. It was referred to a large Committee which reported in 1879 a full and exhaustive discussion of the subject with an ample plan of reform. The Archbishop now promises to "call attention" to that report and its suggestions. (The truth is, the Archbishop has steadily opposed and hindered all such movements toward Church legislation, preferring to rely on Parliament alone. He pushed through the P. W. R. A. against the dissent of Convocation.) It looks now as though the Archbishop would now be forced to "hear the Church."

—At Oxford the examiners for the Arnold prize have reported to the Vice-Chancellor that no composition which has been sent in appears to them to deserve the prize. The subject for the year 1881 will be "The Condition of Women in Greece and Rome."

—A decree was passed by Convocation on Tuesday authorising the making over to the Dean and Chapter of Westminster of two white marble columns, now in the Ashmolean Museum, which are believed to have formed part of the altar attached to the tomb of Henry VII., to be preserved in Henry VII.'s chapel. Professor Stubbs explained that the tomb was by Torregiano. The altar had been of the same style Edward VI. was buried under it. The Puritans destroyed the altar without knowing that they were destroying the tomb of the one "Puritan King." Elias Ashmole was just then picking up antiquities; thus it was, probably, that these pilasters found their way to Oxford.

—Mr. J. G. Hubbard's pamphlet demolishing the jurisdiction of Lord Penzance's Court has already reached a 6th edition.

—A most valued friend of the ECLECTIC, in a letter received too late to find place in this number, protests against

a paragraph in our Summaries for January on Mr. Gladstone and his administration as unjust and even abusive. We have always been a warm admirer of Mr. Gladstone in literature, where he has done great service to the Church. But in public life he would seem to be one of those statesmen who bring about revolutions by smooth transitions. He is essentially, whether he means it or not, the mouthpiece of Radicalism in politics and religion. His leading idea seems to be that governments must give up guidance and responsibility, and simply become a machine to execute the varying wishes of the strongest party among the people. On this ground he disestablished the Irish Church, and he will probably now destroy the Church itself by disestablishing the Protestant landlords who are the main supporters of it. As to the English Church, he has repeatedly told deputations of radicals calling on him, that when they can sufficiently work upon public opinion, that may be disestablished too: and if the P. W. R. A. was not enough to reconcile more than one section of the Church to this result, the Burials Bill passed by his administration has exasperated about all sections alike. He opposed the Worship Act, just as Beaconsfield opposed the Burials Act, each being in the opposition at the time: but let us see whether he will stir a finger to disturb the P. W. R. A. now, unless Archbishop Tait asks it: or what his position will be on the Marriage laws. The truth is he is handicapped by the enemies of both Church and State. Could the atheist Bradlaugh have been admitted against Mr. Gladstone's wishes? Why does he allow one of his cabinet ministers to proclaim to the world that the Church is only a "creature of the State?" So far as the Church is concerned there are plenty of "Home Rulers" or Irish members we would sooner see in the cabinet than John Bright or Brummagem Chamberlain. The *John Bull* each week gives several columns of "Ireland under Mr. Gladstone," and we can only say the details are worse than anything the most enterprising newspaper ever invented of "Southern outrages" here.

—The *Literary Churchman* gives the following notice: "We have, if we do not mistake, already noticed the original American issue of Sermons Doctrinal and Practical, by Morgan Dix, S. T. D., Rector of Trinity Church, New York. A new edition has now been issued in England by Mr. R. D. Dickinson, of Farringdon street, which will satisfy even fastidious tastes as to beauty of paper and type. They are able sermons, and quite deserve the careful reproduction

which has been given to them by the English publisher. They exhibit what is not always to be seen even in intellectually able sermons—the working of a vigorous faculty of imagination. We have seldom read a more striking and even magnificent series of word-pictures than we find in the Eighth Sermon for Lent—"The Cross the Measure and Condemnation of the World." The clergy will not regret it if they procure the book.

HOME.

Our readers will welcome the always clear and satisfactory learning of Dr. Hoppin again to our pages. We have a number of valuable contributions on hand, which we shall work in as fast as possible. In our next we propose to give Bishop Spaulding's able sermon at St. Louis on the Missionary Episcopate, revised and edited with notes by himself. Also an article on Prayers for the Departed.

We make no apology for devoting the *Miscellany* in this number to the literature of the Dale case, or the Imprisoned Priests. It will be seen our selections are not mainly from Ritualist papers. The question has risen far above that of vestments or lights. It is the waking up of the whole Church to ask what is the real position of the Church of England under the state—and especially under Parliamentary usurpations which have stealthily undermined the old foundations of the establishment. The secular courts so far have not gone behind acts of Parliament—they have confined themselves to the mere regularity of Statutory proceedings: but the main question has come up and will not down. The Privy Council is on trial as well as Lord Penzance. We do hope Archbishop Tait will be led to pay some heed to Convocation and try to represent the Church in Parliament. Nothing but impending disestablishment makes speak now of "considering" something in Convocation, and finding a way out of these difficulties of which he is the main author. But we must suppose our readers will get the real issues from the articles referred to. Since they were in type we have received even better and stronger for our next.

We observe "A Lawyer" has printed

a pamphlet on this subject, and Dr. Ewer has laid it bare to the comprehension of the American press, in two capital sermons issued by E. & J. B. Young & Co. It is good work. There is dense ignorance in this country on the relations of Church and State—even such relations as all religious corporations must bear to the civil law, in a republic like ours, as well as in England.

Some Greek quotations got badly misprinted in our last, in the article on the word "substance." The word *ἀπορος* wherever used should have been *ἀποιος*—or *ἀποια*—destitute of quality or "*whatness*." We do not lay this on the compositor, though we have hitherto prided ourselves from long experience on being able to read any manuscript short of the Assyrian cuneiform, or Egyptian obelisk. We beg pardon—we did once get badly mixed over the *whatness* of a Turkish signature. In such cases we take *his mark* and address him with one as near like as we can make it.

—We would remind our delinquent subscribers that it takes only a hundred letters to use up a subscription in postage: and then, if we do not get it, come to think of it, we lose *six* dollars instead of three. The fact is, if we get nothing for the Magazine, we ought to get something for the letters we write.

—The Rev. Dr. Shelton, in the 84th year of his age, has resigned the rectorship of S. Paul's, Buffalo, which he has held for *over* half a century. Such a change is almost startling to his younger contemporaries, and makes us feel as if the world itself were growing old. He has lived to see five dioceses in the State instead of one, 200 more clergy in these five dioceses alone than there were on the whole clergy list in this country 51 years ago; the little village in which he began become a great city, and his own one of the noblest church structures in the State. No words can sum up the spiritual accumulations of such a lifelong experience. There are scores of great business names in that city to whom Buffalo would hardly be Buffalo without Dr. Shelton. How many children that have become parents with children has he watched in succession from the cradle to the grave!

His farewell letter to the vestry is grand in its simplicity and tenderness,

without a sign of failing in the robust and rugged manhood of his nature. The vestry at once gave him a life lease of the rectory. No man ever had a more vivid conception of, a more intense loyalty to, THE CHURCH, as the Kingdom of GOD on earth, the Spiritual Temple of which JESUS CHRIST Himself is the Head Corner Stone.

—The Bishop of Western New York makes many excellent suggestions to his diocese through his "official" columns in the *Kalendar*. He has recently published the Athanasian Creed, and thinks it may sometime be added to the Hymnal as the *Magnificat* has been and thus find its way back into the Prayer Book. He recommends teaching it to the young and "rehearsing it in the pulpit," the 1st part at Trinity tide, and the 2d part in Advent. He has also recommended a *Litany Stool*, at the head of the centre alley, advocates more frequent communions, and reminds us that frequent communion implies more fasting and prayer. This is too often forgotten. In a recent number he suggests that people in subscribing for religious papers should ascertain whether they have the approval of the Bishop, and intimates that *Western* papers are hardly adapted to the East. It seems to us that this is a little strained. Of course our Bishops will approve all good papers, and try to drive out immoral and pernicious literature. But in speaking of the church press alone, what can this mean? A friend tells us that the Roman Bishop of Buffalo had issued a precisely similar instruction in regard to religious newspapers. Well, we suppose a Bishop has a right to use his influence for what he believes best, but he should not *proscribe* others for their opinions.

—The Journal of the General Convention of 1880 has been completed and published with most remarkable promptness. It was ready for circulation we understand as early as January 20th. The earliest date ever achieved before, if we remember rightly, was the latter part of March. This Journal will be specially valuable for the many elaborate

reports and information on various subjects which it contains.

—In our next we shall publish the valuable paper of Dr. Dix on the Functions of Wardens and Vestrymen, which was simply auxiliary to the report of the General Committee on this subject, and is not therefore contained in the Journal.

—We should like to know what call there was for the E. K. S. to reprint in this country the "Persecution" pamphlets of the Church Association in England. The money spent by the so-called "Church Association" in this sort of thing might have evangelized half a continent.

—*Vick's Floral Guide* for 1881 by James Vick, Rochester, N. Y., is sumptuously printed and illuminated with pictures of flowers, vegetables, gardens and grounds. Full description and price list of almost anything that will grow in America. He gives, what we have not seen before, the method of raising mushrooms, and a list and description of the many useful herbs and garnishes.

Vick's *Monthly Magazine* has become a standard authority with Horticulturists, and is very useful to housekeepers and lady gardeners. He has one of the largest seed depots in this country. Seeds sent by mail. Price of Monthly \$1.25 per year.

—A Lecture on the word *Catholic* in the Creed (2d edition) J. McCauley, Philadelphia. This pamphlet is dedicated to Bishop Morris, by the author, Rev. C. R. Bonnell, sometime missionary in Oregon and is thoroughly done, as a vindication of our claim to the title against Rome and Protestantism both. It is also splendidly printed.

—*Journal* of the 7th Convocation of Montana, Idaho and Utah at Helena. There are whole pages of Bishop Tuttle's address here that we should like to print if we only had the room.

—Bishop Perry's *Episcopal Address* for 1881 takes a wise and discriminating view of the uses and abuses of the Parochial system, with good suggestions for its better working. He also has some interesting remarks on the (provincial),

co-operation of the trans-Mississippi Bishops in educational and missionary work. The address is sound and practical.

The Lord's Supper: the frequency of its celebration and the Rights of Children to be partakers of the Bread and Wine. A series of conferences and sermons at Newtown, Conn: by the Rev, Thos. W. Haskins, M. A. (Claremont Manufacturing Co.

Mr. Haskins conferred a great benefit on the Church by this publication. It may lead in many parishes to a desire for more frequent celebrations. It illustrates however the astonishing inertia of our average Protestant Episcopal congregations, and the strange idea the laity have of limiting every minister by the *customs* of their own parish. It shows too what an immense work it is among such people to bring about the smallest improvement: "line upon line, precept upon precept"—but the hard indevout and unconverted heart of the average church-going layman often remains impervious to the clearest demonstrations of God's word, when personal pride has once committed itself. Mr. Haskins' book will do good.

We hope the committee on Prayer Book "enrichment" will consider the question of condensing the Morning Services when the Eucharist is celebrated. Is it really necessary to have *three* exhortations or preachments, *three* prayers for rulers, *two* confessions and *two* absolutions? Would it not be better to go back of 1552 and begin with the Lord's Prayer? At any rate here is the chief obstacle to weekly communion, and a fearful tax on the clergy.

—The Rev. R. S. Barrett's *Churchman's Scrap-Book* is a capital thing for general parochial circulation, and has reached its 6th thousand. (Richmond, Va.)

—The little Manual of the *Guild of the Holy Cross*, for invalids, at Cleveland, Ohio, is, in type and selection of prayers and readings, just what will prove most welcome in many a sick room.

—We have seen a correspondence in the *Cleveland Leader* between the editor

and the Rev. Dr. Bolles which illustrates both the utter misconceptions of the public press in regard to the case of Mr. Dale, and the good our clergy might more frequently do in the secular press toward setting public opinion right. It was that old "Fox" John Bright that gave the Dissenters their cue,—“if Mr. Dale does not like an established Church, and can't obey its laws, let him come out of it”—yes, and thereby give up his conviction, as we Dissenters do, that there is any church of Divine authority and obligation not the creature of our own choice and self will. The real issue in Mr. Dale's case is whether the church of Christ as recognised and established in England from the beginning has any constitutional rights of its own, as Magna Charta declared it *has*; whether the relation of Church and State is a *concordat* between two co-ordinate powers in which each recognises the other's supremacy, one in the “temporalty,” the other in the “spirituality,” as has been done from time immemorial until the suppression of the Church's legislature in 1717: or whether a Parliament without any religious test or profession has come at last to usurp *all* authority over both *temporals* and *spirituals*, so that the church has “no rights which Parliament is *bound* to respect.” This last is the precise attitude taken up in all recent legislation from the abolition of the Test acts, the confiscation of the University endowments, the disestablishment of the Irish Church, the abolition of Church rates, the passage of the P. W. R. Act against the protest of both convocations (except the Erastian bishops) and the confiscation of the Church yards, by the new Burials law. Those who are resisting Lord Penzance's Court are witnessing to a greater principle than ever Hampden did, to wit, that the Church of Christ is entitled to its autonomy in spiritual things, and must be subjected neither to a foreign Papacy, nor to what is worse, the unbaptised tyranny of a secular and worldly legislature, in which schism and heresy work hand in hand with the enemies of all religion. Romanism and Presbyterianism have always put the

Church *above* the State: Anglicanism only asks that it shall be co-ordinate. The Queen is "head of the Church" in no sense other than she is "head" of *all her subjects*, in all causes whatsoever affecting their temporal rights, so that her Courts will review the acts of Roman Bishops or of Presbyterian synods *in this regard*, as well as the acts of Lord Penzance, to see whether the rights of the citizen as well as the rights of the religious corporation have been observed. And this is all the Ritualists ask, that the constitutional rights of the Church of England be allowed, and of her clergy under the Constitution. There is no agreement, as John Bright insinuates, that they shall submit to *any* usurpation of the secular power, in consideration of being "established." For Parliament cannot represent the clergy who by law are *excluded* from Parliament, while Dissenting ministers are freely admitted as members. If the Church is not protected by the Constitution she is not protected at all. The Bishops are appointed by the Prime Ministers, and are therefore generally Erastian politicians, disposed to concede the omnipotence of Parliament. But the Convocation (of late years revived) is the constitutional voice of the Church which Parliament is constitutionally bound to regard in legislation concerning the Church.

We have no established Church in this country, but we predict that secularism will yet force every one of these questions into our secularized legislatures as to the extent of secular authority over religious organizations.

Considerations on the Marriage with the Sister of a Deceased Wife. By a Layman. Washington, D. C.

This is in reply to Bishop Doane's pamphlet on the subject, which we have not seen, and embodies about all that can be said for the relation. We have little idea that General Convention can be induced to adopt the English table of degrees, after having left the door wide open for these marriages in this country for a hundred years past. The American Church should have adopted it at the

start, if it is to be regarded as Divine Law. The famous "Declaration of the 28 Bishops" some years ago on ritual questions, which gave such immense credit to our Revolutionary fathers for knowing what the Church in this country would require for all time in the way of ritual, seems to have overlooked this little matter of the Table of degrees. We all know what the law of the Historical Church has always been both as to this kind of marriage as well as marriages within the fourth degree, but we have no hopes that it will be maintained in this country, or in England much longer. The only arguments we have seen against them, treat them as a *malum in se*, or morally wrong, and would therefore, in all consistency, require legislation *ex post facto*. Do we allow our Missionaries to compound with their heathen converts in the matter of polygamy? The maxim *Quod non fieri debet, factum valeat*, does not apply to a moral wrong.

The Music of the Church. An address delivered at the 8th annual Festival of the Choirs of Trinity Parish, New York, November 18, 1880, by the Rev. C. E. Swope, D.D., Assistant Minister.

Dr. Swope has thrown together some of the best suggestions we have seen on Church music. He meets thoroughly the hackneyed idea so prevalent that it must be all congregational. In "places where they sing" it is supposable that time and attention are given to the cultivation of the higher departments of Church Music, while of course there are also chorals in which all may join.

—Bishop Perry writes to the *Living Church* as follows:

DEACON'S DEVOTIONS. — The curious book of prayers, the title of which is given by your correspondent, *Frater Fidelium*, in your last issue, is the Prayer Book of a small section of the "nonjurors," who followed the lead of its compiler, Thomas Deacon, a Bishop of that body. "Deacon's Devotions," from a volume of Hall's "Fragmenta Liturgica" Documents, illustrative of the Liturgy of the Church of England; exhibiting the several emendations of it, and substitutions for it that have been proposed from time to time,

and partially adopted whether at home or abroad." In seven volumes. Bath: England, 1848. This important work, together with its companion series the "Reliquiæ Liturgicæ," in five volumes, published in the preceding years, can be had, I am quite confident, from Messrs. Pott & Young, Cooper Union, New York. They form a liturgical library in themselves.

Davenport, Ia.

W. S. P.

—At the recent Diocesan convention at Albany, the Rev. Dr. Morrison offered the following, which was unanimously adopted:

The Convention of the Diocese of Albany, recognizing the fact that the Church is not a human Institution, but the Kingdom of God in the world and its officers "ministers of Christ and stewards of the mysteries of God," desires to place on record its emphatic condemnation of the practice of parishes calling a clergyman to preach on trial, and of clergymen accepting such invitation.

Connecticut had already adopted a similar resolution. Bishop Doane says that one-eighth of his clergy had left their charges during the past year. In Oneida county here we can show him seven or eight missionary Stations vacant. From Utica to Watertown there is not a clergyman except at Holland Patent and Lowville. Ingersollism and village opera houses, and "Association lectures," are doing their work in our rural districts, while in our cities the number that ignore public worship and "sponge" for the necessary services of ministers at funerals, &c., is simply appalling.

Albany stands first of our dioceses in the number of missionary and stations, (44 and 85.) The Bishop's address in freshness, originality and power is up to his usual high standard. The convention was one of the best yet held: and there is a balance in the Missionary Treasury!

—A western paper of January 18 announces the death on that day of the Rev. Dr. J. N. Norton, of Louisville. On the 9th he preached in Christ Church and went home ill, with an attack of pneumonia to which his frail constitution soon succumbed. His age was 62. He was a graduate of Hobart College, and a prolific and useful writer for the Church. His last volume, published by T. Whitaker, N. Y., under the title of "Old Paths" was the sixth volume of sermons issued by him, of a series more largely used for lay reading than perhaps any other in this country.

—The papers announce the death at Wilmington, N. C., Jan. 4, of the Rt. Rev. Thomas Atkinson, D. D., LL. D., Bishop of North Carolina, in the 73d year of his age. This learned and eminent Prelate was consecrated to the Episcopate in St. John's Chapel, New York, on Monday, October 17, 1853. He was a great-hearted man, of sound learning, of persuasive eloquence and great earnestness and devotion to the work of the Master. In connection with the Bishop of Easton, he exercised marked influence in shaping events, at the close of the war, in the Churches of the South. To his dying day he was very active and solicitous in the matter of the Church's work among colored men of the South.

—The Journal of the last General Convention just issued by the Secretary, Rev. C. L. Hutchins, is really a beautiful volume and yields to none of its predecessors in value. The proceedings of the Deputies, the Bishops, and the *Board of Missions* are all printed separately, and the Appendices contain many valuable documents. The excellent report on the State of the Church, (Dr. E. M. Van Deusen, chairman) has some incisive remarks on the *morale* of the clergy, to which we would call attention, with very full and complete statistics of the Church. Dioceses, 48; missionary jurisdictions, 13; clergy, 3,355; parishes, 2,917; missions, 1,295; churches and chapels, (46 dioceses) 3,511; free churches and chapels, 1,233; parsonages, 1,091; baptisms, 137,617; confirmed, 79,011; communicants, 344,789; Sunday scholars, 287,253; hospitals, 33; orphan asylums, 41; Church homes, 29; colleges, 15; theological schools, 16; other educational institutions, 123; total offerings including salaries, \$20,251,-824.94.

—The Rev. Dr. Van Deusen has thrown together some valuable facts and authorities in a letter to a secular paper, which asserted that "this is not a Christian country in the eyes of the law, any more than a Buddhist or Mormon country." The paper admits that heathens or Mormons would not be allowed to carry out the practices of their religion such as polygamy or child murder. Perhaps if this smart paper will ask itself *why* they are not so allowed, it will get an inkling of the difference between laws that are Christian and laws that are heathen or Mahometan. Still there are enough people who are trying to make the laws heathen or Mahometan, especially in regard to Marriage.

—Mr. Roper's Calendar is becoming an indispensable article in every Church

Sacristy and clergyman's study. For the vast amount of information in Church history and antiquities, explanations of the Prayer Book, notices of Saints and early Christians, &c., &c., it ought to be in every church family as well. The lessons are arranged as heretofore, with new table of Alternative lessons below. We call attention to our correspondent's article on the New Lectionary. This Calendar may be had of Mr. C. F. Roper, 62-64 Duane Street, New York.

—We cut the following out of a paper as a Literary curiosity:

RICHMOND, VA., May 80, 1879.

Rev. E. B. McGuire :

REV. AND DEAR BRO.—Your letter of the 28th just received. What is a "credence table?" Who in your congregation ever saw one, or can answer this question? There is no such thing mentioned or referred to, in the remotest degree, in our Prayer Book. Nothing of the kind is to be found in any of our colonial churches. built, some of them, in the 17th century. Nobody ever saw or heard of one in Virginia, twenty, or perhaps ten, years ago. It is, therefore, a new and strange thing in the diocese, and I positively forbid the introduction of such a useless and unmeaning novelty into St. John's Church, King George C. H. Of course you are at liberty to use this letter as you may think necessary.

Affectionately your

friend and brother,

FRANCIS M. WHITTLE,
Bp. P. E. Church in Virginia.

What is a credence table? We wonder if the list of old books recommended by the House of Bishops for a candidate for Holy Orders is not still used in Virginia. We had supposed they had hardly yet got beyond it. Even old Wheatley will tell him about the "side table" and the "profane and shameful breach of the rubric" in allowing the bread and wine to be placed on the altar before the beginning of Morning Prayer. (See Chap. VI. § 10.)

—In reference to the Constitution of the Mexican Church, the valued correspondent who sends it to us writes what will supersede any comments of our own :

BROWNSVILLE, Tex., Dec. 6, 1880.

Dear Doctor: I beg to direct your attention to three very extraordinary features.

1st. That no Clergyman sits in the Synod of the Diocese as such, but as the representative of a congregation; and the Vestry is not obliged to elect its Rector, but "a Minister or Minister elect."

2d. That a Minister or Bishop elect, may discharge most of the sacred functions without orders.

3d. That a Cleric is liable to be presented for trial on the very indefinite charge of not being a true Christian.

It is altogether possible that after publication it may be denied that this is the present Constitution of the Church of Jesus. I find this in the "Official Organ of the Church of Jesus," *La Verdad*, of July 1, 1878.

But the fertility of that Body is extraordinary. They have published at least two different Prayer books, all without dates of publication, since I made the first translations, something less than two years since, of the service book then in use. Indignant champions arose to declare that the one published was not the genuine liturgy. Yet we know that whether right or wrong it was the one used at the time. The case may be the same with the Constitution. It does not take three years, as with us, apparently hardly three days, to alter Constitutions or Prayer books, and they may have had several Constitutions since this one passed away—I can't tell. Constitutions and canons are harder to get hold of than service books, and these are hard enough.

Respectfully Your Humble Serv't,

NELSON AYRES.

—The Rev. Dr. Norton had added another volume to the series of useful and widely read Sermons that have done so much for the every day practical character of Church life among us. It is entitled "Old Paths," a series for the Christian year, and follows the lessons and services of the Church. Many Bishops testify that Dr. Norton's volumes have been used for lay reading in their dioceses far more extensively than any other. The piquant anecdotes and illustrations with which they fairly bristle keeps up the interest of the reader and fastens the truth enforced.—(T. Whittaker, N. Y.)

—Some of the nobility are establishing churchyards vested in Trustees for churchmen only. The Bishop of Lincoln has set forth short Burial services for cases in which the full service cannot be used: also a Form of Benediction for a grave.

THE CHURCH ECLECTIC.

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For the Church Eclectic

THE EUCHARISTIC RITUAL OF THE HOLY AND GREAT FIFTH, OR MAUNDY THURSDAY.

BY THE REV. N. HOPPIN, D. D.

II.

TURNING now to the Ritual of the Greek Church, we find the same provision for a day-evening celebration of the Blessed Eucharist on the Holy and Great Fifth, as given in the *Typikon Ekklesiastikon*, or Book of Rubrics, published by authority of the Synod of Greece, A. D. 1855, and as set forth in full in the *Triodion Katanuktikon*, the Penitential Triodion, or Lenten Service Book. It is in fact one of four evening communions in the year enjoined by the Greek Church, the others being on Christmas Eve, the Eve of the Epiphany, and Easter Even. They are all to be celebrated according to the Liturgy of S. Basil; regularly after the Lamplight (τὸ λυχναῖον) and Vesper Service; and are to be followed the next day by another celebration according to the Liturgy of S. Chrysostom; except on Good Friday, when the Liturgy of the Presanctified is used. At whatever hour the Lychnic and Vesper service may now be performed in the monasteries, cathedrals, and minor churches of the East, there can be no doubt that it was originally what its name imports, literally an evening service, composed and used for the closing of the day and the approaching shadows of the night. The Anglican Evening Prayer is sometimes said as early as two o'clock in the afternoon, but would scarcely be so preposterous at any time before mid-day as the corresponding Greek office with its very ancient and lovely hymn addressed to our Lord, *φῶς ἱλαρὸν ἁγίας δόξης, κ. τ. λ.*, "Benignant Light of the Holy Glory of the Eternal Father, now at the setting of the sun, as we behold the evening light, we praise Thee," etc. But in fact, of the four celebrations above mentioned, only one is necessarily a night-evening celebration, namely, that for Easter Even, or the Great Sabbath; and even that is only partly in the night; for the rubric directs that the Ecclesiarch, or Master of Ceremonies, shall take

care that it be finished within the second hour of the night, i.e., before eight p.m. [*Triodion, Venice* 1876, p. 425.] S. Basil's Liturgy is quite long, and the assembly therefore must have gathered soon after sunset and before dark. There is also this further peculiarity that the worshippers, according to the ancient rule of the Easter vigil or watch-night (παννυχίς,) do not leave the Church all night; which is of course a very different thing from the modern night communions, with promiscuous gatherings of people coming and going in the dark. It may be remarked, by the way, that the custom in the Western Church was formerly the same as in the East; that is, the first celebration was in the beginning of the night before Easter, instead of before daylight on Easter morning, as it is now.

In the case of Christmas Eve in the Greek Church, according to Dr. Littledale, the proper Lychnic and Vesper service begins about the tenth hour of the day, or four o'clock in the afternoon. [*Offices of the Eastern Church*, p. 55.] The celebration according to the Liturgy of S. Basil follows this, and must be completed before sunset; since space is required for the evening meal and the compline service, which is placed by the same authority, at the first hour of the night. The order for the celebration on the Eve of the Epiphany is the same as for Christmas Eve. [*Typikon Ekklesiastikon*, p. 84.] But on the Holy and Great Fifth the Lenten Triodion directs the *semantron* (the board which they strike for service) to be sounded for the evening offices two hours earlier; that is, at two o'clock in the afternoon; undoubtedly on account of the great length of the services that are to follow. [*Triodion*, p. 370.] To the evening offices succeeds the Liturgy of S. Basil, with a general participation of the Holy Communion. After this is the *νιπτήρ*, or feet-washing service; followed again by space for the evening meal and the concluding apodeipnon or completerium. At the second hour of the night, the *semantron* is again directed to be struck for the "Service of the Holy Sufferings of our Lord, the Service of the Twelve Gospels," as it is called, including five chapters from S. John, four from S. Matthew, two from S. Mark, and one from S. Luke. It is evident therefore that the Maundy Thursday evening celebration and communion, in the Greek Church, is regularly somewhere between three o'clock in the afternoon and sunset. The preceding Vesper service contains long Scripture readings from the Old Testament and the New, with special psalms, and litanies, and multiplied troparia or hymns, relating to the mysteries of the day, but not enough to prolong the communion to nightfall.

A rubric in the Liturgy of S. Basil directs that, upon that day in place of the cherubic hymn and the usual communion hymn, the following troparion of rythmical prose shall be sung; and also repeated over and over again during the distribution of the communion; the tenor of which, it will be perceived, indicates extreme antiquity, as well as its special appropriateness to the Maundy Thursday sacrament:

In Thy mystic feast to-day,
Grant me, Son of God, to share;
For never to Thy foes
Will I the mystery reveal;
Nor offer Thee a kiss
Like that which Judas gave;
But with the dying thief
I will confess to Thee and say,
Remember me, O Lord,
When Thou comest in Thy kingdom.

At a later period this hymn was incorporated with S. Chrysostom's Liturgy for general use on other occasions of communion; but in the Liturgy of S. Basil it is appropriated solely and distinctively to the communion of the Holy and Great Fifth. It may well be thought even older than S. Basil's age; (as the evening hymn on his own authority is known to be,) and, at any rate, betokens the early Christian sentiment prompting a devout commemoration of the Blessed Eucharist upon the day of its gracious institution: a sentiment which still remains in the East, as it does in the West, though with a wise avoidance of a celebration after night-fall. The Eastern Church has not, indeed, like the Western, dropped the day-evening memorial of the august benefit; but neither does it know, at least in its rubrical directions, whatever may be the case in practice, the midnight mass of the Western Church; its matutinal celebration for the Feast of the Nativity being assigned by the books, like that for Easter, towards the end of the night. [Tup. Ekk. App., p. 183-5.] Whatever the suitableness and devotion of these midnight Christmas celebrations in monasteries and religious houses, where all the worshippers are under the protection, as it were, of one roof, there can scarcely be but a single opinion as to the extreme undesirableness that attaches to them elsewhere. It is said that scandals and inconveniences, found to be inseparable from them, have already led to their abandonment in the churches of some of the large cities in England, where they have been tried.

III. But it is time to look at the synodical legislation of the Church with reference to Maundy Thursday,

The act of the Council of Nice, which disallowed and condemned the Quartodeciman practice, that had prevailed in the Asiatic Churches and was the subject of what is called the Easter controversy, and one of the occasions of the calling of that Council, had reference not merely to their keeping the Christian Passover at the same time with the Jewish, i.e. on the fourteenth day of the month on whatever day of the week it might fall, but more especially to their keeping it after the manner of Jews, with public and private festivity, on the very eve of the Passion of our Lord, thus interrupting the fast of the Holy week at its greatest solemnity. This was shown by the learned historian Mosheim, [*Commentaries, Cent. II. § 71.*] But even when the great Paschal Feast had been thus fixed, by a decree of the universal Church, upon the Sunday after the fourteenth day of the first lunar month, and the memorial of the Passion definitely assigned to the sixth day of the week, it was not easy to break up

altogether the festal observance of the night before Good Friday, sanctioned in a manner, as it seemed to be, by the Saviour's Last Supper with the disciples. This festivity was not only still defiantly maintained by schismatics and heretics, Novatians, Audians, Donatists and Priscillianists, as well as the remnant of the Quartodeciman party, but it lingered long in a degree, in certain quarters, among the Catholics themselves. We may even fancy some remaining traces of it at the present day, in a slight relaxation of the Lenten fast, and the indulgence of wine and oil allowed by the Greek and Latin Churches on Maundy Thursday.

It is well known that the Council of Carthage, held at the close of the fourth century (A.D. 399,) sanctioned by a special canon the exceptional festivity of the evening of that day. The canon is in these words, "That the mysteries of the altar should only be celebrated fasting, except on one anniversary day, on which the institution of the Lord's Supper is celebrated. For if the commendation (i.e., funeral rites) of any deceased persons, whether Bishops, clergy, or others, is to be made in the after part of the day, let it be with prayers only, (i.e., without the Holy Eucharist,) if those making it be not fasting." *Ut sacramenta altaris non nisi a jejunis hominibus celebrentur, excepto uno die anniversario, quo cœna Domini celebratur. Nam si aliquorum, pomeridiano tempore, defunctorum, sive episcoporum seu clericorum, sive cæterorum, commendatio facienda est, solis orationibus fiat, si illi qui faciunt, jam pransi inveniantur.* [Con. Car. IV. Canon XXIX.] It is obvious from the latter part of this canon, that the exceptional allowance in the former part was made with reference to an evening celebration of the Holy Eucharist on the anniversary of its institution. That it was also meant to sanction, not merely a light meal as on other days in Lent, but a full and free repast, will presently appear, and might perhaps be inferred from the use of the term *pransi*, for those excluded at other times. This Council, the one that condemned the Pelagian heresy, was held in S. Augustine's time, and if he was not actually present when the canon in question was passed, it was undoubtedly accepted by the Synod of his own neighboring province of Numidia; and therefore the object and purport of it may very properly be illustrated from his writings.

The notary Januarius, his son in the faith, had written to ask his opinion touching certain differences of usage, relating particularly to the rules of fasting and celebration of the sacraments. In his reply Augustine distinguishes three classes of questions of this general nature; namely, such as can be settled by an appeal to Holy Scripture, such as are determined by the tradition of the Church, and such as cannot be settled either by scripture or tradition, and must therefore be regarded as indifferent and variable. Now the questions proposed by Januarius were these: "What should be done on the fifth day of the last week of Lent? Ought the Eucharistic Sacrifice to be offered early in the morning, and again after supper, in accordance with what is said by the Evan-

gelist, 'likewise the cup after supper?' Must we keep the day fasting, and offer the sacrifice after the only meal, the evening repast? Or must we still continue fasting, and take the evening meal, as our own practice is, after the oblation?" *An offerendum sit mane et rursus post cœnam, propter illud quod dictum est, 'similiter postquam cœnatum est'?* *an jejunandum et post cœnam tantummodo offerendum?* *an etiam jejunandum, et post oblationem, sicut facere solemus, cœnandum?* [Aug. Ep. Cl. II. Ep. LIV.] The first of these questions S. Augustine treats as involving the whole question of fasting communion generally; and, after disposing of the text quoted from S. Luke, with some subtlety, as irrelevant, proceeds to show that the point was indubitably settled by apostolic usage and tradition. The two last questions, he decides, belong to the third class before mentioned, as relating to things in themselves indifferent and variable, and therefore to be determined according to the varying usages of different churches.

It will be observed that in one of the supposed cases of evening communion, the strictest fasting is implied, the one meal of the day allowed by the Lenten rule being deferred till after the celebration, *an jejunandum et post oblationem cœnandum*; in another, that the communion was still considered as, in some sense, a fasting communion, though partaken after the light Lenten meal; which, according to the ideas of that age, did not break the continuity of the fast, *an jejunandum et post cœnam tantummodo offerendum*. But there was still another case, which was not a fasting communion in any sense, and yet which claimed to be a more exact imitation of the original institution at the Last Supper; namely, a celebration after banqueting; which, S. Augustine intimates, was a cherished idea with certain Christians in his time; though contrary both to the letter and the spirit of the Nicene decree. [Ep. Const. ad. Ep. ab. Labbe. Conc. Vol. II, p. 271.]

"Some have pleased themselves," he says, "with the plausible reasoning, that one day in the year, upon which the Lord gave the Holy Supper, it is lawful to offer and partake at the altar His body and blood after taking food, in order to a more marked commemoration of the original communion." *Sed nonnullos probabilis quædam ratio delectavit, ut uno certo die per annum, quo ipsam cœnam Dominus dedit, tanquam ad insigniorem commemorationem, post cibos offerri et accipi liceat corpus et sanguinem Domini.* Such a custom he strongly disapproves; and thinks it far more becoming, if there is to be a celebration after supper, that it should take place after the usual light Lenten refecton of the ninth hour, or after three o'clock p. m. *Honestius autem arbitror ea hora fieri, ut qui etiam jejunaverit, post refectonem, quæ hora nona fit, ad oblationem possit occurrere.* Where it will be observed that he contemplates the accommodation by that earlier hour, of any communicant, who may prefer still to fast till after the celebration, *ut qui etiam jejunaverit*, as well as those, who might not scruple to commune after a light repast upon that day, but who would object to the indulgence of a full feast. Indeed there is a different reading of this last passage, *ante refectonem*, instead of

post refectiorem ; though not so well sustained. It would agree with what Augustine had said before with regard to his own practice ; but not so well with what he adds about his not presuming to censure or forbid the contrary ; which in truth he could hardly do, in face of the Carthaginian Canon above quoted, which he had helped to pass. The expression, *ea hora*, shows that he had reference chiefly to the time, and sought to dissuade the brethren from holding a festive communion service after night-fall, instead of the more decent hour, after nones ; though he as little liked the feasting, as the darkness with which it was enshrouded. It may be hence inferred that this kind of celebration was usually held quite late ; as would naturally happen, being pushed into the night by the festal supper, which preceded it, as a part of the designed imitation. No wonder that the more sober-minded were shocked by the now needless scandal of a night celebration, combined with ill-assorted banqueting so near the passion of our Lord ; and thought it less honest and becoming than a stricter communion at the closing of the day, "between the evenings." Is there not here too much to remind us of the Maundy Thursday night communions of our own times, often partaken after dining full and late, with very little regard to the fast of the Holy Week, and little change of the ordinary life ; and with the added inconvenience from enveloping darkness and the irregular excitement of the night ?

But there was still another, and, on the whole, less objectionable mode in S. Augustine's time ; namely, that of a class, who kept the day in a festal manner, bathing, and feasting in the evening ; but who did not communicate after it ; and for whose accommodation, as well as that of the more fervent and devout Catholics, who loved to have both an early and a late Eucharist on the great day of its institution, a celebration in the morning was added to the regular evening celebration peculiar to the day ; "offered in the morning," as Augustine says, "for those who meant to banquet in the evening, and offered in the evening for those who kept the fast throughout," and who were therefore more justly entitled to enjoy, in that affecting manner, the sacred memories of the hour. *Et quia nonnulli etiam jejunium custodiunt, mane offertur propter prandentes, quia jejunia simul et lavacra tolerare non possunt ; ad vesperam vero propter jejunantes.*

Such were the diversities of practice in S. Augustine's section of the Church ; to comprehend and license which, the famous Canon XXIX. of the fourth Council of Carthage was framed, undoubtedly, we say, as a measure of peace, and for the promotion of charitable constructions and mutual forbearance. In view of this canonical provision, while not concealing his own decided preference in favor of a communion upon that day after a light meal rather than after feasting, and late in the afternoon rather than carried into the night, and also his own preference and practice in favour of a celebration before rather than after even the light Lenten meal, Augustine yet felt obliged to add that he would not presume either to require or to forbid the custom of

taking a full meal before the Eucharist on that particular occasion. *Quapropter neminem cogimus ante dominicam illam cenam prandere, sed nulli etiam contradicere audemus.* Indeed, in this whole discussion Augustine labors most earnestly, as he does elsewhere, to repress that evil spirit of disquiet and censoriousness, of which we have too many examples in our own time, that cannot brook the slightest departure from accustomed rites, however indifferent and variable in themselves. He depicts the common case of judging and condemning the customs of other churches by those of one's own parish, diocese or country, by an example. If some traveller, he says, happen to be sojourning where Lent is strictly kept throughout, and where they neither bathe nor relax the severity of the fast on Maundy Thursday, "No," he says, "I shall not fast to-day." "But why not?" they ask. "Because there is no such custom in my country," he rejoins. But after showing the childishness of this reasoning, S. Augustine, with a touch of caustic humour, which is not very common with him, describes the same traveller, on returning home, as "faulting his own countrymen for not following the stricter customs and more complete appointments, which he has seen abroad; where the assemblies of God's people are more frequent, better attended, and more fervent and devout; where they have, for example, on the fifth day of the last week in Lent, a double offering of the Holy Sacrifice, one in the morning and another in the evening, instead of offering in the evening only as they do at home." *Si vero etiam in aliena patria cum perigrinetur, ubi major et frequentior et ferventior est populus Dei, vidit, verbi gratia, bis offerri quinta sabbati hebdomadae ultimae quadragesimae, et mane et ad vesperam, veniensque in patriam suam, ubi in fine dici mos est offerri, male atque illicite fieri contendit, puerilis est iste sensus, cavendus in nobis, tolerandus in aliis, corrigendus in nostris.* We shall all agree that S. Augustine rightly characterises that kind of reasoning as childish in the extreme, to be avoided by ourselves, borne with in others, and corrected in those belonging to us.

The evils attending this peculiar allowance of the African Church, in the course of three centuries, led to the final abrogation of it by the Sixth Ecumenical Council, held at Constantinople A.D. 680. Canon XXIX of that Council, after reciting the Canon of the Carthaginian Fathers, intimates that it had been prompted by certain prudential considerations locally profitable in the then situation of that portion of the Church; meaning undoubtedly, that it was passed as a concession for the sake of peace, for quieting local dissensions, as was before suggested; but that they, the Fathers of Constantinople, "constrained by no such necessity, and having no such inducement to depart from strict exactitude, but following the apostolical traditions as they received them from their fathers, decreed it to be unlawful to remit the requirement of fasting on the fifth day of the last week of the Quadragesima, to the dishonour of the rounded completeness of that season:" *Μηδενός οὖν ἡμῶς ἐλαττοντος καταλιπεῖν τὴν ἀκριβείαν, ὀρίζομεν, Ἀποστολικαῖς καὶ Πατρικαῖς ἐπόμενοι παραδόσεσι, μὴ δεῖν ἐν*

Τεσσαρακοστή, τῇ ὑστέρᾳ ἐβδομάδι τὴν πέμπτην λῶεν, καὶ ὅλην τὴν Τεσσαρακοστὴν ἀπειμάζειν. [*Conc. in Trullo. Canon XXIX.*]

It has been asserted that this Canon was aimed at the suppression of the Maundy Thursday evening communion altogether, whether day-evening or night-evening. But it will be noticed that strictly speaking it affects the practice no otherwise than by requiring it to be observed fasting, and thus rendering it perhaps somewhat more difficult, the later it was advanced into the night, that is, in case the fasting were entire. But it may well be questioned whether it was necessarily meant to be entire; for the Canon gives merely as the reason of the requirement, that the traditional observance of the forty days should not be broken; which of course it would not be by the canonical light repast after the ninth hour. That the Canon was not actually understood as condemning the evening celebration altogether is manifest from this, that the practice was retained both in the Eastern and in the Western Church: in the Eastern to this day, which it never would have been in defiance of one of their most sacred ecumenical councils; and in the Western for many centuries. For though the disciplinary Canons of the Sixth General Council were not all accepted in the West, there was never a question raised of the authority of this particular Canon. It is true, however, that the tendency had already been, as we have seen in the case of S. Augustine's influence and example, towards the stricter application of the rule of fasting in this special case, and that the catholic sentiment and practice, which had done away with the night-evening celebration altogether, and had substituted the day-evening in its place, very soon fixed upon the requirement of strict fasting for this, as for all other eucharistic celebrations; even if it had not already reached that result at the period of the council.

IV. It was intimated above that the ancient severity of the fast of the Holy Week, together with the multiplied mysteries and observances of Maundy Thursday, were among the causes which probably led to the ultimate transfer to the morning hour of the annual commemoration of the great event upon that day. But a still more important and affecting consideration had in the West at least, undoubtedly much to do with the result. The same tenderness and depth of Christian sentiment, which long ago led the Church to omit the celebration of the Holy Eucharist on Good Friday, was felt to have equal application to the night of Maundy Thursday, which, according to the ecclesiastical reckoning, is a part of the very day of the Passion of our Lord; as also some application to the day-evening that actually touched upon it. The one absorbing interest of the Holy Week, increasing in solemnity as the hour drew on, was always the mysterious and awful Passion itself, to which all other thoughts give place; all types and shadows, all memorials and oblations, retiring, as it were, before the intense realization of the mighty fact. To forget for a moment ourselves and our accruing advantages, or rather to intermit, at such a time, the outward manifestations of

joy and eucharistic congratulation, in the depth of sorrow and sympathy for His unutterable sufferings, was and is the impulse of every Christian heart and of the Church's heart. And yet so precious a legacy as the Blessed Sacrament, bequeathed in the closing hours of His earthly life, cannot be passed over without some grateful recognition upon that day. It deserves and must have as joyful a celebration as the time admits, for the outpouring of tender and reverential feeling in the Sacrament itself. This need has been supplied, and indeed well supplied, in the Western Church for the last six hundred years, by the one remaining communion, a morning communion, intended by the Church, whatever the desuetude at times, for the joint participation of the clergy and the whole body of devout communicants in each separate parish, on that sacred anniversary. It was certainly not without good judgment, founded on long experience, that this conclusion was reached; and it must be doubted, especially in view of the present habits and peculiarities of Western life, if a better arrangement on the whole can be devised. The attempt to revive in modern times the ritual practices of antiquity under greatly altered circumstances and apart from the safeguards originally attending them, is often eminently unpractical and unwise. A restoration of this particular rite in connection with our laxer ways and usages, especially when advanced into the evening darkness, would seem as much out of keeping as it would be to throw back our convenient and becoming daylight celebrations again into the gloom of night; or to re-institute the public confession of penitents, to be absolved and reconciled as of old on Maundy Thursday, even though the Church of England at the reformation wished it could be done; or to revive the eucharistic benediction of chrism and lights and the ceremonial washing of feet on that day; all edifying perhaps in themselves, and not without some pertinent relation to the time, but incommodiously crowded into the awful solemnity of Passion-tide.

It was in fact this last consideration, more than the supposed miracle of the bleeding host at Bolsena or Vulsinum, though that was incidentally the occasion of it, that led to the adoption in the West, more than six hundred years ago, (A.D., 1264,) of another day for the festal commemoration of the Saviour's parting gift; followed almost immediately by an abandonment of the previous day-evening celebration on its actual anniversary. For such was the weighty reason expressly assigned in the bull of Pope Urban IV. for the institution of the Feast of the Body of Christ, *Festum, Corporis Christi*, as it is called. *Quia tamen ecclesia tum in plangenda Domini acerbissima morte piis ritibus occupata est, non ita inter luctos medios expromendæ pro tanto beneficio letitiæ vacare non posse. etc.* [Raynald. Ann. Eccl. Vol. III. p. 140.] Indeed, apart from the controverted points of doctrine involved and the popular Roman modes of its observance, it must be confessed that some appointment of this kind, if kept free from corruptions and abuses, is well adapted to renew and deepen a grateful recognition of so signal a gift of divine goodness; necessarily over-

shadowed and less distinctively attended to amid the thronging memories of the Holy Week. For surely the Church may as well have a special day to thank Almighty God for the blessings of the Eucharist, as for the fruits of the earth, or the conversion of S. Paul, or the ministry of the angels. As the Eastern Church has its imperial day, the Feast of the Holy Lights, the beautiful Epiphany, devoted solely to the other great sacrament illustrated by the baptism of our Lord, with all the sacred associations of that mystery, (a conception of the Epiphany entirely overlooked in the West,) so the Western Church super-adds its distinct acknowledgment of the Blessed Eucharist. Whatever their peculiarities of doctrine, it can scarcely be said that the festive commemoration in either case surpasses the inherent dignity and value of the sacrament, which it is meant to honour.

As already hinted, it was certainly by no undesigned coincidence that the final disappearance in the West of the day-evening celebration, which had outlived so many centuries, followed directly upon the institution of the Feast of the Holy Sacrament. The office for that day, prepared at the request of Urban IV., by the acknowledged prince of mediæval schoolmen and divines, S. Thomas Aquinas, though assuming of course, and in two brief passages distinctly asserting the subtle dogma of transubstantiation, is otherwise so conformable throughout with the simpler doctrine of the real and spiritual presence of Christ's Body and Blood, and is withal so varied and ample in the services which it appoints, so pertinent in its selections of Holy Scripture, and so expressive of the deepest love and reverence, that nothing was now wanting even to the impassioned devotion of that age towards the mystery of the Blessed Eucharist. Thereafter the solitary evening communion was dropped from the Roman Order and appears no more. The new appointment had at least the good effect of leaving the closing hours of Maundy Thursday to the sole and absorbing contemplation of the Passion itself, so near in all its bare and awful reality; and also of removing the one exceptional departure from the Church's else invariable rule in Western Christendom of retaining only morning celebrations of the august Christian Sacrifice. In this respect the loss to our own Church of the commemorative Feast of the Holy Sacrament and the beautiful and edifying service belonging to it, with the exception above mentioned, is perhaps to be regretted.

For the Church Eclectic.

PRAYERS FOR THE DEPARTED.

BY THE REV. A. Z. GRAY.

NO healthier sign of Catholic revival in our day is seen than in the returning conviction of our most blessed relationship to those who have gone from us in the true faith of God's Holy Name.

In that spiritually grand, but manifestly imperfect "departure," called the Reformation, this was one of the doctrines viewed so suspectly and reactionarily as finally to be almost set aside—if not suppressed entirely, and to-day throughout much of the acephalous, sectarian bodies around us there is a most astonishing ignorance and indifference on the subject.

And yet, when brought face to face—first with sorrow, and then with the comforting faith of the Catholic Church, no evidence has been more remarkable than the often eagerness with which devout members of the separated Communions have entered into the commemoration of and communion with and intercession for the faithful departed.

As one of the latest writers upon this subject, the "moderate" Canon of Ely, after summing up his strong conclusions—first as to the universal primitive practice of prayers for the blessed dead, and secondly, his hopeful assurance that the full restoration of these petitions to the Prayer Book can not be long delayed, proceeds to remark, "we are by no means reviving something which had ever been absolutely dropped, but are rather continuing that for which there is unbroken testimony from the beginning down to our own time; and we have little doubt that those, who accustom themselves to pray for departed friends, will find the pains of bereavement lessened, and the bond of union between the Church on earth and the Church in Paradise more tightly drawn."

No study, then, can be more interesting than to retrace our steps and seek from point to point of Christian history the details of faith and practice in this particular.

Let us premise by admitting that no mention of praying for the dead is found in the Ancient Scriptures until we come to the Apocrypha, where it occurs unmistakably—viz. in the second Book of Maccabees, in the case of Judas. We need not, however, be surprised at this previous silence, when we consider the distinctly progressive character of Scripture Revelation. But in old Jewish Services, antedating the time of our Lord, commemorations of the departed are not an uncommon thing, as also in tombstone inscriptions—e. g., "May the Spirit of the Lord lead him to rest!"

With regard to the silence of our Blessed Lord on the subject, knowing as we do that the practice commonly existed, we may surely believe that if there had been any error in what relates so vitally to the heart, He would have duly denounced it. His mission was above all to the living, though He forgot not the dead—when He went and preached to the Spirits in prison.

One most significant utterance He does make on the subject, when He speaks of the sin against the Holy Ghost as having forgiveness "neither in this world, *neither in the world to come!*"—which plainly implies a condition to be affected by prayer and by the mercies of God:¹

Without stopping to give more than a reference to the strongly

¹For objections to this interpretation see Luckock's "After Death," ch. VI.

probable passages in St. Paul's writings, e. g. his prayer for the departed Onesiphorus, "that God would grant him mercy in that day"—let us pass at once into the precincts of the early Christian Church, and there we find that prayers for the dead bear as important a part and thence descend to us with as strong and sacred an authority as any doctrine of the Church's foundation.

Let us enter first the Catacombs, where the meek and lowly followers of the Crucified, during centuries stealthily assembled to worship, for fear of their deadly, heathen foes; and along its narrow winding passages deposited their dead. Nothing can be more touching than the evidences here found of trust in God's unlimited promise to prayer.

The rude Emblems and Inscriptions date all the way from the first to the fifth century, and all from first to last bear the plainest testimony to the implicit faith and serene confidence of those early believers, as especially seen in their commendation of their dear and faithful departed to the sure mercies of God.

This evidence, according to Luckock, may be classified under three heads—first, to prove that there is no teaching of a purgatorial pain; second, that death makes no separation of interest in our supplications; and third, that we may invoke the intercession of the departed.

In looking at those inscriptions we are struck with the common occurrence of that beautiful simile given to death—we may say, more or less by all faiths in all ages—viz. that they are *asleep*.

We find again a large number of Epitaphs, with only the words "In pace"—in peace, which might not mean so much in themselves, did we not find them in other combinations, plainly stating that intention, as e. g. "Peace to thy soul, O Zosima!"

Then comes a prayer for refreshment—"Mayest thou be refreshed with the holy souls," or such an exquisite expression as this: "sweet soul, drink and live."

We have also such inscriptions as "mayest thou live in God!"—"in the Holy Spirit!" "Mayest thou live among the Saints!" "Mayest thou live in the Lord Jesus!" and even such a long prayer as this, where an early Christian prays that his dear departed might be received among the Saints, live with them forever, and make continual intercession for the one left behind: and again a petition that the deceased will pray for the child left behind.

We find also light and rest invoked—"mayest thou have eternal light in Christ!" "may thy spirit rest well in God!" "may my Mother rest well, I pray Thee, O Light of the dead!"

Or again, such touching inscriptions as this: "Demetrius and Leontia to their well-deserving daughter Sirica, Lord Jesus, remember our child!"

"Farewell, my dear one—in peace with the holy souls—farewell in Christ!"

"Marius Vitellianus to his most faithful wife Primitiva. Hail, innocent soul, dear wife, mayest thou live in Christ!"

The testimony of the Christian Catacombs is, then, mutely but most graphically with us in this doctrine of faith and love. The earliest believers were not afraid to follow the voice of their hearts, that spoke stronger than death, in invoking peace and light, refreshment and rest in the Lord for their loved ones gone before. They held themselves to be still one with them in affection and sympathy and mutual supplication. Indeed it is not a little significant to note even in the comparatively short period of this inscriptive testimony how as the generations got further away from the Apostolic age, or as we may say, from Christ, their words and wishes became perceptibly colder—more in accordance, as this present age seems inclined to say—with reason and sense!

Let us turn now to another witness, which while no less interesting, may carry still more weight with some. What was the belief and practice of the early Fathers?

We find Tertullian in the 3d century, giving an account of the prayers offered by a widow for her husband's soul. She asks refreshment for him, and for herself a share with him in the first Resurrection, and she offers sacrifice on the anniversary of his death—(of course referring to the Eucharistic offering.)

It is said that the mother of S. Augustine, before her death, asked the continued prayers of her son, which he faithfully rendered. Indeed he says that this practice of prayer for the departed had come down to them from the Fathers, and was universally held in the Church—"that we should pray for those who died in the Communion of the Body and Blood of Christ, when they are commemorated in their proper place at the Sacrifice."

And St. Chrysostom also speaks of it as a "law laid down by the Apostles."

What words can be more spiritually touching than those of St. Ambrose: "Blessed are ye—if my prayers shall be of any avail! No day shall pass by you in silence, no prayer of mine pass over you unhonoured. No night shall fly past you without your receiving the boon of some earnest prayer."

Let us pass on now to the Liturgies. Here we have a testimony settled that ought to be conclusive to any unprejudiced Christian mind, any mind in short that does not believe it took fifteen hundred years after Christ for men to learn how He meant His Church and people to worship and pray.

We find very early a prayer such as this, "that Christ will, through the intercession of His holy Martyrs, grant to our dear ones, who sleep in Him, refreshment in the abode of the living."

In the Jerusalem Liturgy, dating from the second century, we find this commemorative prayer: "Remember, O Lord God, the spirits and all flesh, whom we have mentioned, and whom we have not mentioned, who are of right faith, from Abel the just unto this day. Do Thou Thyself there give them rest, in the land of the living, in Thy Kingdom, in the delight of Paradise, in the bosom of Abraham and Isaac and Jacob, our holy Fathers, whence pain and grief and lamentation are banished away: There the light of Thy countenance regards them and illumines them forevermore."

From the Liturgy of St. Mark: "Give rest, O Sovereign Lord, our God, to the souls of all those, who are in the tabernacles of Thy Saints, in Thy Kingdom, graciously giving them the good things of thy promises, which eye hath not seen, nor ear heard, neither have entered into the heart of man."

And turning to the early Gallican Liturgy, which, as Luckock says, "has a special interest for us from the probability of its having been used by the British Church before the Mission of St. Augustine," we find there a similar prayer for "the souls of Thy servants, our Fathers and former instructors, and for all our Brothers whom Thou didst deem worthy to call from this place."

As also in the Mozarabic Liturgy, where "commemoration is made of the Blessed Apostles, and the spirits of those at rest."

Coming now to the Ambrosian group of Liturgies, we find in the Sacramentary of St. Gregory this prayer: "Remember also, O Lord, Thy servants and handmaidens, who have gone before us with the seal of faith, and sleep in the sleep of peace. To them, O Lord, and to all resting in Christ, we beseech Thee to grant a place of refreshment, light and peace!"

And again in a prayer ascribed to St. Ambrose—(as given by Dr. Pusey)—"we pray Thee also, O Lord, Holy Father, for the souls of the faithful departed, that this great Sacrament of Thy love may be to them health and salvation, joy and refreshment," etc.

What, again, could be more appropriate than that supplication found in the Roman Breviary: "O God, Who hast bidden us honour our Father and Mother, have mercy upon the soul of my Father and Mother; forgive their sins, and grant me to see them in the joy of eternal brightness!"

Or, once again, what can more affect the waiting heart and sooner reach the righteous Throne than that Burial prayer of our Mother Church, which the would-be-wiser child saw fit to modify,— "beseeching Thee, that it may please Thee, of Thy gracious goodness, shortly to accomplish the number of Thine elect, and to hasten Thy Kingdom, that we, with all those that are departed in the true faith of Thy Holy Name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory, through Jesus Christ our Lord."

For we must remember and know that the idea and faith of the Christian and Catholic ages has always been that the condition of the soul is not finally settled till the day of Judgment. We may have hope; we may have confidence; but we must never cease from prayer till the hour of His appearing in the final comfort of consummation.

Death does not end all—all hope, all faith, all charity of intercession. It would be a monstrous thing to believe that the dissolution of that which is not our life, which is only a vail, a tabernacle, in which we grovel and groan—which is only, after all, a means to an end, and that end immortal Love; which is not that body that shall be, but only as a bare grain or seed of that body, which in Christ Jesus, the Risen Redeemer, God Himself giveth,

in incorruption and in glory—we say that it would be foreign to all the revealed and manifested attributes of the all-gracious God to believe that with the decay and dissolution of the temporal, all spiritual and eternal intercourse must cease also.

May we not even say that it is the reaction from such crude and cruel creed of our day and generation that has led so many into the heretical aberrations of spiritualism and the like.

The human heart will assert itself through every crust and crushing of error; and the blessed doctrine we have been seeking thus feebly to vindicate—of faithful relation to the departed, has had, perhaps, no stronger, though so indirect and sad a testimony to its truth than in the act of the reckless, infidel communist, who on his late comrade's tomb lays reverently a wreath of immortelles.

And we must add that the leaders and preachers of Schism or Reform, so-called, have, notwithstanding their lack of provision for its practice, held very significant views upon this spiritual subject.

When we find a man like Luther saying, "God forbid that I should limit the time for acquiring faith to the present life. In the depths of the Divine Mercy there may be opportunity to win it in the future state;" and an heresiarch of our day stating, "the conception that moral education . . . stops in each case at death, is an error. "The hereafter is . . . a period of schooling." "The flower, . . . is having centred upon it such solar influences; it is being fed at the root with such Divine moistures as are needed to push it forward to its blossoming." "Life is continuous—continuous as a river that flows on forever without finding stoppage. And opportunity to grow—to become wise, to refine and exalt one's self—is, and must be, as continuous as life." When we find such statements as these, we repeat, what shall we say of the lack of logic and consistency,—yes, the folly and faithlessness that will stop its efforts of intercession with temporal opportunity, that will cease to supplicate Him, Who, though Almighty, yet as our Father in heaven, has made all relationships with His children depend on their faithful, importunate prayer; Who looks on all, whom we call the living and the dead, as one in approach and appeal; to Whom indeed the darkness and the light are both alike, and to Whom the morning and the evening of life and of death are but as one day and time of salvation.

In this regard then, it is no more unreasonable to pray for the faithful departed than it is to ask for anything, which He can give, as He knows and if He wills, before we ask.

There is every reason to believe that they, where temptations and cares of time no longer affect them, can have no holier, happier occupation, after their own aspiration, than to pray for us, still bearing the burden and heat of the day.

And we, wherever we may, but O above all in that Communion of the Altar, where Christ is especially in all and with all, present and imparted as the Power of an endless life—the Centering Sustenance of all faithful souls, both living and departed—let us re-

member and commemorate and pray for the loved one or loved ones gone before us "in the Communion of the Catholic Church," and "in the comfort of a reasonable, religious and holy hope."

"Grant them, O Lord, eternal rest, and let light perpetual shine upon them!"

THE MISSIONARY EPISCOPATE.

BY THE RT. REV. DR. SPAULDING, BISHOP OF COLORADO.

[On occasion of the Consecration of the Rev. G. K. Dunlop, as Bishop of New Mexico.]

1 Tim., ii: 7—Whereunto I am ordained a preacher and an apostle (I speak the truth in Christ and lie not,) a teacher of the Gentiles in faith and verity.

WE are met to perform the most important of the offices of the Christian church. We are to set apart and ordain and consecrate a worthy and well learned presbyter to be a bishop in the church of God. More than this, he is to be a missionary bishop. He is to go forth as an apostle into a vaster region than Asia Minor, Macedonia, Greece or Italy. He is to be what St. Paul declared himself to be—a preacher and an apostle, a teacher of the Gentiles in faith and verity. He must be just as truly an apostle as the twelve were apostles to the countries they went forth to evangelize; as St. Paul was the apostle to the Gentiles; as Timothy was made the apostle-bishop of Ephesus, and Titus of Crete, or Epaphroditus to the Philippians, or, as in later days, the first bishops to the Britons, Saxons, Germans, Goths or Russians were apostles to those to whom they were sent. The missionary episcopate is in truth the revived, or, we should rather say, the continued apostolate. The apostle, whatever else he may be, is a pioneer missionary invested with episcopal and apostolic functions. I speak therefore to-day concerning the

OFFICE AND WORK OF BISHOPS AS APOSTLES.

The fact was for 1,500 years universally accepted, that bishops are successors of the apostles, and that the apostolic office is perpetuated in the Episcopate. It is so held to this day by all whose ecclesiastical position leaves them free to maintain it, and by many others. After some churches had lost the order of bishops the theory grew up that the apostles had and could have no successors; that the apostleship was a gift, like prophecy, and not an order or an office. They were called and instructed by the Lord Himself. They had seen Him after His resurrection. They were the twelve foundation stones in the temple of the church. There could be only twelve, as there were but twelve tribes of Israel. No doubt there was a typical significance in the number. The twelve tribes were the whole Israel of God. The Christian church is historically the continuation, expansion, development of the Jewish.¹ It was fitting that there should be twelve apos-

¹See Mahan, *Hist. of the Church*, Chapter V. Vol. I. p. 28.

ties to lay its foundations and to receive the pentecostal gifts of the Spirit representing *its* wholeness and universality. But this typical consistency being preserved, there was no reason why there should not be other apostles. And there certainly were others, if we may believe the testimony of Holy Scripture.

That St. Paul was an apostle has never been denied. None could venture upon such denial in the face of his own repeated assertions of his apostleship. He was not an apostle in an inferior or qualified sense. He was not a whit behind the very chiefest of the apostles. And *he was not one of the twelve*.

There are some, indeed, who would bring him into the place made vacant by the treachery and fall of Judas. The election of Matthias, they say, was a mistake, and without authority.² But how do they know this? There is no hint of it in Scripture. He took his place in the Apostolic college. He was present with the rest on the day of Pentecost, and the cloven tongues as of fire fell upon him as upon them all. It is true he is not again mentioned, but the same is true of all but three or four of his brethren. It was not the purpose of sacred history to trace the acts of all the apostles. They did their work. It was like that of St. Peter and St. Paul. The work remained though the record of it perished.

It is still a question whether James, the Lord's brother, and the first bishop of Jerusalem, was one of the twelve. His relations to Peter and John, his being confessedly a "pillar" of the church, would make this probable. But the drift of opinion is the other way. Protestant critics pretty generally hold that this James was not the son of Alphæus, but was one of those brethren of our Lord who "did not believe on Him," afterwards converted.³ If this be so here was still another apostle, and one of the most eminent. For, in his place, as head of the mother church, he stood before Peter and the others as, in fact, the primate of the whole church.

There are several others called apostles in the sacred writings and exercising apostolic functions. Most of them are associated with St. Paul in his manifold labors.

He gathered around him and personally instructed and employed in various missions requiring apostolic authority and gifts, as our Lord had called, instructed and employed the twelve, a band of men of like spirit with himself. As the field became enlarged, beyond his power of personal oversight, he gave portions of it

²Stier, words of the Apostles, i: 15. See Lechier's Commentary on the Acts in Lange, p. 22.

³The question "Who was James the Lord's brother" is sufficiently discussed in Neander's planting and training of the Church, Vol. I. p. 350, note (Bohn,) Dean Alford on S. John vii: 5, Lange on same verse, and Schaff's note, the Articles "Brother" and "James" in Smith's Dictionary of the Bible, Lightfoot's Essay on the Brethren of our Lord, Epistle to the Galatians, and Dr. Mahan's Essay, Works, Vol. III. Alford, Schaff, Farrar and Neander, though less positively, take the "Helvidian" view (that James was the natural son of the Blessed Virgin;) Lightfoot takes the "Epiphanian" view (that he was the son of Joseph by a former marriage;) Dr. Mahan takes the "Hieronomean" view, now generally held by Catholics, that he was the son of Alphæus-(Clopas.)

into their charge, and made them bishops of missionary jurisdictions. St. Peter associated with himself like fellow-helpers, and no doubt each of the original apostles pursued the same policy. Thus there were many apostles.⁴ The twelve and St. Paul had successors. This was, indeed, to be expected, for the apostolic commission, the charter of the church, guarantees the perpetuation not of the persons of the eleven who first received it, not of their gifts, for no miraculous powers are even hinted at, but of their Order. Their office and work must be continued till the purposes of the commission are accomplished—till the end of the dispensation. And apart from the working of miracles and the special gifts which were not peculiar to the apostles; apart from the work of founding and teaching the church in which they were alone and could have no equals; apart from all those things in which, being first, they must be pre-eminent, their order, office and work and that of the bishops who succeeded them were undoubtedly one and the same.

We must be careful not to make a greater distinction than there really is between the first apostles and the successors of the apostles. The dictum of St. Jerome is doubtless in some sense true, that there is nothing but the power of ordination that distinguishes a bishop from a presbyter. But this is the special difference observable between apostles and presbyters in the sacred history. The apostles, in distributing their functions and work among presbyters and deacons, reserved to themselves the power of the laying on of hands for ordination, and probably also for confirmation, which is a lesser ordination, an empowering for the full "vocation and ministry" of Christians. All ecclesiastical powers and functions were vested in the apostles, the highest order of the ministry, "As my Father hath sent Me, even so send I you." They appointed and constituted the other orders of clergy. Whatever powers they gave they possessed in as full, if not in fuller, measure. Whatever they ordained presbyters to do they must have had the right and the power to do. They were able to serve tables, though they needed deacons for this inferior part of their apostolic labor. In organizing orders of ministry for exalted priestly and teaching functions and inferior ministerial duty, they divested themselves of none of their original powers. They could not be apostles unless they were also priests and deacons. Nor could they have been wanting in any of the gifts of administration or of work belonging to the brethren. Because the apostles or bishops can alone ordain and perpetuate the ministry, it does not follow that this is to be their only function and duty. They are equally apostles when engaged in any of the work for which they have commissioned others. All ministers are their helpers; and no help from others can discharge them of their responsibility.

It is too common to restrict the bishop's work to the conferring

⁴See Mahan, History, Chapter XI. p. 70. et. seq. Mosheim's Commentaries, § 41 and notes; Schaaf's History of the Christian Church, § 41; Bingham's antiquities of the Christian Church, Book I and references.

of holy orders and confirmation and general oversight; and on an idea like that of St. Jerome, that there is nothing else that a presbyter can not do, to hold that all else shall be left to presbyters, and that consequently for bishops to do other ministerial work is an invasion of presbyterial rights. But if we adhere to apostolic episcopacy, we must take it as it is, and not shrink from acceptance of its consequences. In old and fully-worked dioceses, in which the entire territory is covered by parishes, the bishop's functions are indeed for the most part restricted to the things which he alone can do. But such bishops are not the typical apostolic bishops. These are exceptional. They should be especially so in this country. There are scarcely any dioceses in which there are not counties and large areas of missionary ground, inviting apostolic, evangelizing efforts. As the commission to the apostles involves missionary work, so the church, standing on that commission, and existing only by virtue of it, must be ever missionary in character.

The apostolic idea of the ministry can never be lost sight of. The bishop in the diocese, as in the missionary jurisdiction, must ever be, in character and labors, an apostle. But the missionary bishop of a purely missionary district best fulfils the idea of the office.

When fairly considered it will be seen that there is more involved in the exclusive power of ordination and confirmation than is generally supposed.⁵ It not only follows that all powers conferred are in those conferring them. It follows that all jurisdiction is primarily theirs. All places of worship are their churches. All ministers working in their fields must be under their authority. On communion with them depends ecclesiastical standing. The office of bishop makes them the conservators of order and discipline. And this is the same in respect to the laity as the clergy. As the bishop administering confirmation has a part in the admission of all the members to the communion of the church, so it is for him alone to exclude finally from the communion. He alone can excommunicate and pronounce sentences of degradation, whether in the case of offending clergy or laity. The presbyter may repel from the communion for the time, but must refer the case to the ordinary for final action. The canons do but regulate the exercise of powers that are inherent in the bishop's office. But these things, however essential, are but a small part of a bishops labor, thought and care.

I come now to speak of the great, distinctive, peculiarly important and all-engrossing work of bishops as aggressive and missionary: by which the church advances and makes her conquests over Satan and the world, in which they must be chief, or the church stands still, or to a certain extent fails of accomplishing her mission. As if to show the value of the apostolic polity, great success has in all the ages depended upon following the apostolic methods.

⁵Hugh Davy Evans on the American Episcopate.

First of all, the bishop is a pioneer. The highest officer takes his place at the front ; he leads on in the warfare as well as directs it ; everywhere he is at the post of danger and of responsibility. The first apostles were pioneer missionaries. It was a matter of fact and of just pride that so many of the primitive churches could trace their origin to apostolic founders.⁶ The traditions of the missionary labors of the original apostles and their immediate successors in various parts of the world, represent the truth with substantial accuracy, and show the prevalent ideas of the early church, when these traditions grew up and were believed to be historical, as to the relation of apostles and bishops to church extension. The gospel has indeed been often carried to new countries by laymen, who like those who were scattered abroad by the persecution that arose about Stephen, have gone forth where their avocations have led them, preaching the Word, proclaiming the good tidings and declaring what the Lord had done for their souls.⁷ Other ministers have sometimes found themselves captives in a heathen country, or have been placed by circumstances amidst heathen surroundings, and as faithful men have proclaimed the gospel of Christ. But the permanent, organized work of evangelization and founding of churches was unquestionably done by bishops through all the early Christian ages. The older sees of the English Church were mostly founded by missionary bishops.⁸

Such in fact was St. Augustine, for though he began his mission in England as a monk, he found it necessary to be a bishop in order to its permanent organization and successful prosecution. Such also were Paulinus and Wilfred and other leaders of the time who were in communion with Rome. And such were the great missionaries from Lindisfarne, representatives of the ancient British church, to whom was due the conversion of perhaps the larger part of England, St. Aidan and Ninian, and Chad and Cuthbert and others of like apostolic gifts and character. So also was Germany converted and the Goths and other barbarous natives of Europe.⁹

The bishops were the pioneers and apostles. Leaders in the fore front of the battle, they had no lack of soldiers and captains to fight under their command inspired with their own courage and enthusiasm. This was the method of church extension till monasticism had modified the idea of the episcopacy and to some extent superseded it.¹⁰ It would not probably be very difficult to trace back to monasticism the common idea that others than bishops should be the pioneer missionaries of the gospel and that it is sufficient if bishops come in later as sent for, for the func-

⁶Eusebius, *Eccl. Hist.* Book III.

⁷Socrates *Eccl. Hist.*, Chapters xix and xx. Sozomen II, 6: xxiv.

⁸Maclear's *Hist.*, *Christian Missions*, Chapters v and vi.

⁹Maclear; also Neander's *Memorials of Christian Life*, Parts III and IV.

¹⁰Archbishop Trench, *Mediaeval Church History*, Lecture VIII, p. 109, says that the Monks, "the Clugnians above all, gloried in their exemption from Episcopal Jurisdiction," excepting the Cistercians. The Jesuit Missions have in no case been led by Bishops. See also *American Church Review* for January, 1877, Art. I.

tional duties that can be done by them alone. Our return to the apostolic and primitive practice has given new life to the church. Since men like Selwyn and Patteson went forth to win for Christ and His church New Zealand and Melanesia, and Kemper was sent to found and establish the church in the great Northwest of our country, the missionary idea has taken root and grown as never before in our history. Acting again on true catholic principles, we are beginning to see the glorious results. The missionary principle is the life of Christianity. Let the church cease to be actively missionary and she no longer justifies her existence. She abandons her chief function and dies. When full, as to-day, of missionary life, her catholic instinct guides her into apostolic modes of action and self-propagation. Our missionary episcopate is the glory of the church and the pledge of her success in her work.

Considerations of reason and high expediency, as well as facts of Scripture and history, would dictate the placing of bishops in the position of apostles. The bishop going to a new missionary jurisdiction carries the whole church with him. He bears her full responsibility. He is charged with every ministerial office and function. His official character gives weight and importance to his acts. He can do the work of a deacon better than a deacon. He is a more successful priest than the presbyter. He is at home in all work. In everything he is the bishop. As such he gains access to the people and wins a hearing and commands respect. He gathers around him clergy and helpers of the laity. He can assign them work for which they are fitted. Parochial districts are formed, missions and parishes are established, schools and other church institutions are founded. He commands the support needed for his work. His office is paternal. He does nothing arbitrarily. He trusts his clergy and laity. He takes them into his counsels. They meet at his call in conference and they give him their hearty support and co-operation. The convocation or synod is organized. There is a strong compacted force, for aggression against the enemy.

Send the presbyters and deacons first and the result is very different. They may be able and faithful, but they have not the full powers that are necessary. They work at great disadvantage and in more limited and local spheres. In their isolated fields they can with difficulty secure clergy to aid them. They cannot call and send forth laborers. They do not represent the full powers of the church. There are things wanting that they cannot set in order. The result is long-continued weakness. The presbyterial plan may be good for Presbyterians, who claim that every presbyter is a bishop; but it cannot be made to work successfully with us who hold that the episcopal regimen is essential.

But our apostolic system and the precedents of history not only require that the bishop should be the pioneer in representing, organizing, building up the Church; his office also makes him the chief preacher, teacher and pastor of the flock over whom he has jurisdiction and oversight. St. Paul was a preacher, as he was an

apostle, and a teacher of the Gentiles in faith and verity. The apostle-bishop not only supplements the teaching of others. He is responsible not merely for their soundness in faith. He comes to the people immediately with the gospel message. It is his especial work and bounden duty to convert the heathen and unbelieving, to arouse the careless, worldly and indifferent to a sense of their sin and danger, to convince gainsayers, to win souls to Christ.

Who does not know how St. Paul magnified his office by preaching the Word? Surely, it was in this as well as in his ordaining and sending forth bishops and elders and deacons and administering discipline that he gave full proof of his ministry. The same is true of the other apostles and their successors. Was not this their commission: "Go ye into all the world and preach the gospel to every creature." The missionary bishop can do it most effectually. He can preach everywhere, in the public hall, the wayside schoolhouse, the miner's cabin, as well as the humble chapel or grand cathedral. There are no canons to restrain him. There are none of whom he must seek permission. Others might preach as well, or better; but he preaches as Bishop, with peculiar authority, which is generally cheerfully recognized. I know it is said—and with some truth—that it is the man more than the office that tells among the hardy and independent pioneers of new settlements. But this only shows that the bishop must be a full, true man. But having the qualities of manliness that are requisite and are sought in bishops, I am sure the office will greatly help them. The men of the frontier are seldom wanting in proper respect for real office legitimately conferred and worthily borne. The office without the man would be nothing to them. The man with the office is everything. Preaching is a principal part of a bishop's duty, and according as it is clear and true and faithful the promised blessing will attend it. And connected intimately with preaching is the pastoral function: "Feed my sheep; feed my lambs; feed my sheep," said our Lord to St. Peter, giving the highest emphasis by the three-fold repetition. Our Lord is the chief shepherd; the apostle-bishops are shepherds of the flock. They are not merely the shepherds of the pastors; their relation to the people as pastors is direct and immediate. St. Paul's address to the Ephesian elders shows by his own example how bishops should fulfil their pastorate among their people. "Ye know," he says, "after what manner I have been with you at all seasons. . . . And how I kept back nothing that was profitable to you, but have shewed you and have taught you publicly and from house to house, testifying both to the Jews and also to the Greeks repentance towards God and faith towards our Lord Jesus Christ."¹¹ It is shown at length by Bingham in one of his exhaustive chapters how fully and immediately the bishops of the early Church were the pastors of the people. It may not be possible for the diocesan bishops to fulfil, as they would, this

¹¹Bingham, Book II. Chapters iii and iv.

ideal. Often they complain of their comparative isolation from their people, and the lack of those strong ties which bind so closely the hearts of the people to their pastor. It is generally agreed, therefore, that the bishop should have at least his one church in which he can exercise directly for the sick and the whole his duties as pastor.¹² But the missionary bishop has no such difficulty. He is the sole pastor of the many sheep wandering astray in the wilderness. He gathers many a flock to which he alone is the minister. He meets them individually and in their families, and visits them from house to house. He should bear this true test of pastoral fidelity: to know his sheep and to be known of them, and to be able to call them by their names. He goes before them and they follow him, for they know his voice. So he leadeth them out into the green pastures of the gospel and beside the still waters of spiritual refreshment. The pastoral work inherent in his office and implied in the ordinal comes upon him as a necessary part of his episcopal duty. He must be the pastor of the multitudes who can have no other pastor, and of the members of missions for whom he is the only missionary. And so the missionary bishop is in the truest sense an apostle. Of all bishops, if he be faithful to his work and its opportunities, he is nearest like the great apostles of whom all bishops as successors. Yes, verily, his ministry is most like that—is indeed the continuation of that—of our Lord himself, the great Bishop and Shepherd of our souls.

For the Church Eclectic.

THE ERA OF THE REFORMATION.—No. VI.—Continued.

BY THE REV. DR. RICHEY.

IF Luther had wanted to make an issue which would have the effect of bringing to light all that he had most at heart, he could not have chosen more wisely, or with greater hope of success. Men as a rule value money more than they care for truth; they have very tender consciences when their pockets are touched. There had been for a long season a growing feeling against the exactions of the Church. It had passed into a common saying that at Rome all things were for sale. There was, to be sure, a great deal of unreality in all this; there was enough truth in it however to make men of all classes willing and ready to rally around the man who would dare openly to denounce the prevailing traffic in religion. It was doubly unfortunate, so far as the Pope was concerned, that the money to be raised by the sale of indulgences was to go into the Papal Coffers. The Pope whether

¹²See the author's sermon on the Cathedral System. Denver, 1880.

he would or would not, was made a party in the strife. It was perhaps a just Nemesis on the Papacy for the way in which it had used the monks against the parochial clergy, that it should be compelled to take sides with its own creatures in a controversy in which, while it was forced to admit, as Miltitz did, the utterly extravagant and unwarrantable nature of the claims set forth. Yet it felt constrained to take up arms in defence as against a common enemy. Luther at the first was not without hopes that he would be able to enlist Leo X on his side and approached him accordingly: but the Pope was too much in want of money to judge the question on its merits. The demand came for Luther to appear at Rome (1518:) but he had been there before and knew how vain it was to hope for justice in such a venal court. His friends brought it about that his cause should be heard in Germany. Thomas de Vio, of Gaeta (the Cardinal Cajetanus,) a Dominican Monk, was sent into Germany as Papal legate and Luther met him at Augsburg. The charges were that Luther in opposing the sale of indulgences had contradicted a decision of Clement VI. respecting the meritorious treasury of the Church; he had taught moreover that faith in the efficacy of the Sacrament is condition precedent to the reception of the grace of the Sacrament. The second charge, as it turned out afterwards, was only a cover to conceal the animus of the first: the offer was made to withdraw it, provided Luther would abandon the first of these positions. Luther now for the first time found himself in a position of positive antagonism to the Pope. The mission of Cajetanus was a failure. Luther would not admit the obligation of papal edicts, except they were in accordance with Scripture, with the ancient Fathers and the individual conscience, if it happened to be better informed. A second legate, Charles Von Miltitz, was sent but with no better success. The whole matter was referred to the Archbishop of Treves, and silence was enjoined upon both parties until the affair was adjusted. A letter of Luther's to Leo X at this time (March, 1519,) sets the position of all parties in a clear light, and is worthy of perusal. "Most Holy Father," he writes, "necessity once more compels me (refuse of society and dust of the earth that I am) to address your exalted majesty; and I implore your holiness to listen to the bleatings of the poor lamb that now approaches you.

"Charles Von Miltitz, private chaplain to your holiness, a just and worthy man, has in your name accused me to the illustrious Prince Frederick, of presumption, of irreverence towards the Roman Church, and demanded in your name, satisfaction; and I have been filled with grief at the misfortune of being suspected of disrespect towards the column of the Roman Church, I who have never any other wish than to defend its honour.

"What am I to do, Holy Father? I have none to counsel me on the one hand; on the other I dare not expose myself to your resentment. Yet how avoid them? I know not. Retract, you say: were the retraction demanded from me possible, it should be made. Thanks to my adversaries, to their fierce resistance, and

to their rabid hostility, my writings have spread abroad far more rapidly than I had anticipated ; my doctrines have penetrated too deeply into mens' hearts for them now to be effaced. Germany is at this time flourishing in men of learning, of judgment, of genius : if I desire to do honour to the Roman Church, it will be by revoking nothing. A retraction would only injure her in the estimation of the people and expose her to ill representations."

"They whom I oppose, most Holy Father, are the men who have really injured and disgraced the holy Roman Church ; those adorers of filthy lucre who have gone about in your name, involving the very name of repentance in discredit and opprobrium and seeking to throw the whole weight of their iniquities upon me the man who struggled against their monstrosities."

"Ah, Holy Father, before God, before the whole creation I affirm that I have never once had it in my thoughts to weaken or shake the authority of the holy See. I fully admit that the power of the Roman Church is superior to all things under God ; neither in heaven or on earth is there aught above it, our Lord Jesus Christ excepted. Let no credit be given by your holiness to any who seek to represent Luther to you in any other light."

"As to indulgences, I promise your holiness to occupy myself no further with them, to keep silence respecting them for the future, provided my adversaries on their side remain silent ; to recommend the people in my sermons to love Rome and not to impute to her the faults of others ; not to give implicit faith to all the severe things I have abusively said of her in the excitement of combatting these mountebanks ; so that by God's help these discussions may in brief time be appeased ; for my whole desire has been that the Roman Church, our common mother should not be dishonored by the base lies and jargon of these lucre hunters, and that men should learn to prefer charity to indulgences."

It is Audin, if we remember rightly, who is disposed to question the perfect sincerity of Luther in this letter to Leo X. It is to be granted that the language is not such as we are accustomed ordinarily to hear from Luther. There is something utterly absurd in the notion of Luther "bleating" as "a poor lamb." The language is unreal, but the reason is that Luther was temporizing ; he was still possessed by the notion that he might get the Pope on his side. But if he did for the moment entertain such a hope, he was soon forced to abandon it. Eck got the ear of the Pope, and on the 15th of June, 1520, the first special condemnation of Luther was issued at Rome. Luther lost no time in taking up the gauntlet thus thrown down : he cast aside all disguise and appealed to the German people. He scattered wide spread throughout the length and breadth of the land his two tractates, "on the Captivity of Babylon" and the "Address to the Christian Nobles of the German nation," which he had written in anticipation of the papal Bull, and with a view to destroy its effect on the mind of the German people. The Bull came but it fell dead ; it had been anticipated : on the 10th of December, the same year,

Luther, in the presence of the doctors of the University and the students, threw it together with the book of canon law, into the fire in the public place at Wittenberg. We are astonished throughout at the boldness and daring of the man. We may differ with him. We may condemn him as coarse and violent. We never can fail to admire his immense moral courage.

When Luther appealed from the Pope to the nobles of the German nation, he roused at once the national spirit in his favour. The question was now taken out of the region of doctrine and abstract speculation; it began to assume the form of a national and popular uprising in defence of civil and religious liberty. The Roman Court by its own action at this time contributed to the bringing about of this result. It placed the papal edict in the hands of the young Emperor, Charles V., who was at that time (January 28, 1521) engaged in holding his first diet at Worms. Charles, eager to display his zeal on behalf of the Church, called the German princes together during the intervals of a tournament, and submitted to them an edict, couched in strong language, for the enforcing of the execution of the Pope's bull. The answer to the demand, thus unexpectedly made upon them, was the production of 101 gravamina on the part of the princes themselves on the abuses of the Roman Court. The princes refused to allow Luther to be condemned unheard, and asked for him a safe conduct that he might answer for himself in the presence of the Emperor and the estates of the realm, then and there assembled. It was what Luther could of all things have most desired.

When the herald reached Wittenberg with the imperial safe conduct he found Luther only too willing to answer to the call. He set out at once for Worms in company with an escort of devoted friends. The journey partook of the character of a triumphal procession. There was no lack of good cheer. Luther infused his own bold spirit into the hearts of all with whom he came in contact. It is said of him that when he caught sight of the old bell towers of the city of Worms, he rose in his chariot, and broke out into the hymn which has been not inaptly characterized as the Marseillaise of the Reformation—"Ein feste Burg ist unser Gott."

It was the 16th of April when Luther arrived at the end of his journey. He was to present himself the next day before the imperial Diet. The night, as one can readily imagine, was an anxious one; there was little disposition to sleep or to lie down to rest. The greater part of the night Luther was to be seen standing by the window of his room looking out upon the silent heavens, and breathing at intervals the air of his hymn upon the lute. Every effort had been made on the part both of friends and foes to keep back Luther from presenting himself before the Diet. His foes dreaded the magnetism of his presence, his friends feared for his life. But Luther was not to be restrained. He knew that his hour had come; it was now or never; so he must go on. There were at least 5,000 persons gathered in and around the hall of the Diet to see the sight. It was a proud moment for

the miner's son, for the strolling street singer, for the poor monk, to be called to answer before the Emperor, and the chief estates of the realm. At the side of the Emperor were gathered the Archduke Frederick and a brilliant retinue of nobles and princes, conspicuous among whom were Frederick the Wise of Saxony, and the Landgrave Philip, of Hesse. Lawyers, Doctors, and Theologians were ranged in their places before him. Luther felt the critical nature of the hour: he was subdued and circumspect. At Leipsic Luther disappoints us. At Worms he is all we could desire. Eck as official of the Archbishop of Treves opened the proceedings. He inquired of Luther about his writings; he asked him if he were ready to recant the doctrines contained in them. Luther acknowledged the books to be his, but when pressed to retract by the Emperor, he asked time to consider. His enemies mistook his meekness for cowardice. But they were mistaken. The next day at eventide Luther presented himself in his place; his answer was without equivocation or hesitation. He gave it as his ultimatum, that he could not retract unless convicted of error by testimony of Scripture, or by manifest evidence. His last words have won for him the admiration even of his enemies: "*Hier stehe ich; ich kan nichts anders, Gott helbe mir. Amen.*"

The die was cast. Luther must go forth from Worms an outcast and devoted man: but he had gained a great moral victory. The sequel is well known; the retreat on the Wartburg, on Thuringia, and the close confinement under the feigned name of Junker Georg. So ended the second act of this notable drama.

It may not be amiss, before the curtain lifts again, to take a glance back at the order of events, and see what advance is indicated by the present juncture of affairs. It will be remembered then, that Luther's conflict at the first was with the monks and with the monks only: now it is with the Pope and the Emperor, the constituted authorities both in Church and State. The monks have won the Pope over to their side, and the Pope has had influence with the Emperor, and Luther is under the ban of the Empire, as well as excommunicated by the Church. There is this difference, however, to be noted between the first and the second stages of the conflict. Luther threw down the gauntlet to the monks; he appears, from first to last, as their open and relentless enemy; in the case of the Pope and the Emperor the conflict was forced upon him; it was not of his own choosing, and he did all in his power to avoid it. He had honestly tried at the first to win both the Pope and the Emperor over to his side; he had done all in his power to conciliate them, but the logic of events, if we may so say, had been too much both for him and them. Monkery is one thing; the Papacy and the Empire another. For the one, Luther had no respect; the other, as based upon the idea of constituted authority, he would not wantonly assail; and is opposed to it only in so far as he believes it is opposed to the rights of conscience and Christian liberty. There is a marked difference in the attitude of Luther in the two cases;

there is also a difference in the nature of the questions at issue in the one case and in the other. We have seen Luther, in opposition to the monks, contending for natural rights—seeking to emancipate men from the thralldom of a servile ecclesiastical obedience, and to elevate them into the position of the liberty of the sons of God; we are now to see him, in opposition to the Papacy, asserting the common priesthood of all baptized people, and following up his doctrine of justification by faith, by drawing a line of distinction between the two sacraments generally necessary to salvation and such complementary sacramental rites and ordinances as penance and confirmation; which, whatever their value, as aids, towards the building up and perfecting the divine life, are clearly not to be put on a par with the two saving ordinances Baptism and the Holy Communion. These are the positions taken in the address to the nobles of the German nation and the treatise on the Babylonian captivity respectively. It is easy for the caviller to find very much in both these treatises which is open to exception.

Luther was not a theologian in the scientific meaning of the word; he was a controversialist and a restorer of things long lost and almost forgotten. But whatever the extravagance and unguardedness of statement, we shall find, in the positions taken regarding the priesthood and the sacraments, a clear and powerful statement of at least one side of the truth, and one in entire accord with the teaching of Luther on other subjects. It is a great truth then, and one that cannot be too often insisted upon that all Christians are, by virtue of their baptism, made priests unto God. We never can exalt too much the dignity of the Christian calling; nor can we urge men too much to seek to walk worthy of the high vocation wherewith they have been called. It is, moreover, to be received, that the Christian priesthood is not of the nature of a class, or caste, with exclusive rights and privileges of its own, apart from the body of believers to whom it is called to minister. It is easy to see what Luther aimed at, when he insisted, as he did, upon these two truths in opposition to the claims of the Pope and the hierarchy. He desired, first of all, to rouse Christian men to a lively sense of the high dignity of their baptismal calling; his aim, in the second place, was to remind those who are called to the office of the priesthood, that they are to regard themselves as servants of servants and not to play the part of lords over God's heritage.

These are surely evangelical truths which are never for a moment to be forgotten or kept out of sight. It was in entire accordance with the whole attitude of Luther to insist upon these things and make much of them. But men's motives at the best are very mixed, and we do well to be on our guard when we see truth used in the interest of controversy; we are to remember that we are dealing rather with the one-sided argument of a special pleader than with the carefully balanced statements of one whose first aim is to preserve in all things the analogy of the faith. When Luther then, not only affirmed the doctrine of

the common priesthood of all Christian people, and the representative character of the ministerial priesthood, but went on as he did to deny the indelibility of the priestly character, he was using truth in the interests of controversy, and was playing the part of a special pleader, rather than of an impartial witness to the truth. It is true that all Christians are, by virtue of their baptism, called to be priests; it is not true that all baptized persons are at all times in a fit condition to discharge the duties to which they have been called; it is true that the ministerial priesthood acts in behalf of those who are not able, from whatever causes to act for themselves; it is not true that the power so to act comes from the people whose representatives they are, or that the persons set apart to act in behalf of others exercise their functions, by virtue of any mere ethical character, or because of their moral superiority to others. The grace wherein they stand, which alone gives to their acts any value, or imparts to them any power, is no mere ethical character, but comes from Him who alone is priest; and it is conferred (not indeed without the consent of those in whose behalf it is to be exercised) by Him who alone has power to confer it; and when conferred, it remains with the recipient not for a longer or a shorter time, according to the moral condition of the subject in which it inheres, but continually, even as the Great High Priest is a priest forever. Luther's earlier statements on the doctrine of the priesthood, when his object was to get rid of the supremacy of the pope, are neither more nor less than spiritual democracy. He confounds the ethical and the sacramental—the natural and the supernatural. The assumption on which his reasoning is based is that false assumption of all democracy, viz. that rational agents must do right and are able of themselves to attain to the end of their being without supernatural aid to enable them to pass from the condition of formal to real freedom. It is but justice to add that Luther in later life, when he had to deal with the fanatics of Zwickan, took higher views of the office of the priesthood.

As with Luther's doctrine of the priesthood, so was it also with his teaching on the subject of the sacraments. It is easy to see what Luther's object was in insisting, as strenuously as he does, in his treatise on the Babylonian captivity, on the fundamental difference between the two sacraments generally necessary to salvation, and sacramental rites and ordinances of a purely ecclesiastical character. Luther's great aim was to bring men back again to the personal Christ and to lead them to put their trust in Him only as the way of salvation; he was disposed to look with jealousy on every kind of mediation which might possibly touch upon this first essential principle of all evangelical religion. He was assuredly right. Of what value is any faith which has not for its first and supreme object the Lord Jesus? Luther saw very clearly, in his own mind, the distinction between the economy of the Incarnation and the economy of the Comforter; it is a distinction of fundamental importance and one which cannot be too strongly insisted upon. It is ever to be kept in mind,

that the God Man Christ Jesus—not God the Father, not God the Holy Ghost—is the primary object of all Christian faith, the Fountain and Source of Eternal Life to the sons of men. It is the work of baptism as the sacrament of the new birth to implant the germ of the divine, human life in the soul; the Holy Ghost is indeed the supernatural agent even as water is the material element by virtue of which the divine humanity is implanted; but the Holy Spirit is not himself either the gift or the giver. The same is true of the other chief sacrament necessary to salvation. It is not to God the Father as power manifested in nature; nor to God the Son as the eternal logos which lighteth every man that cometh into the world; nor to God the Holy Ghost, in His mission of Comforter that we draw near in the Sacrament of the altar; but to the God Man Christ Jesus in the awful mystery of His death and passion; it is the precious Blood which cleanses the soul and washes away the guilt of sin; it is the life-giving Body which communicates to our bodies life and immortality. The Holy Spirit is indeed the supernatural agent by which the sacred body and blood is communicated through the material symbols, but is not himself either the gift or giver. Baptism and the Eucharist then are properly extensions of the Incarnation; as such they are to be distinguished from the sacramental rites and ordinances which more properly belong to the economy of the spirit, such as penance, and confirmation, and the grace of Orders. The distinction thus made is certainly of fundamental importance. It cannot surely be too much insisted upon that the Incarnation is an eternal fact, and as such perpetuates itself continually through the two chief channels of sacramental grace. The economy of the spirit, whatever be its nature, cannot take the place of Christ; it is no substitute for Him nor can it (any more than the economy of nature) save us. We owe to Luther a debt of inexpressible obligation for setting in a clear light this great fundamental truth. But granting this: Is not the opposite of all this true?

And was it not the tendency of Luther's doctrine of the sacraments to disparage unduly the ministration of the spirit and the economy of the Church? How is the grace of baptism to be developed and perfected without the teaching of the Church, through the Holy Scriptures, and the sacred ministry? Confirmation, as the seal of the bestowal of the seven-fold gifts of the Spirit to make perfect the gifts of the new born life, is the necessary complement of baptism. It cannot to be sure be put on a par with baptism. Baptism as the bestowal of the gift of eternal life is indeed complete in itself, even as the child new born is the possessor of the gift of a perfect life; it is not more true on the other hand that seed, without proper culture will grow wild, or that the natural life needs for its development the manifold appliances of culture and civilization afforded by the state, than that the grace of baptism is dependent on the care of sponsors, and the divine life requires the manifold agencies of the Church to bring it to perfection. Luther's doctrine of the sacraments is defective, just

where his doctrine of the priesthood is defective, and from very much the same causes. The Christian is indeed perfect *in* Christ, but in order that Christ should be made perfect *in him*, time is necessary, and the Spirit of Christ to guide and train the life struggling towards perfection. The supernatural life, in other words, needs supernatural aids, and without the helps of these aids, it cannot be made perfect. When the term "sacramental" is used in connection with these aids, no more is meant by it than that they are not to be reckoned among things natural but as belonging to the supernatural. Orders confer grace albeit not the grace of baptism or the Eucharist; the priesthood belongs to the supernatural and not to the natural sphere. Confirmation in like manner confers grace in the seven-fold gifts of the Spirit which are sealed and pledged in it; it too belongs to the supernatural and not to the natural sphere. The same is true of the whole mystery of the Church as the sphere of the spirit, ordained of God to educate and train the divine life given in germ and continually replenished as necessity requires in baptism and the Eucharist. Luther in his conflict with the barren and effete ecclesiasticism of his age was tempted, as men in such circumstances are apt to be, to go too far, and almost lost faith altogether in the supernatural character of the Church and her ordinances. He is another illustration, among the many which the history of the Church continually affords, of men who in defending some forgotten or controverted truth have themselves become partial in their advocacy of the truth, and have narrowly escaped deadly error.

Moralists tell us that men's vices are for the most part the exaggerations of their virtues; so he who begins as a defender of the truth, if he is not watchful, may end as the worshipper of his own imaginations.

Luther remained in his castle upon the Wartburg until the beginning of March, 1522. It was during this time that he entered upon his translation of the Bible into the German tongue—a work of which it has been said, that apart altogether from its directly religious influence it is to be regarded, as the beginning of a new epoch in German literature. In addition to his work of translation and his diligent study of Greek and Hebrew, he flooded Germany with pamphlets and controversial writings. He wrote at this time entirely in German; he had in mind continually, as he himself says, the dear German people.

We have seen Luther, then, in open conflict with the monks; we have seen him, against his will, forced into an attitude of antagonism to the Pope and the Emperor; we are now to see him, in the last stage of his career, fighting with foes from within the camp and labouring to reduce to something like method and consistency his teaching and his practice. Not indeed a very easy thing for Martin Luther to do; nor is he to be reproached for not succeeding better in the accomplishment of it than he did. Luther had a double work to do; he had first to pull down; then he had to try to build up. To judge Luther aright we must remember this; we must compare his later statements with his

earlier teaching and strike a balance between them. Let it be borne in mind, then, that at no time in his life was it the intention of Luther to break loose from the Church. It never entered into his head that he could create a new Church any more than that he could form a new State. He did not believe that the Pope was the Church. Nor did he believe that the Emperor was the State, but in throwing off the Pope and the Emperor he did not mean to break away either from the Church or from the State.

But there were men then, as there are men now, who could not discriminate between the Church and the Roman See; who could not see the difference between Christian liberty and libertinism. Carlstadt was one of these. He took advantage of Luther's confinement to begin to preach against the "idolatry" of the mass; he tampered with the divine office; and went so far as to admit people to communion in both kinds without confession. He gathered around him a number of the students of the university, and was joined by a crowd of fanatics from Zwickan who gave themselves out as "heavenly prophets;" began to break down the altars in the churches; and played the part of iconoclasts generally. When Luther heard of it, he was greatly enraged; without conferring with flesh and blood he hastened back to Wittenberg, and for eight days never ceased teaching and preaching until he had put Carlstadt and the so-called "prophets" utterly to rout. It was no part of Luther's intention ever to rob the highest act of Christian worship of its due accessories in the way of ceremonial and ritual adornment. Luther objected indeed to the undue exaggeration of the sacrificial aspect of the Eucharist, as practised by the Roman Church in the elevation of the host; but he maintained to the last, in opposition to every gainsayer, the idea of a real, objective presence. Luther was no philosopher; he was no dreamer. The words "*hoc est corpus meum*" meant to him precisely what they do mean; neither less nor more. Luther rejected transubstantiation; but nothing could move him from bearing witness to the last to the great truth for which he had lived and laboured—that there is no other name by which we can be saved than by the name of the Lord Jesus. It is the divine humanity of the Lord Jesus, not abstract power, nor infinite love, which is the operative principle of the redeemed life in man, whether we have regard to its origin in Baptism or to its continued sustenance in the Eucharist. The Incarnation is not the manifestation of God as power, operating through the medium of physical causes; nor is it the emanation of a supernatural virtue by way of theurgy or ecstasy; it is God in human flesh subsisting; and incorporating us into Himself by the communication of his divine humanity through the channels of His grace. The Incarnation was to Luther an eternal fact, which the manifestation of God in nature can not take the place of; nor does the supernatural operation of the Holy Ghost set it aside or dispense with it. All this Luther firmly believed, and taught; and believing it, he was not willing to surrender it up to the cant or

raiding of enthusiasts whose notion of evangelical religion was the putting of thaumaturgy in the place of sacramental grace. We know of nothing finer in the way of invective than Luther's answer to these men: "If you ask Carlstadt's people how this sublime spirit is arrived at, they refer you not to the gospel, but to their reveries, to their vacuum. 'Place thyself,' say they, 'in a state of void tedium as we do, and then thou wilt learn the same lesson; the celestial voice will be heard, and God will speak to thee in person.' If you urge the matter further, and ask what this void tedium of theirs is, they know as much about it as Doctor Carlstadt does about Greek and Hebrew. Do you not in all this recognize the devil, the enemy of divine order? Do you not see him, opening a huge mouth, and crying, 'Spirit, spirit, spirit!' And all the while he is crying thus, destroying all the bridges, roads, ladders, in a word, every possible way, by which the Spirit may penetrate into you—that is to say, the external order established by God in the holy baptism, in the signs and symbols, and in his own word. They would have you learn to mount the clouds, to ride the wind, but they tell you neither how, nor when, nor where, nor what; all these things you must learn of yourself to do."

Put into English, "void tedium" means "bag of wind;" and is one of Luther's happy hits for describing a class of religious teachers, who without any weight of Greek or Hebrew to keep them down, move about in celestial vacuum, performing astonishing spiritual feats to excite to tears or move to rapture a wondering crowd. With such men Luther had no sympathy; he held them in utter loathing and contempt. If in opposition to such men and their ranting about a spirit, it is needful to say "*dentibus Christum laceramus*," Luther tells Melancthon not to fear to say it. Better in his judgment any crass material conception of the Eucharist which would witness to the belief in a real, objective presence, than a spiritualizing which is neither more nor less than a denial of the Incarnation.

The outbreak of the peasants' war (1524) furnished Luther with an opportunity for setting forth his views at large on the nature of civil government. As he had opposed the fanatics of Zwickau, so also he resisted with all his might the outbreak of civil war. It will be remembered that as early as the 14th century we had premonitions of a rising of the peasantry throughout Europe against their oppressors. At Morgarten, as early as 1315, we have an uprising of the Swiss peasants of the Forest Cantons, in which 300 held their own against 10,000 Austrian troops, and succeeded in throwing off the yoke of the Empire. Again in 1424-1471 we have the peasants of the Rhaetian Alps revolting against their lords, and forming the Granbund, in imitation of the Swiss Confederacy. Then we have the Bundschuh, a series of risings, so-called from the peasants' clog borne upon their banners, (1423-1514,) reaching from Kempten on Lake Constance, along the Neckar and the Rhine, into Franconia. The war which now broke out among the peasants and extended throughout Swabia, Fran-

conia, Elsass, Lorraine, Bavaria, the Tyrol into Carinthia, surpassed in its atrocities and the number of its victims all previous wars. It was inflamed by the religious fanaticism of Munzer and the fanatics of Zwickau, and put in serious peril the whole cause of the Reformation. It was an uprising certainly not without reason. The statement of grievances on the part of the peasants, discloses a condition of social bondage quite as intolerable as the spiritual bondage complained of by the princes in the *gravamina* drawn up by them against the abuses of the Papacy. Among other things, the peasants ask the right to be "free," since Jesus Christ by His precious blood redeemed all men without exception, the herdsman equally with the Emperor. "It is contrary to all justice," they say, "that they should have no enjoyment of the game—the birds of the air, and the fish in the running waters," since God when He created man "gave him power over all animals without distinction." They complain that the lords and barons have swallowed up the common property of the woods and forests and ask that "each man shall be entitled freely to take the wood he requires for his use." It is not just, they say, that they should be compelled to do more than they agreed to do without wages. They protest against the "death gifts" (i.e. the right of the lord to take away the best chattel of a deceased tenant) as a "robbery of the widow and the orphan."

It is impossible to read such a list of grievances—men pleading for the commonest rights of man, without feeling that the times were ripe for judgment. The good Froissart regards it as utterly "unreasonable" that the peasantry should thus appeal to things unheard of before—to God's order in the world—to Adam and Eve. It was doubtless very disagreeable but the roots of religion strike very deep: and men in their despair will sometimes cry to God and put perplexing questions, as to whether or not the Lord reigneth. It was a trying time for Luther: he sympathized with the peasants; he remonstrated with the princes. But in matters pertaining to the State, as in the affairs of the Church, he was the advocate of reform, not of revolution. When the peasants then under the lead of Munzer the fanatic of Zwickau broke all bounds and took the law into their own hands, Luther did not fear to denounce their attempt at revolution, as a "devilish procedure." He urged the princes, in God's name, to suppress the uprising and put it down by force. For this he has been much censured, even by such devoted admirers as Waddington. But Luther knew what he was about. He had no sympathy with fanaticism either in Church or State. He was not going to allow religion to be prostituted by men who wanted to use it to inaugurate revolution. Luther dealt out precisely the same measure to the peasants, which he had previously done to Carlstad and the prophets of Zwickau. He wanted liberty but to gain it he was not willing to break up the existing order of society. It was a maxim of his: "*Evangelium non tollit leges naturales aut positivas sed affirmat.*" At an early stage of his work Luther refused the aid of Franz Von Sickingen on the

ground that he would never "consent to aid God's cause by aid of violence and murder." There is no part of Luther's life in which, as it seems to us, he is so much to be admired as in his dealing with the complicated political issues of his time. No where does he impress us so much with his marvellous sagacity, his strong common sense.

As we watch his course we are forced to the conviction that a good heart, strong human sympathies, are after all more to be trusted in the affairs of life than keen intellectual powers, as in the case of Melancthon, or the prophetic raptures of men like Carlstadt and Munzer, and the prophets of Zwickau. Luther may not have been a S. Augustine, or a S. Bernard; no one who has made a study of his life however, will venture to deny that he stands among the very first in the rank of the world's great men; he must accord to him at the least the praise that he received in the hearts and consciences of men the idea of humanity, in all the might of its heaven born freedom; as well as in the fulness of the gifts conferred upon it through the Incarnation.

It is one thing to pull down: it is another to build up. Luther knew this full well, and to his credit be it said that he was content to do the one and to leave the other, for the most part undone. It is a matter of wonder and surprise to Dr. Dorner that Luther did not give himself "any concern to develop a Church government in general, like the Waldenses or those of the Reformed Church." It is a matter of surprise to us that so able an expounder of Luther's views as Dr. Dorner, should not have been able to see that it was no part of Luther's plan to attempt the founding of a new Church. Luther knew his true mission and he stuck to it to the last. "In Luther's Reformation," as Neander remarks, "it was a striking characteristic that everything proceeded from Christ as the central point, and the reformatory development extended only so far as the connection with the material principle could be shown, so that much of the ancient was left, and the dogmatic tendency remained predominant, while the application to ecclesiastical life continued proportionately subordinate." Luther in all that he did followed, he did not attempt to direct, Divine Providence. He had no wish to break with the Pope: he had no desire to resist the Emperor. He made a virtue of necessity in the relations in which he was providentially placed; like a wise man he determined to do the best he could do under the circumstances. The Emperor had joined the Pope in the attempt to put down his attempts at Reformation; he had been compelled, for the time being, to abandon the attempt and to accept a compromise. It was agreed upon accordingly at the Diet of Speyer (1526) that "each State should act on matters relating to the edict of Worms, so as to be able to render a good account to God and to the Emperor." "This," as Kantz says, "was the birthday and legitimization of the territorial constitutions." Luther asked no more: he accepted the situation and proceeded to act immediately upon the permission given. At his suggestion the Elector of Saxony ordered a thorough visitation of the

Churches throughout the entire country. A commission of clerical and lay members was appointed and a visitation made in 1528-9. Superintendents, to whom matrimonial cases might be referred, were appointed over districts. Extreme forbearance was enjoined in dealing with matters of ritual and where any might be found disposed to cling to the old order, they were to be "commended to God and let alone."

The whole thing as far as it went, was manifestly provisional; no elaborate organization was attempted; everything was to be retained that could be retained consistently with a revival of evangelical faith and practice. It was a mistake; and yet not a mistake. Luther in getting rid of the papacy, had gained his end; he had secured the recognition of the right of the German people to regulate their own religious affairs according to their own liking. So far it was a great gain; it was the entering wedge to the separation of Germany from the papacy and the Empire. But it was a gain not without serious loss. It turned the prince for the time being into a bishop: it put the ecclesiastical estate in the hands of the secular power. Luther felt it. Melancthon felt it even more. It seemed however to be the only and the best thing which could be done. It was a great mistake and Lutheranism has suffered sorely for it. Even Dorner admits that in Sweden the so-called Archbishop is only the creature of the State. And yet we are inclined to think it was all for the best. The genius of Protestantism is not Church making, nor "article" making as Dorner and others would seem to think it is. It is to this day just what Luther left it—neither more nor less than a temporary check on absolutism, both in Church and State—the recognition for ecclesiastical purposes of the national principle as a divinely ordered creation, in opposition to the Babylonish idea of a world-wide Empire. The stream can never rise higher than its source. Protestantism had its origin in the protest made against the attempt of the princes at the second Diet of Speyer (1529) to withdraw the liberty granted at the previous Diet for each State to regulate its own religious concerns. Protestantism is not a religion; it never can be a theology; it is essentially secular, not sacred. For all this it is an important factor in the later development of the Christian Church. We are not among the number of those who feel ashamed of the name; we have no wish to get rid of it; we have no desire to see it buried and forgotten; we are willing to take it, just for what it is worth; and its worth in our judgment, is the witness it bears to the inalienable right of every nation and people to regulate the affairs of their own national Church, without foreign dictation or interference whether it be Rome or Canterbury. In saying this we speak in no spirit of proud boasting: we are no worshippers of the national principle either in Church or State. We simply accept it as of God's ordering and are willing to make the best of it. When it will give place to something better is not within our ken; nor do we care anxiously to inquire.

It will be seen from what we have said that we regard Luther's

mission as practically ended. We do not attach much importance to the diet of Augsburg (1530:) neither did Luther. The good Melancthon in Luther's absence was very busy: he cherished the hope at times that the differences could be reconciled. Luther knew better, and he told as it turned out, that he would have his trouble for his pains. Luther knew the Pope and the papal spirit better than Melancthon did: with Rome there can be no compromises. The confession of Augsburg is the first (and not the worst perhaps,) of that interminable series of "articles," of which it may be said, as has been said of logic, they may be very good for detecting error; they are of little value if your object be to gain a knowledge of the truth. The dogmatic faith of the Church happily lies behind them and is independent of them: when one knows what it is then they are able to form something like a correct judgment of the points at issue.

Accustomed as we are now-a-days to jumble "Protestants" in one indiscriminate mass together, it is difficult for us to realize that at the beginning Lutheranism and the Reformed bodies of the Continent of Europe stood in a position of irremediable antagonism to each other. Luther to the last held with the Church: it was no part of his intention to form a new religion. Nothing enraged him more than the mention of "Lutheran doctrines." The "Reformed" on the other hand were in heart schismatics from the very first: they utterly abandoned the historical and traditional, and like the prophets of Zwickau drifted to and fro in spiritual vacuum. Luther in his day held precisely the same relation to the authorities of the Church which John Wesley, at the first, did to the Church of England. He wanted to revive and to reform, not to create or destroy. The mistake of the authorities in both cases was the same: they drove out of the Church as enthusiasts and fanatics, men who were loyal to the spirit while they objected to some of the forms in which that spirit for the time being expressed itself. Even when driven out Luther took no part in organizing a revolt in opposition to the Church. The most that can be charged against him is that he made the mistake of trying to turning princes into bishops: and he did this out of a misconception of the divinity of the civil power, the weak point, it must be admitted, of Protestantism as such.

Luther died in 1546, February 18th. His loss was soon felt. He had seen occasion before his death to modify his early views on the subject of the freedom of the will. Melancthon's views on the same subject had undergone even greater change. Luther and Melancthon were both in sympathy in the desire to minimize rather than to magnify the differences between the Roman and the Lutheran opinions. Luther during his life held Melancthon with a firm hand and prevented his entering into any hollow compromises. After Luther's death Melancthon manifested a disposition to incline in some things to the Roman side; in others to the Calvinistic and the Reformed. The strict Lutherans, under the lead of Flacius Illyricus, took alarm. Northern and Southern Germany were for a time divided. The division was held in 1577

through the agency of Andreä, Chancellor of the University of Tübingen, Chemnitz the ablest theologian in the North of Germany, and Chytraeus, a professor in the University of Rostock. In the Book of Bergen, better known as the Book of Concord, we have presented the full development of Lutheran tenets in opposition to Tridentine Romanism on the one hand, and to Anabaptism and the Swiss Reformation on the other. It is doubtful however, if ever Luther himself would have assented to the scholastic shape in which his opinions are here presented. Lutheranism without Luther is like the play of Hamlet with Hamlet left out: it is a body without a soul.

THE FUNCTIONS OF RECTORS, AND WARDENS AND VESTRYMEN.

BY THE REV. MORGAN DIX, S. T. D.

Read before and printed by request of the Committee of General Convention on this subject.

THE discussion of this subject, as it relates to the Clergy, must begin with the question of the nature of the office of the Christian Ministry. But here we encounter two views, not only diverse, but absolutely irreconcilable.

On the one hand the Ministry is regarded as a profession of human origin, having in it no sacred or divine character, beyond what may be given by the laudable aim of promoting the highest interests and greatest good of one's fellow beings. It has no specific spiritual or sacramental quality; it is essentially a human function, like that of the physician who deals with the maladies of the body; it is more dignified than his, only because the soul has more honour than the frame in which it temporarily dwells. The mission to preach is the double outcome of a true and conscientious motive in the man himself, and a conviction on the part of the community that he is personally and morally fit for that work; the test of the correctness of that joint opinion is visible success in the execution of the official duties.

On this theory, the Ministry is only one of several worthy and valuable professions; perhaps the highest of all, in a certain sense; specifically however, it differs not from other respectable callings which a man may choose, pursue for a while, and abandon at will. It is right and fitting, if that view be taken, that the Minister should come before the congregation on approval; that they should judge of his abilities, decide the question of his call, and remain, thereafter, his friendly critics and censors. For he undertakes to do something for their advantage; and they are the best judges, whether he suits them, and whether he can do, to their satisfaction, what they wish to have done. There can be no

question of authority here; all comes at last to self-will: of his own will the Minister offers his services to a certain congregation of people; of their will, they accept them. He is their elected spokesman, and depends for his success on retaining their favorable opinion.

On the other hand, the Ministry is regarded as a Sacred Function. It is ordained of God, not of men; its powers are conferred, not by a congregation, nor by any human agent, but by the Holy Ghost. The man who has this office is sent to other men, with a message to deliver, and gifts to confer, which they cannot otherwise secure. He has received from another, by way of trust, definite and precise instructions concerning the means of salvation and the duty of men to the Creator and the creature; he has a sacred treasure of mysteries of which he is the steward, and from which he feeds and builds up the flock. His is, therefore, a commanding, directing, and ruling office; and he who holds it must be independent of those to whom he has to minister.

There can be no reasonable doubt that the second of these views of the Ministry is that held by our Church. We differ considerably, it is true, about the Christian Priesthood, of which higher and lower conceptions have been and still will be formed. But the lowest view that can be held, consistently with an honest acceptance of our standards, is sufficient for the purpose of the present argument, and fixes an impassable line of separation between the mere human profession and the sacred and holy Function. This seems too plain to need elaborate proof. A rapid glance at the Book of Common Prayer, and especially the Ordinal, should suffice to settle the question. The Ministry is a Priesthood; its members are Messengers, Watchmen, and Stewards of the Lord; they are called to a high dignity and a weighty office and charge; it is the Lord who places them in that position; they must forsake all worldly cares and studies, apply themselves wholly to that one thing, and live with a conviction that "horrible punishment" will follow on negligence or faithlessness. The call to this work is a motion by the Holy Ghost; the authority to perform it is given, not by the congregation, but by the successor to the official powers of the original Apostles.

Not to dwell longer on a point on which, really, there is no ground for dispute, we have in the Christian Ministry, as it is reverently esteemed in our Church, an office of which we must say, that perfect independence is essential to its integrity and full exercise. This follows as a matter of course, if the view taken of it among us be accepted. What Christ instituted for the salvation of men must be necessary to that end; His institution may not be interfered with, nor refused as unimportant, nor limited or straitened any way. We must always keep it in mind, that the relations between the Priest and the people imply their need of him, and his security and independence as the representative and agent of a Divine Sovereign. It is the duty of the Priest to teach, it is that of the people to listen and learn: he is to guide, they are to follow; he directs, they obey. If these relations

should be inverted, the ordinance of Christ would be made null and void.

But this is precisely what has happened among us; or at least it is in this direction that things are tending. The principle of Democracy is applied to sacred institutions. The people are the fountain and source of power; so says the politician of this century: it needs but one word to complete the formula, and make it read: The people are the source of ALL power. It is so in things ecclesiastical as well as in things civil. The evils which the Clergy feel so deeply, under which they are losing heart, and in view of which many young men decide never to seek that Holy Office, are the result of the application of the principle of democracy or republicanism to that organization called in Holy Scripture the Kingdom of Heaven. The view of the Christian Ministry taken by our Church is presented, only, at an Ordination; no sooner have the sounds of the beautiful and impressive Ordinal died away, than all changes. The Priest is one in theory only; practically he soon finds his level and is taught his place. The "Messenger of the Lord" is not sent; he must stand idle till he gets an invitation to come. The "Watchman of the Lord" is watched himself, with a microscopic curiosity, to see whether he will be likely to give satisfaction. The "Steward of Divine Mysteries" finds that there is no demand for them, but only for agreeable entertainment and the utterance of "smooth things." The burly sheep, lusty and strong, may condescend to take care of their shepherd, but he must walk with docility wheresoever they choose to conduct him. What we see is, the people giving the word, and the Priest acquiescing; the people announcing their wishes, and the Priest trying his best to carry them out; the people judging and criticising, and the Priest correcting, to suit his uneasy charge; things are turned completely about; the people go before, the Priest follows after; in their self-sufficiency they make the law, and he, in fear of prompt discipline or final dismissal, obeys.

This false relation begins at the Church porch. The Minister, though moved of the Holy Ghost, and armed at the hands of the Bishop with "all the panoply of God," must first get a "call" from the lay members of the Church: and unless he get it, he is absolutely helpless. Was there ever such a contradiction! And then comes the temptation to submit to personal inspection and examination, as if one were a horse, or a dog, or a slave in the market; and perhaps there follows the bitter humiliation of preaching on trial, an ordeal which contains in itself the contemptuous denial and reversal of the original relation of Minister and people, and defies the power of language adequately to set forth its infamy. Imagine Paul preaching on trial before a critical audience at Athens or Rome, or timidly nominating Titus to the Cretans, and Timothy to the men and women of Ephesus, in hope that they might give satisfaction and secure an election! Yet, in many instances, the choice seems to be between this, and entire inaction with a prospect of starvation.

The call thus obtained, or obtained by some friendly influence, what follows might have been predicted by the completeness of the surrender at the outset. This man must not be allowed to forget how he came among them; by their permission, and to stay only during their pleasure. He is free game; he must expect to be discussed, criticised, praised or blamed, weighed in the congregational balances, and subjected to all kinds of tests: and he must look sharp, and conduct himself so as to give satisfaction, for there is no chance of successful rebellion against the many-headed master. He is, emphatically, the servant of all; not in that sense in which the true Priest feels himself to be "*servus omnium*" for the Lord's sake, and in voluntary renunciation of the honour and dignity of his vocation, in imitation of Jesus Christ, but servant in the menial fashion, hanging, daily, on the will of those who have hired him. A case occurs to the writer in which he heard the Minister spoken of, by one of his congregation, as "our man," as one would mention his coachman, his butler, or his groom. It was said with no intention to disparage, but quite naturally, as by one who felt where the power lay, and called things as they really are.

And so the people select "their man," and call him, and settle the question of the salary, and have a shepherd after their own idea of the office and its duties; and one cannot but think of Micah and his house of gods, his ephod and teraphim, and his private and particular Levite, whom he also "called" to be to him a father and a priest, at ten shekels of silver per annum, a suit of clothes and his victuals, in those days when none sent the priests forth, and there was no king in Israel, and every man did that which was right in his own eyes, (Judges xvii: 5, 6, 10.) The tenure of that office is, of course, insecure; the wish of the people is the law; they may be ignorant, prejudiced, capricious, it makes no matter; the future of the Minister is in their hands, as arbiters of his fate. Perhaps, and probably, he has wife and little ones for whom he is bound to provide. These are the sharers in that uncertainty; if he loses his place what shall they do? What independence is left to this unfortunate man? How dare he open his mouth boldly as he ought to speak? Imagine the apostolic precepts addressed to a man in that position. "Command and teach. Reprove and exhort. Rebuke them sharply that they may be sound in faith. Let no man despise thee. The Priest's lips should keep knowledge, and they must seek the law at thy mouth. Thou art sent to sinners and rebellious, to erring and straying sheep, in whom is no health. Thou shalt say unto them, Thus saith the Lord, whether they will hear or whether they will forbear. Be not afraid of them, neither be afraid of their words though briers and thorns be with thee; be not dismayed at their looks; but speak boldly to them, declaring the whole counsel of God." At what risk would a man so fulfil his office! And where is the power that can help him, if, as the result, he should be subjected to the slow torture of that process commonly known as "starving out," or peremptorily requested to resign?

Whatever optimists may say, in evasion of the force of these considerations, the Clergy know too well that there is, in the unwritten annals of their order, ample proof of the correctness of this picture of their position. There are many favored places in which the people are better than the theories which they hold; there are circumstances which modify and lessen the evils now adverted to. But those evils are not only the logical, but also, in many cases, the actual results of our way of making the commandment and ordinance of God of none effect by our traditions. The picture is pitiable; it is also accurate: and it is next in order to point out two consequences of a state of affairs which calls loudly for reform.

And first, many excellent men are kept idle month after month and year after year. They are learned, pious, just, holy, temperate; they have resigned the prizes of the world for the love of God and the souls of men; they have received the gift of the Holy Ghost; they are well fitted to serve their brethren in the Church. But all this goes for nothing. Something else is needed; it is not mentioned in the Ordinal, it is not required by any canon, divine or human, yet it overtops everything else in importance. They must please a select and very small body of Trustees or Vestrymen, who need not even be communicants of the Church. If they fail to secure the approval of that tribunal they must go on unemployed; the preparation of long and laborious years, the experience of a later day, go for nothing. God has no work for them to do until they first obtain the indorsement and recommendation of a board of critics constituted by the civil law. There are those whose lives come to an utter failure on the human side; they have no place in the Church; they are not wanted; the talents and attainments, the earnest dispositions and pure and unselfish aims, the ability to serve the Lord acceptably, are nullified by the action of a principle at variance with the original constitution of the Ministry of the Church.

In the second place, it may be observed that men are kept from entering the Ministry by the obstacles thus thrown in the way of its lawful and normal exercise. It is a matter of grave concern, that so few young men of the higher classes of society seek Holy orders. The reason has been anxiously sought; and many explanations of this phenomenon are given. Among them, we doubt not, is an unwillingness to take an office which is practically divested of the very thing which renders it effectual to its purposes. Young men of intelligence and cultivation must look forward, in deciding on their vocation. In choosing a profession they must consider the prospects of success; no one will select one in which, for any reason, he foresees that he will be unable to accomplish what he feels to be in his power. Now, as to the ministry, it may be regarded as certain, that, in many instances, men look on it as likely to frustrate their efforts and minimize their usefulness; not because of a lack in it, or in themselves, but because it is so hampered by popular inventions. It is not that they fear the burden and the cross of the Ministry; but it is that

the burden is one which God has not imposed, and the cross is not that of the Lord. Men do not fear the severe and trying duties of the Ministry; but what they fear is, rather, that they may be unable to execute that office at all. What frightens them off, is not the thought of being Christ's servant, but that of becoming the slave of inferior men; the prospect of spending years in mastering a grand profession, and then finding themselves unable to make proof of it; the thought of having a Divine treasure to dispense, but being without the means of conferring it on those for whom it was intended. If a student of law or medicine could foresee, as very probable, that after graduation, and when ready to enter with ardor and confidence on his work, he should be suddenly smitten with paralysis and laid up helpless for the rest of his life, there would be no temptation to proceed. This is what daily happens among the Clergy. There is, or was, in Rome, an order of men known as the SEPOLTI VIVI, the Buried-Alive. We have among us our Buried-Alive; through no fault of theirs, but by the working of a system which subjects the Priesthood of the Holy Catholic Church to the discipline of modern Congregationalism. The Congregational polity is good, *per se*, regarded from the standpoint of its maintainers, the objects which it proposes, and the means which it invents to carry them out. But to hold that view of the Christian Ministry, which is presented in our Ordinal and Book of Common Prayer, and then to try to graft on it the absolutely irreconcilable system of Congregationalism is fatuity. This is the root of the evils of which so many are the victims, and to which the Church is now fully awake; evils which, if not effectually remedied, threaten the degradation of the Ministerial office among us, and the overthrow of the sacred order received from these who went before us.

No one has the power to set this right. Not the Bishop; not the Priest; nor any one else. The Bishop alone may confer Holy orders; the mission of those invested with the sacred character, has been usurped by the people.

It is a very grave question. If we cannot maintain the independence of Christ's Ministers against the encroachments of modern democracy, no independent Priesthood will be left in this country outside the Roman Church, for among all religious bodies known as Protestant, we only hold the view of the Ancient Church, we only venture to speak of the Ministry as "a Priesthood," to describe their function as "Sacerdotal," and to send them forth as stewards of Divine mysteries and invested with the powers of the world to come. If this witness should be finally silenced, none would be left claiming the great spiritual character of Priesthood but those of the Communion which already boasts herself as the sole representative of the old religion, and the sole guardian of those supernatural verities against which modern thought is in conspicuous revolt.

As for the means of checking the progress of the mischief and healing the disease in our system, they are difficult to find. But when men see clearly what ought to be done, they can generally

find a way. What ought to be done now is to reinstate the Ministry in its rightful position ; to remove the impediments to its due exercise ; to give every good and true man work and a living ; to restore to the flock their divinely-commissioned Pastors, Guides and Spiritual Fathers. To this end some few points may be suggested as conducive to a reform :

1st. The Bishop should have a voice in the appointment and removal of the Rectors of the Parishes within his Diocese.

2d. None but persons in full communion with the Church should have a vote on the question of appointing or removing the Pastor.

3d. The starving-out system should be abolished, as simply and merely brutal.

4th. Endowments should be secured for the support of the Incumbent of the Parish ; they are almost more important at first than churches.

5th. Wherever a real grievance exists, there should be remedies for relieving the people of men who are not fit for their place ; but these remedies should be applied according to just and equitable rules, and by some person or persons canonically clothed with judicial and executive powers. It should be understood that the relation between the Parson and his Parish is analogous to that of husband and wife ; divorce cannot be obtained for insufficient pleas, such as not liking the preacher, or love of change, or personal pique, or anger at fearless execution of duty ; such separations would be as bad as those sacrilegiously effected in the domestic estate for incompatibility of temper, mutual indifference, or other frivolous cause. The Priest is married to his church ; the tenure should be life-long ; the idea of separation should be sedulously banished to the region of improbabilities ; and unless there be a flagrant dereliction of official duty or some gross offence against morals or religion, the incumbent should be held secure in his place, and independent of the chances and changes of an unstable society.

I respectfully submit these views, under correction, to the Right Reverend Chairman of the Joint Committee.

Miscellany.

AN APPEAL FOR TOLERATION.

[The following important address to the Archbishop of Canterbury is a sign of the times worth the persecution.—ED. ECLECTIC.]

To His Grace the Archbishop of Canterbury :

YOUR Grace has been pleased to invite those of the clergy who feel dissatisfied or alarmed at the present circumstances of the Church to state what they desire in the way of remedy. Encouraged by this invitation, we venture to submit to your Grace the following suggestions :

First of all, and especially, we would respectfully express our desire for a distinctly-avowed policy of toleration and forbearance, on the part of our ecclesiastical superiors, in dealing with questions of ritual. Such a policy appears to us to be demanded alike by justice and by the best interests of religion. For justice would seem to require that, unless a rigid observance of the rubrical law of the Church, or of recent interpretations of it, be equally exacted from all the parties within her pale, it should no longer be exacted from one party alone, and under circumstances which often increase the difficulty of complying with the demand. And, having regard to the uncertainties which have been widely thought to surround some recent interpretations of ecclesiastical law, as well as to the equitable claims of congregations placed in the most dissimilar religious circumstances, we cannot but think that the recognised toleration of even wide diversities of ceremonial is alone consistent with the interests of true religion, and with the well-being of the English Church at the present time.

The immediate need of our Church is, in our opinion, a tolerant recognition of divergent ritual practice; but we feel bound to submit to your Grace that our present troubles are likely to recur unless the courts by which ecclesiastical causes are decided, in the first instance and on appeal, can be so constructed as to secure the conscientious obedience of clergymen who believe the constitution of the Church of Christ to be of Divine appointment; and who protest against the State's encroachment upon rights assured to the Church of England by solemn Acts of Parliament. We do not presume to enter into details upon a subject confessedly surrounded with great difficulties; but content ourselves with expressing an earnest hope that it may receive the attention of your Grace and of the Bishops of the Church of England.

London, January 10, 1881.

We are, your Grace's very obedient servants, R. W. Church, Dean of St. Paul's, W. C. Lake, D.D., Dean of Durham, B. M. Cowie, D.D., Dean of Manchester, Alwyne Compton, D.D., Dean of Worcester, A. P. Purey Cust, D.D., Dean of York, E. Balston, D.D., Archdeacon of Derby, A. Pott, B.D., Archdeacon of Berks, H. P. Ffoulkes, M.A., Canon of St. Asaph, and Archdeacon of Montgomery, H. De Winton, M.A., Archdeacon of Brecon, R. Gregory, M.A., Canon of St. Paul's, H. P. Liddon, D.D., Canon of St. Paul's, W. Stubbs, D.D., Canon of St. Paul's, Geo. Rawlinson, M.A., Canon of Canterbury, H. Ware, M.A., Canon of Carlisle, E. King, D.D., Canon of Christ Church, E. C. Lowe, D.D., Canon of Ely, H. M. Luckock, D.D., Canon of Ely, C. J. Abraham, D.D., Bishop, Canon of Lichfield, N. Woodard, M.A., Canon of Manchester, B. Webb, M.A., Vicar of St. Andrew's, Wells-street, N. T. Garry, M.A., Vicar of St. Mary's, Reading, R.D., F. Grey, M.A., Rector of Morpeth, R.D., H. Temple, M.A., Vicar of St. John the Evangelist, Leeds, W. E. Heygate, M.A., Rector of Brighstone, Hinds Howell, M.A., Rector of Drayton, Norfolk, R.D., M. F. Sadler, M.A., Rector of Honiton, G. G. Perry, M.A., Rector of Waddington, R.D., John Gott, D.D., Vicar of Leeds,

R.D., G. R. Portal, M.A., Rector of Burghclere, R.D., W. R. Churton, B.D., Fellow of King's College, Cambridge, J. H. Macaulay, M.A., Vicar of Wilshampstead, C. R. Knight, M.A., Vicar of Merthyr Mawr, J. Oakley, M.A., Vicar of St. Saviour's, Hoxton.

RITUAL AND DOCTRINE.

THE following letters were printed in large type in the *Times*. The second smacks strongly of Dean Stanley. The *ignavum pecus* of the Puritan party have responded, but the *Times* prints their effusions in very small type.—*Church Review*.

Sir,—As you use a nickname which was, many years ago, formed from my surname, in connection with the memorial to the Archbishop of Canterbury about divergent ritual practices, you will, I am sure, with your wonted candour, allow me a few words.

With regard to the "innovations" of what was once called "Puseyism," I have no doubt that the sudden introduction of them was a great mistake. But the surplice war in the dioceses of London and Exeter was occasioned by a principle exactly the opposite to that advocated by the Dean of St. Paul's. The two able Bishops, Bishop Blomfield and Bishop Phillpotts, had not calculated upon the inveterate dislike of Englishmen to do anything on compulsion, and they endeavoured to introduce at once uniformity of ritual in their dioceses. Such clergy as adopted those changes acted simply in obedience to their Bishops.

Whatever mistakes any of the Ritualists made formerly, no Ritualist would now, I believe, wish to make any change without the hearty good will of the people. But all along those who have closely observed the ritual movement have seen that it has been especially the work of the laity. While the clergyman has been hesitating, his parishioners have often presented him with the vestment which they wished him to wear. Mr. Enraght and Mr. Mackonochie have not been struggling for themselves, but for their people. St. Alban's was built by a pious High Church layman in what was one of the worst localities in London. It is now full of a religious population, who join intelligently in the Service provided for them and love it. Agents of the Church Association tried in vain for years to find a third parishioner in the mission at the London Docks to disturb the ritual of the priest who had won them to God, and whom, with the ritual which he had taught them, they loved—Mr. Lowder.

Allow me a few more words about what touches me more closely—that you object to the toleration because it represents "a certain Eucharistic Doctrine." Now, without entering into theology, since the ritual was introduced by Cranmer under Edward VI. and the Bishops at the restoration of Charles II., you cannot think that it represents any other doctrine than that taught in and by the English Church. The doctrine itself, you will remember, was sanctioned in the case "*Shepherd v. Bennett*,"

both in the Court of Arches and by the Privy Council, in an undefended suit. As the first two charges in that suit consisted of Mr. Bennett's indorsement of sayings of my own, I requested the Church Association to include me in the prosecution, but they declined.

What the Dean of St. Paul's asks for is simply that toleration which is accorded to everyone else. The toleration granted to the Broad Church is so large that it has publicly been said to be an anachronism when a clergyman parted from the Church of England because he disbelieved the Incarnation and Resurrection of our Lord. The Low Church pain many communicants by the administration of the Holy Communion to "railfuls;" but this requires the alteration of the words with which it is given, not of a rubric only. The Ritualists do not ask to interfere with the devotions of others—only to be allowed in their worship of God to use a ritual which a few years ago no one disputed, and that only when their congregations wish it. Of the judgment which forbade it, the Lord Chief Baron Kelly said that it was "a judgment of policy, not of law."—Your obedient servant,

E. B. PUSEY.

Christ Church, Oxford, January 12.

Sir,—I agree with your correspondent "C." that the question of doctrine is more important than the question of dress, and I agree further that in the celebrated Bennett judgment the question of doctrine was fully conceded to the Ritualist party. I venture also to think that it is impossible for dress to express doctrine, because many articles of dress, and in particular those which the Ritualist delights in wearing, are and have been exponents of doctrines exactly the opposite of those which they are now alleged to symbolize. I would on that account extend the toleration, which includes the doctrine, which means something, to the dress, which, properly speaking, means nothing.

But the popular mind is not so discriminating, and in the same way, as in the view of the Ritualists, these particular articles of dress express a doctrine on the Eucharist which the popular mind is loth to acknowledge, though compelled by the law to tolerate. I ask, what would be the effect if a clergyman were to appear in church with the Royal arms embroidered on his coat to symbolize his belief in the Royal supremacy? It would be lawful, but it certainly would not be expedient; and if the Bishop ordered him to discontinue the use of it, it would be an odd use of his liberty if he were still to insist on wearing it because the Thirty-seventh Article has enumerated the Royal supremacy among the doctrines of the Church of England.

AN ENGLISH CHURCHMAN.

BISHOP MOBERLY ON THE CRISIS.

THE Bishop of Salisbury has issued the following letter to his Archdeacons:

SALISBURY, January 6, 1881.

My dear Archdeacon,—I cannot feel surprised to hear from

you that a very widely spread feeling of distress and uneasiness prevails among the clergy of your archdeaconry—distress, not unmixed with indignation, at the imprisonment and deprivation of exemplary clergymen under the sentence of Lord Penzance's court, and uneasiness lest hasty and inconsiderate acts on the part of others may lead to evils of incurable magnitude. I confess that I share in a great degree in these feelings. I consider that the course of legislation and legal action, without the sanction or consent of the spirituality, during the last seven years, has gone far to precipitate a crisis which may cost the Church of England the loss of men whom she can ill-spare, and who are in real loyalty to the historical and Catholic Church of England as true and faithful as any that can be found among her clergy or laity.

The controversy which for three centuries has existed in the Church of England between the Catholic and Puritan parties within its borders, has gradually gathered round the "Ornaments Rubric" as round a battle-field, though with this difference of object between the two sides, that while the one claims the right of "retaining" "the use" of the vestments ordered by the rubric of 1549, the other desires to banish all such usages, and the clergy who maintain them, absolutely out of the Church.

But why should these things be marshalled in such deadly opposition to each other? Is not the border of the Catholic Church of England wide enough to embrace them both? Are not such diversities of feeling, taste, and preference inherent in the nature of man? Is there not some danger lest, as we pursue this system of minute articles, rubrics, Advertisements, &c., and define them still further by judgments, not always identical either in form or force, we injuriously narrow the Church of England more and more, and change it from being a world-wide communion, capable of embracing all the inevitable varieties of human character and usage, on the basis of the Scriptures, the Creeds, and Sacraments of the Church, into an exclusive and narrow-minded sect?

I regret the impatience and rashness which provoked the Public Worship Regulation Bill of 1874, but I still more regret the Public Worship Regulation Bill itself. The former was an unwise attempt to carry out the rubric of 1549, and to execute in fact what men like Bishops Andrews, Overall, Cosin, &c., had always maintained to be legal, but had refrained from forcing into execution.

The challenge came from that side.

The other side, ignoring the slumbering controversy of more than three centuries, replied by sharpening the rubrics, and establishing (by mere Act of Parliament) a new court to enforce them; thereby stirring up, unawares, so deep and anxious distress among the quiet, hard-working clergy and their congregations, that we seem to be at this moment face to face with the danger of a schism of inconceivably evil consequence. I could well believe that some of those who supported the Bill may shrink from its effects, and desire to find an honourable escape from them.

The Ridsdale judgment, pronounced as it was by an eminently

dignified and weighty court, intensified in a high degree the trouble of the clergy, appearing to settle once for all the important controversy to which I have referred, and to extinguish the claims of the Catholic party in regard to the Ornaments Rubric, and all that depended upon it.

But it is not disrespect to these eminent Judges, the *majority* of whom assented to the judgment, to express a grave doubt as to the soundness of the historical basis on which it proceeded. And it is, I suppose, plain that if it be historically clear that no "other order was ever taken by the authority of the Queen's Majesty, with the advice of her Commissioners appointed and authorized under the Great Seal of England," according to the Act of Uniformity in 1559, the whole historical basis of the judgment disappears, and the Ornaments Rubric remains in possession of the field.

But God forbid that it should ever be the exclusive rule of the Church as to ornaments, or that it should be enforced upon unwilling clergy and congregations by legal procedure or penalties.

I have ventured to refer to these things because they seem to me to suggest the practical course of action in regard to them which I would recommend to those of my clergy who feel most distressed at the present state and prospect of things around us.

To them I would say, of all things be patient. For the sake of God and His Church, do not precipitate action under the Church Discipline Act and the Public Worship Regulation Act by challenging the penalties which they enact. Be content (as you may well be content) to devote yourselves to the sacred teaching of the Church in your parishes. Spend and be spent in the gracious work of feeding the souls of your people with the true food of the Gospel, and swelling the ranks of intelligent and faithful Churchpeople by your faithful teaching. If you are wronged, as I think you are, by being forbidden by temporal courts to adopt various usages which belonged to the ancient universal Church, and are recognised by the rubric of 1549, do not doubt that there is a blessing on those who endure suffering wrongfully, which may more than compensate for the loss of things which, though comely, and full of sacred teaching, cannot be considered really essential to the unquestionable grace of earnest and faithful Communion.

And if, going beyond this fatherly counsel to my own clergy, I may speak of the public action which we deeply need, I do not hesitate to say that the first and greatest of needs among us is a larger and larger-hearted *toleration* within our communion. Why should not the Church of England tolerate things which the ancient Church considered good and useful? Why should we try to force an outward uniformity upon men of various habits of mind and character, agreeing in the great essentials of faith and practice?

But remembering that the Final Court of Appeal has decided, for the present, these great questions, and that the only constitutional way of obtaining the reversal of what we deplore is to in-

duce the same court to allow the argument to be reopened, it would be very desirable to diffuse as widely as possible the historical proof of the unsoundness of the basis of the judgment. Already it has been much shaken. The quiet weight of general opinion would tell powerfully in the same direction, while impatience in challenging the pronounced law could not fail to operate strongly the other way. Already I think that the modified sanction given by the Ridsdale judgment to the eastward position of the celebrant, when not deliberately hiding the manual acts, has gone some way towards removing one topic of very recent and very acute controversy, and placing this usage on the same sort of footing as that of turning to the east at the Creed.

Earnestly praying that the Lord will be favourable and gracious unto our Zion, by inspiring our rulers with the spirit of toleration, and our clergy with the spirit of patience—I remain, my dear Archdeacon, ever yours affectionately, GEORGE SARUM.

AN EVANGELICAL VIEW.

THE Rev. G. V. Collison writes to the *Record* from Bacton, Hereford:

Will you allow me of your fairness and courtesy space for a few remarks on the above? I begin by premising that I have much antipathy to those wretched vagaries of ritualism which can find no warrant in the Bible, Prayer-Book, or common sense. But I see with pain that some of the school of thought so ably represented by the *Record* sneer at Mr. Dale because he happens to have as comfortable quarters as the regulations of Her Majesty's prisons allow, or because, like a sensible man, he chooses to occupy some of his leisure time in such an innocent amusement as water-colour drawing.

The Church Association has gained a great victory in securing the imprisonment of Messrs. Dale and Enraght. Why utter or write sneers because their friends are allowed to bring them food and comforts which are not "down" in the prison bill of fare, or because Mr. Dale draws in water-colours? Surely such conduct is unworthy of the Evangelical party and can do it no good. Sir, I can remember when an Evangelical clergyman, a Mr. Shore, was imprisoned by the action of the "modern Hildebrand," "Harry of Exeter." Mr. Shore's conscience sent him to prison rather than do what he believed to be wrong. I recollect an engraving in the *Illustrated London News* where he was represented as receiving a deputation of sympathisers, both Churchmen and Dissenters (the face of the late Sir Culling Eardley is before me vividly as I write this;) the room was evidently large and comfortable, and Mr. Shore's daughter was standing by. I remember that she acted as his secretary, just as Mrs. Dale has done. Does not history repeat itself? But I do not remember that any of the papers reflecting Bishop Philpott's opinions grudged Mr. Shore's quarters being made as comfortable as circumstances allow.

Further, some few years ago a cowardly fellow disgraced the Queen's uniform by committing an indecent assault on an unprotected girl in the same railway carriage with himself. She was the sister of a brother officer, and the fellow was travelling up to town to be the guest at dinner of H.R.H. the Commander-in-Chief. He was fined and imprisoned for a fixed term, twelve months. During this time he was constantly visited by his friends, had very comfortable rooms, and was well fed by his visitors. The Scripture phrase was verified to the letter. He was fed with "fat things full of marrow," and drank daily of "wines well refined." I quote, with no feeling of irreverence (God forbid,) but simply because no other language so accurately conveys my meaning. Contrast the military officer with the pious Evangelical Shore or the pious Ritualist Dale.

But some will reply we are going to agitate for an improvement in the law by which deprivation (after a year's contumacy) will be substituted for imprisonment, which is felt to be "out of harmony with the spirit of the age." But this will not put down Ritualism, for the clergy who are prosecuted will then do this,—they will reduce their services in church to the minimum, viz., eleven a.m. and three p.m. on Sundays. The services will be as bald as possible, and everything done according to Privy Council rulings. But they will hire townhalls, drillsheds, theatres, school-rooms, every place they can, and have "early celebrations," and "late evensongs," with full ritual. By-and-bye they will build mission-rooms and churches, which will be duly registered as "English Churches," all reference to the Establishment being avoided. As long as the services in the parish churches were kept in accordance with recent decisions no proceeding could be taken, and if the Bishops tried to inhibit the clergy from using what extra services they liked in the buildings I name, the audacious recalcitrants would light their pipes with the inhibitions and laugh. It is sometimes said that it would never do to allow the vestments in any churches because it would cause such "diversity in ritual use." In one parish the vestment would be used, in the next, surplice and hood only. This is altogether a different argument from that derived from the doctrine expressed (or supposed to be expressed) by the vestments, and if I mistake not it has been urged with great ability both in your editorial and correspondence columns. But will anyone tell me why diversity in ritual use is necessarily an evil? Does it not already exist to a very wide extent and "no harm done?" In one parish the Psalms and Canticles are already chanted, in the next only the latter, in the next neither. In one parish the *People's Hymnal* is used, in the next *Songs of Grace and Glory*. In the one there is a "daily Eucharist," in the next, "the Lord's Supper" four times a year. "Eastward Position" in one, "North end" in the next; in the one, "surplice in the pulpit," in the next, "black gown." I, for one, have not the slightest doubt that the latter is the right use for a graduate. I use the surplice simply because I haven't got an academical gown, and can't afford to buy one. But if my

congregation or any of your wealthier readers would give me one (B.A., St. David's College, Lampeter,) I will gladly wear it, even, I regret to add, if the Privy Council were to call it an "unlawful vestment."

But the point I contend for is this: there is an already almost infinite variety of ritual use and no harm done. In the matter of Holy Communion there is not nearly such a difference between linen vestments and surplice as there is between surplice and black gown in pulpit. I put doctrine entirely on one side; it has no more to do with the point I am arguing than it has whether the officiating minister is tall or short, with red hair, or with black.

Excuse, Sir, this long and tiresome letter; but I always have had a curious affectionate feeling for the *Record* ever since I began to read it, now many more years than I care to count.

THE LATEST FIASCO.

THE release of Messrs. Dale and Enraght on a mere technical flaw in the writ is another sore buffet to the Public Worship Regulation idol. Nothing, surely, could be a greater contempt of this *deus ex machinâ* than to see its victims, after being actually incarcerated as felons, free to return to their offences in defiance of the copper-gilt image made expressly to restrain them. True it is that Lord Penzance has been shown to be of the very best legal metal, gilt with the purest gold of Parliament, and as good a spiritual Judge as the art of man can fabricate. Still, he has no spiritual power: he has hands and handles not. His judgments touch no man's conscience, and when he sends his victims to gaol some unforeseen agency opens the prison door and leaves him, like poor old Giant Pope, mumbling in his cave.

The Archbishop will rejoice in his "pitfall" because it relieves the accused from a penalty which excites public commiseration, while the legality of the sentence is fully vindicated. The *Times* is perhaps not so soft-hearted. It is at pains to show that Lord Penzance's authority as Dean of Arches and the regularity of his procedure have been fully affirmed by the Court of Appeal. It is an "inglorious victory," and if the released priests are not again consigned to their dungeons it will be only from weariness and contempt. Well it may be from the increasing odium which these proceedings have brought upon the whole litigation. When the Archbishop rebukes the churchwardens for carrying out his own Act, and even Bishop Piers Claughton can scold the Church Association for doing the work they were appointed to do, the times must be changed indeed since a Protestant public was incited to this very persecution and a new law made to encourage it. The Ritualists will not object to the ingloriousness of their victory if the result is to weary out the persecutors and compel them to leave other people's consciences alone. No doubt the proceedings have failed on a technical formality wholly irrelevant to the merits of the case; and it certainly brings the law into contempt

when the sentence of a Court of legal jurisdiction, unanimously affirmed in all points by a superior Court of Common Law, and again by the Court of Appeal, is quashed at the last moment by an informality in the delivery of the writ. But we venture to think it very necessary to bring the Public Worship Regulation Act into contempt, and Lord Justice James was probably of the same opinion when he observed that the form was perhaps not more "idle" than the whole litigation on which it arose. If the law must be obeyed in the matter of vestments, it must also be obeyed in the matter of Petty Bags and opening of Writs. Vestments put no one in prison; and it is not open to those who think a new law requisite to suppress them, to complain of being balked by a legal formality not intrinsically more reasonable than their own.

In one respect, these proceedings may be beneficial to establishing that Lord Penzance is legally in the same position with the old Deans of Arches; the courts have thus conclusively shown the needlessness of altering the mode of his appointment. This is now the chief result of the Public Worship Regulation Act, and the sole cause of the resistance made to his jurisdiction. His spiritual authority is denied, because he derives his appointment from an Act of Parliament, and not from any Spiritual Prelate. With the courts the Act is conclusive; they cannot go behind the statute law. But the Church has a law of her own; she cannot allow a temporal judge to excommunicate, suspend, or deprive from sacred offices because the Parliament is pleased to call him an Ecclesiastical Judge. There was no occasion for this innovation to enforce the laws of Public Worship. On the contrary, it has raised a new difficulty of far greater magnitude than the question of ritual, and one which causes a much wider uneasiness in the Church. It is strange that the Archbishop in his letter to Canon Wilkinson should seem to have any doubt of the motive that induces clergymen to go to prison rather than recognise the temporal arm in spiritual causes. The grave and temperate memorial presented to him by the Dean of St. Paul's will do something to open his Grace's eyes. It is to be regretted, perhaps, that it does not more distinctly define the remedy for the grievances it so convincingly exposes. There is no doubt a much wider agreement upon the wrong than upon the remedy, and it is prudent as well as respectful to trust the Episcopate with the particular measures of redress. Still it is to be remembered that the Archbishop is a principal agent in most of the present distress. The Public Worship Regulation Act is his own doing, and he has never shown the slightest sympathy with the objection to its spiritual authority. He selected for the new Judge the most anti-spiritual occupant of the Common Law Bench; the Judge who had been occupied in putting asunder those whom the Church had joined together. He hastened to cover the want of spiritual authority by a supplemented commission of his own, which the Archbishop of York (who hates a sham) refused to endorse. Nothing short of imprisonment and the public sympathy

it commanded would have induced his Grace to admit the representation he now invites. It will require very plain speaking to get him to retrace a single step. For this reason we should have liked the repeal of the Public Worship Regulation Act to be distinctly pressed upon the Archbishop as the first and most imperative piece of redress. There can be nothing but resistance while it lasts. This is the only remedy against a wicked law.—*John Bull.*

LORD PENZANCE'S MISTAKE.

[From the "*Examiner*."]

ON Tuesday the ex-Judge of the Divorce Court, in announcing his intention to deliver judgment of deprivation in the Prestbury ritual case, thought fit to lecture the Rev. John Baghot de la Bere, who appears to have changed his name from John Edwards the younger, upon the enormity of his offences in having resisted what the defendant declares to be "the unlawful authority of his Bishop," and in doing so he declared anew that he is the Judge of the Provincial Court of the Archbishop, and is the Judge under the Church Discipline Act, both points, he has been told over and over again, which are denied *in limine*. His lordship does not seem to be aware that, from the point of view of those whom he attacked, some of his observations amounted to a simple impertinence. He says that M. de la Bere "habitually and obstinately departed from the ritual of the Prayer Book." The respondent believes that he habitually and obstinately observes the ritual of the Prayer Book. The noble lord says the respondent "cannot find fault with the rubrics." The respondent has not an idea of finding fault with the rubrics. Lord Penzance says Mr. de la Bere "cannot find fault with the tribunal which had interpreted those rubrics in a sense which condemned his practices; for it was the very tribunal which existed when he obtained his living in 1860, and by which he must have known that his conduct would be judged." But the respondent, whatever he may think of the authority of the Judicial Committee, is in the very natural difficulty of knowing what it is which the Judicial Committee has decided. For in the Westerton v. Liddell case the Judicial Committee declared as follows:—"The rubric to the Prayer Book of January 1, 1604, adopts the language of the rubric of Elizabeth. The rubric to the present Prayer Book adopts the language of the statute of Elizabeth; but they all obviously mean the same thing, that the same dresses and the same utensils or articles which were used under the First Prayer Book of Edward VI. may still be used." In 1866 Sir Robert Phillimore and Sir James Hannen said that the words of the Ornaments Rubric, "adopted as they are from 1 Eliz. c. 2, s. 25, must be construed in the sense in which they were used in that statute, and that they must therefore be taken to authorise the use of, *at least*, those articles which were prescribed in the First Prayer Book of Edward VI. We think that the interpretation we have put upon the rubric is confirmed

by the authority of the judgment of the Privy Council in *Liddell v. Westerton*." In this opinion Sir Fitzroy Kelly, the late Lord Chief Baron, concurred under date of the day following, July 14th, 1866. On August 7 of that year Dr. Deane, Q.C., the present Vicar-General of the province of Canterbury, gave as his opinion: "The words of the rubric in the First Prayer Book of Edward VI., that 'the priest that shall execute the holy ministry, shall put upon him the vesture appointed for that ministration, that is to say, a white albe plain, with a vestment or cope;' and the further direction in the same rubric, that the 'priests or deacons' helping 'shall have upon them likewise the vestures appointed for their ministry, that is to say, albes with tunicles,' describe the ornaments of the ministers at the specified times of their ministration. These ornaments 'were in this Church of England by the authority of Parliament, in the second year of the reign of King Edward VI.;' as such they are, in my opinion, now legal under the Prayer Book of 1662." And Sir W. M. James, now Lord Justice of Appeal, in November of that year said, "I am of opinion that the use of the vestments is clearly legal," and he added, in one of the most strongly worded opinions ever put on paper by a lawyer, that the effect and plain language of the "decision in *Westerton's* case was—that everything as to the ornaments of the Church and of the ministers which was lawful in the second year of Edward the Sixth has continued to be and is lawful to this day. On the opposite construction I am unable to conceive why there should have been any reference to that year of Edward the Sixth at all." But this is not all. The late Lord Chief Justice Bovill and the present Lord Chief Justice of England, just fourteen years ago, plumply put it, "We are of opinion that the vestments prescribed in the First Prayer Book of Edward VI. for the use of the minister and those who assist him in celebrating the Holy Communion may now be lawfully used."

It would be invidious, perhaps, to compare the knowledge of the law possessed by Lord Penzance, or of those who constituted the bare majority of the Judicial Committee which promulgated the judgments Lord Penzance now attempts to enforce, with that of the eminent lawyers who constituted the Judicial Committee in 1857, or those whose names have been cited above. But we will say that it was the decision of the Judicial Committee in *Westerton v. Liddell* which induced the High Church clergy to use the vestments and the other "ornaments" that the Judicial Committee has recently declared, at Lord Cairns' instigation, to be unlawful. It has been before remarked that the Judicial Committee was given temporal jurisdiction in ecclesiastical affairs by accident, or rather by a blunder, and it seems tolerably clear that its career has been in singular harmony with its origin. Putting on one side all questions of its authority, of the Acts of Parliament modifying in any respect ecclesiastical law, and of the true interpretation of the rubrics, to the authority of which all parties alike defer, it passes the mind of man to reconcile the judgments in the *Liddell* case and in the *Ridsdale* and *Purchas* cases. Where

the law is thus variously interpreted by the same tribunal, it is to no purpose that Lord Penzance persists in begging the question of his authority and in enforcing what we venture to call the law of Lord Cairns, rather than the law of Lord Cairns' predecessors.

TOLERATION IN THE CHURCH.

(From the Examiner.)

THE day has long gone by when, in a country and a Church in which men are taught to think, any power will be strong enough to make them think alike, or to make them act alike. The colonel of a regiment might as well try to compel his soldiers to have noses and chins of the same mould, or mouths and eyebrows of like dimensions and curvature. But colonels and adjutants turn out on parade battalions of very fair uniformity, and they even like now-a-days rather to see variety within certain limits than faces shaven to the same fraction of an inch, heads kept at exactly the same angle by stocks of identical stiffness, and belts pipe-clayed to precisely the same quality of whiteness. There is more efficiency under this system, more flexibility, more adaptability to varying requirements, and as it is in the army, so it should be in the Church. Nay, the Church of England has from the first laid down the principle, if she has not always acted upon it: for in the preface to her Prayer Book it is weightily said that "it hath been the wisdom of the Church of England, ever since the first compiling of her public Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it." Again, "the particular Forms of Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable that upon weighty and important considerations, according to the various exigencies of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient." The Privy Council itself has recognised the principle of variety even in doctrine. On the one hand it has allowed a clergyman to deny the baptismal regeneration which, be it right or wrong, is plainly taught on the face of the Prayer Book, and it has allowed the denial of the existence of the devil—as was wittily said, "has dismissed hell with costs;" while even the greatest scholars in the Church have just consented, in the revision of the text of the Bible, to the obliteration of some, and the modification of other, passages dear to the hearts of the old women who like to think salvation is for a few, and whose practical view of the Scriptures is that they were let down from Heaven bound in morocco and gilt-edged. What is pleaded for now, not only by the Ritualists, but by the vast body of the clergy and thoughtful laymen, is that the same toleration should be extended in forms and ceremonies which has already been admitted in the

weightier matters of doctrine. No answer is possible to this demand but one. It is said, and said by learned Judges upon the Privy Council, that the Prayer Book lays down a complete code of ritual observances, outside of which the clergy cannot be allowed to go. This ground has been often shown to be quite untenable, and never better than this week by Mr. Grueber, of Hambridge, in the diocese of Bath and Wells, who has published a fourpenny pamphlet through Messrs. Parker, proving that there are virtually no ritual directions, in any of the Offices of the Church, a study of which would enable a clergyman who did not observe traditional usages to conduct the public Offices without scandal and ridicule.¹

But let us see what are the changes which so often frighten the sober minds of many persons presumably represented by the *Standard*. That journal says that there would be no difficulty about toleration of ritual divergencies if the public had not got into their heads that the Ritualists desire to de-Protestantise the Church. But our contemporary will find that the Church has never called herself Protestant. She has been called Protestant, but she has never admitted the assumption of that character in any document. There may be a few Ritualists who desire to Romanise the Church, but they are very few indeed, and Catholicism and Romanism are, to logical minds, not only capable of differentiation, but, in their nature, actually antagonistic. Let us have the truth about this ritual movement. It began half a century ago, while the effect of Scott's novels was still fresh and vigorous on the world, when history was beginning to be studied, not to prove preconceived theories, but for the love of the science. It began with a revival of research, archæological, ecclesiological, and purely literary. The study of original documents threw a doubt upon the popular conceptions of what the published formulas meant. German and other scholarship acted and reacted upon the minds of the scholars, the result of whose labours is now the common-place talk of every "Anglican acrobat;" and the growing knowledge of other lands, other Churches, other peoples, other cults, induced a doubt as to whether we were really following the models designed for us by the Caroline divines, and whether the Church should continue to follow in doctrine and in ritual the Hanoverian principles which had fossilised religion and reduced worship to a dead level, against which Wesleyanism was a natural and justifiable reaction. The advance of luxury in our own houses, of taste, of rebellion against horse-hair sofas and common-place ugliness, led thousands of pious minds to enquire with Haggai whether they should dwell in rich houses, and the *domus mansionalis Dei*, as Blackstone calls the parish church, lie waste. Ritualism is merely that expression of the worship of the unseen which in our homes to-day finds its analogue in æstheticism. Sometimes one, sometimes the other, touches the verge of absurdity, but those who have seen the

¹See Mr. Kirkus' article, page 121 of this volume.

changes of the last twenty or thirty years even in our cathedrals and in our village churches, perceive clearly enough that the advance in places of worship—even those of Nonconformist denominations—has kept pace almost exactly with the advance in the houses, and that there is less difference between the average cathedral or collegiate church of to-day, and the highest of the Ritualistic fanes than there is between the “lowest” church of to-day and the average cathedral. Besides, excess in the expression of devotion is, in itself, at least, as excusable as defect; and, although even the most “Evangelical” prelates have taken up the now hackneyed cry that the place of the sanctuary should be beautified, they have not yet seen their way to urge, in any practical manner, improvement upon the members of their own school, who never enter their churches from Sunday to Sunday, who use black bottles on worm-eaten tables covered with dusty and moth-eaten baize, and who do nothing that they can help decently and in order. The movement for the improvement of worship, however, can no more be arrested than Mrs. Partington could stop the Atlantic with her mop, and it is a great thing if the Bishops begin to see this at last, to attempt, as the Lower House of Convocation has frequently asked them to attempt, the control and direction of the current which they cannot stem. When they begin to be really fathers in God, and not mere lictors of a blundering and contradictory Judicial Committee, it will be time enough for them to talk about the obedience of their clergy, an obedience which was never promised to them as individuals, and is due to them only when they are fully and fairly executing their sacred office.

THE TIMES AND THE RITUALISTS.

(*From the Spectator.*)

IT is necessary, we suppose, that the *Times*, like its contemporaries, should occasionally handle ecclesiastical questions; but if so, it ought to exercise some degree of discretion as to the writer to whom the uncongenial task is entrusted. Breadth of view no one expects to find in a journal which in religious matters has always regarded itself as the representative of the superior shopkeepers; but accuracy of statement is consistent with the most extreme narrowness. The gentleman to whose facile but uninteresting pen we are indebted for the article on the Clerical Memorial to the Archbishop of Canterbury, is apparently of opinion that there were no ecclesiastical judgments before those delivered in the Ridsdale and Purchas cases. At all events, he has never heard of the Bennett case. The merest summary of the points decided by it would have prevented the commission of as gross a blunder as has ever been made, even by the *Times*.

The article begins with some general observations in praise of toleration, followed by a statement that in the best of all possible churches there is no lack of it. “A mere ceremonial change in

the conduct of public worship, if it commends itself to the judgment and taste of those immediately concerned, usually meets with little resistance or protest." After this recognition of the remarkable fact that people seldom object to anything which commends itself to their judgment and taste, the *Times* goes on to distinguish between this "reasonable divergence of ceremonial" and the toleration prayed for by the memorialists. The latter, it says, can never be conceded, because it implies "a toleration of the Eucharistic doctrine involved in the Service of the Mass," and to ask for this is virtually to ask that the "work of the Reformation of England should be undone." The forbearance for which the memorialists plead is forbearance to a "ritual which represents, and is meant to represent, a particular Eucharistic doctrine;" and this is not to be looked for "from those to whom the doctrine itself is hateful." The writer of this astonishing article will be surprised to learn that the state of things which he regards as impossible, "so long as Englishmen remain what they are," has formally existed for a good many years, without Englishmen having undergone any change whatever. In the case of "Shepherd v. Bennett," the Judicial Committee of the Privy Council had before them the issue whether the "Eucharistic doctrine involved in the Service of the Mass" could legally be held and taught by the clergy of the Church of England. Very great pains had been taken to make this a test case. The words in which Mr. Bennett embodied his views upon the Real Presence had been "settled" as carefully as an important deed, and they were designedly made to express the extremest Eucharistic doctrine. The prosecutor maintained, very much as the *Times* maintains, that to allow this doctrine to be preached in the Church of England would be to undo the work of the Reformation. The Marian martyr's had contentedly gone to the stake, when the acceptance of the formula adopted by Mr. Bennett would have sent them home in safety. To the vast majority of Englishmen the doctrine of the Real Presence is "hateful," and the toleration of a doctrine hateful to the vast majority of Englishmen is "inconsistent with the whole theory of an Established Church." In a word, the article in the *Times* might have been spoken by the counsel for Mr. Shepherd. The judicial committee did not pretend to like Mr. Bennett's doctrine, or to approve of its being taught in the Church of England. But then, as they pointed out, the point to be decided was not what the Church of England authoritatively taught on the subject of the Eucharist, but what she allowed to be taught. Upon the issue thus stated, the conclusion of the judicial committee was decisive. Mr. Shepherd was held not to have shown that Mr. Bennett's statements were inconsistent with his obligations as a beneficed clergyman, and judgment was given for the defendant. From that day forward, all that the *Times* protests against as impossible and almost inconceivable within the pale of the Established Church has been as much law as a decided case in the Court of Final Appeal can make it. If the writer in the *Times* should unexpectedly find himself in a Ritu-

alist church, and, on hearing this intolerable Eucharistic doctrine proclaimed from the pulpit, be moved to prosecute the preacher, he will certainly learn from his lawyers that until an Act of Parliament be passed to override the judgment in the Bennett case, his suit will be dismissed with costs.

. . . It has at length become plain that the Ritualists must either be tolerated or expelled. It might be very much more convenient if they would allow themselves to be suppressed, but there is not the slightest chance of their doing anything of the kind. They will not alter their ceremonial at the bidding of the law, but if the law is enforced they can be deprived of the benefices, and virtually turned out of the Church of England. Though it is impossible to silence a clergyman who preaches the Real Presence from the pulpit, it is perfectly possible to get rid of him if he acts as though he believed in the Real Presence, when the sermon is ended. Further than this, it is difficult to read the Memorial to the Archbishop of Canterbury, and the names appended to it, without seeing that the expulsion of the Ritualists would be viewed, to say the least, with extreme distaste by a very much larger party among the clergy. The Dean of St. Paul's, the Dean of York, Lord Alwyne Compton, Archdeacon Balston, and Archdeacon Pott are none of them Ritualists, as the term is commonly understood. . . . The issue does not, in our judgment, lie between a comprehensive establishment and an establishment enforcing strict conformity to a precise standard of doctrine and ritual. It lies between a comprehensive establishment and no establishment at all. To those who are prepared to confront the issue as thus stated, we have nothing more to say. Comprehension played but a small part in the original theory of the Established Church, and Englishmen who say that they do not wish the Established Church of to-day to be more comprehensive than the Established Church of three centuries ago, are perfectly within their right. All that we wish them to remember is that they cannot enjoy incompatible advantages. They may retain the Established Church as it is—the home, that is to say, of what, a very little time after disestablishment, would be three or four voluntary churches; or they may dispense with an Established Church altogether. What they cannot do is to retain the Established Church not as it is, but as it would be after the expulsion of the Ritualists, followed, as this would most probably be, by the retirement of a large number of High Churchmen.

BISHOP DOANE ON THE GENERAL CONVENTION.

From his Diocesan Address for 1881.

ALL SAINTS CATHEDRAL CHAPEL, ALBANY, N. Y. }
 Tuesday, January 11, A. D. 1880. }

I COME to you to-day, my dear brethren of the Clergy and Laity, with the double duty of setting before you the records of my work in the past year, and of bringing to you the echoes of that greater gathering of our American Church, in which your

Bishop and your elected Deputies took their seats in October. It is our thirteenth Convention, and the General Convention was the twenty-ninth gathering of that representative body whose size represents, as nothing else perhaps does, the growth of the Church in the first century of its national existence. This last meeting certainly represented admirably the spirit and the strength of the Church; the "spirit of power and of love and of a sound" mind, and the strength of that sort of building which is completed upon the old foundations; foundations of Catholic truth and Apostolic order which rest upon *the Rock*.

We shall take different views undoubtedly as to the relative value of results, and as to the extent of loss which grows from what the Convention failed, or refused to do. I am myself, most sorry for the loss of four measures. I had greatly hoped, that some progress, at least, might be reported in the matter of the division of this great continent into Provinces. It is not a theoretical measure to my mind, and it is only a decision deferred. The cumbersome unwieldiness of the great House of Deputies, the difficulty of keeping it at business, the trouble of its entertainment, the actual inequality of representation in its constituency, are facts whose pressure grows stronger every year. They operate to hinder certain most important things. Dioceses are not created that might be, and that ought to be, for fear of increasing its size. And yet the problem of the increase of the Missionary Episcopate cannot be fully solved, till the great jurisdictions shall be encouraged to organize into Dioceses or to divide themselves into two; one Diocese and one Missionary District, dividing the expense of the Episcopate.

The Provincial system is marvelously muddled in some men's minds. It is the very strongest hindrance to any usurped domination to-day, as it was always the great bulwark against the Papacy. In fact the first step toward the Roman domination was the absorption of the Provinces by the subjugation of the different Metropolitans in Italy; the truth being that at the end of the fourth century, out of twelve Provinces with independent Metropolitans, only two, Sardinia and Sicily, had not been swallowed up by the Bishop of Rome. And yet it is considered very Romish by some people. Again it is objected it will break up the fellowship of the Church. But there is no necessary connection between the Provincial system, and any less frequency of meeting in General Convention. My own judgment is against any change except in the constituency of the House of Deputies, which should represent not Dioceses, but Provinces; and that in a representation proportionate to the number of their clergy and communicants. And still again it is claimed, that no sufficient distinctness of duties can be assigned to the three bodies, the Diocese, the Province and the General Convention. But that is gratuitous assumption. Taking away from the Diocese the power of law making and leaving it to be busy with its Missionary and financial affairs; giving to the Province all power of making canons involving discipline, the joint control of general funds and provincial institutions and

the right to establish a Court of Appeal; and leaving the General Convention all power to decide upon the authorized version of Holy Scripture and upon the Book of Common Prayer; to deal with the great Missionary interests; to care for foreign chaplains, and for the daily enlarging importance of our relations with Reforming Catholic Synods abroad, would simply give to each body its suitable and sufficient occupation, and secure more careful action upon the subjects with which each body had to deal. I believe the correction of mistaken notions and the manufacture of true opinion on this subject is an important duty of the thinkers and teachers and writers of the day; and I hope some efforts and some effects in that direction will have been made, before the meeting of the next General Convention.

I greatly regretted, too, the failure of the two carefully considered canons on the discipline of the laity, and on Deaconesses and Sisterhoods. Of the first, it is certainly safe to say, that with our Book of Canons filled up with provisions for the discipline of Bishops and Clergy, it is time some provision were made for the *possible* case of a layman needing discipline. Besides this, there are questions of protection for the laity involved. The vagueness of the ante-communion rubric leaves too much variety of interpretation, to be safely trusted in the hands of inexperienced and untrained clergymen. And laymen have had to feel, and may have still more to feel, that in addition to the resort to the Ordinary, they will be surer of justice under a more detailed definition of causes for and processes of ecclesiastical discipline. The quieter and calmer consideration of more mature thought will change the hasty action, which, by non-concurrence, without conference and without consideration, defeated the law. •

A very curious combination defeated the canon on Sisterhoods: an unwillingness on the part of some people to recognize religious orders in the Church, and the extreme anxiety of some others lest the Bishops should have some power of ruling. My own judgment has not varied from the first, as I have before put myself on record here and in the House of Bishops. To enact laws which recognize Deaconesses and ignore Sisterhoods is, in my opinion, to reflect unfairly upon the great value of associated work in women; while, on the other hand, to have the self-will of organized bodies of women choosing their own Superior, subject to foreign authority, selecting a chaplain to represent their own preferences and denying the authority of the Episcopate, is to repeat a mistake which has reacted in the case of Roman religious orders, till, through monastic and conventual assumptions, the breach came which lost England, thank God, to the Papacy; and now, in spite of their good works, has made religious orders in Italy, Germany and France, odious and obnoxious to the governments, and subjected them to civil incivilities and cruelties which they would gladly exchange, when it is too late, for Episcopal control.

Strangely enough, too, for lack of time and consistent thought, the commission to revise, or rather to examine, with reference to

revision, the Constitution of the Church, was rejected by the same body which went on to create the commission to examine with reference to enrichment, the Book of Common Prayer. Surely the integrity of the Prayer Book is more organic, even, than the Constitution of the Church, and cannot be reached in any integral way, but by constitutional changes.

Over against these failures and shortcomings, as to legislation, are to be set the gains and advantages. And they were not a few.

Shall we not speak first of the marked and marvellous contrast between the condition of the Church in America and the Church of England as shown in this Convention? *There*, excitement, uncertainty, anxiety, cumbrous complications, difficult to untie, which bind the hands of spiritual rulers... *Here*, gradual and quiet processes of law, or the surer and safer powers of influence, have brought about an atmosphere of comparative clearness, in which extremes do not flourish; while the troublesome questions of parochial administration, and the annoying difficulties of insufficient funds, seem to be opening towards a solution.

In greater contrast, and with greater thankfulness, I recall to you the difference between such a gathering as ours, with standards of doctrine settled in absolute accord with the pure days of primitive Faith and Order, and the incoherent amalgamation of the great body of Christians, distinguished for learning and personal piety, who gathered at the meeting of the Evangelical Alliance, to discuss, at this late day, some common basis of articulate belief; and were unable to unite upon terms or in the act of Communion; or, even, it is said, to agree about the form of an ascription to the Blessed Trinity. Differences of opinion and practice among us are many as they are inevitable and desirable; but there is actual agreement in essentials and acknowledged intercommunion between the English and Colonial Churches and ourselves; and with the old Catholics of the continent of Europe.

The brief summary of results which I can give here shows, among other valuable results, the following points of real gain:

The permissive use of the new Lectionary, saving and excepting, always, the loss of the Passover Scriptures on Easter Day seems to me a clear gain, and one for whose advantages, we are largely indebted to the clerical deputy from this Diocese, who was on the Lectionary Commission. The proposed permission for Shortened Services, reached in an awkward and roundabout way, because some people will not see that the twenty-second Canon is our Act of Uniformity, must be valuable, in providing for busy people an act of worship complete in all its parts, which they can get into the possibilities of their crowded days; and in securing, for Mission Stations or places where the Church is little known, a service, shorter, less formal and more easily followed.

The commission known as the joint committee on liturgical enrichment, is, of course, simply a tentative movement. With an unfortunate name, and an unnecessary *raison d'être*, "the fact that this Church is about to enter the second century of its organized

existence in this country," it nevertheless looks toward an important result, in a wise way. Some old liturgical losses cry out to be repaired; some larger provision for marking and keeping neglected days; some more appointments for Special Prayers, Prefaces, and Thanksgivings; some verbal restorations, and even grammatical corrections, which the intense caution of extreme conservatism has hindered heretofore, these are matters of consequence to the Church. Instead, therefore, of the hasty and undigested suggestions of individuals, and the patchy possibilities of changes from time to time, it is far better that all proposals should be considered in committee and presented as a harmonized whole. This is all. The commission is appointed and authorized to examine and report *if*, which must involve examining and reporting *what*, alterations are demanded. I need hardly say, and yet it may be wise to say, that such a commission will not care to touch doctrinal standards or doctrinal statements in Creed or Office.

The reports of the joint commission on the subject of marriage with relatives, and the action of the convention upon them, were all, that in my judgment could be expected or desired, at this stage of the discussion. They stand side by side, the report of the majority of six, and the report of the minority of two; and the English Table, to which they both refer, is printed in full. And so, that part of this Church's office is renewed, which has been in abeyance since 1805, of teaching her people what the Ecclesiastical law of marriage has been, for *centuries*. It begins to do away with the only real objection to our reassertion of that law, that it would bear hardly upon those who, in good faith and without knowledge of its wrong, had contracted forbidden marriages. We must teach people, as we have neglected to teach them, and it would be gross injustice to make an *ex post facto* application, even in thought, of this old law of marriage, or give it operative force *with discipline*, until a generation has been taught its principles. Unless this is God's law, Christendom has been strangely blind, for centuries. And if it is, our failure to assert it, does not make it *not* God's law.

Another question is coming more into prominence in the minds of the clergy, namely, the development and advancement of their spiritual life. "They must be clean who bear the vessels of the Lord." Brought to my attention in various ways, but more recently and formally by an association of clergy from the north, I certainly desire to throw myself into such methods, as may seem wisest for our mutual upbuilding in holiness. But I have felt it wiser to wait, until the Convocation question shall adjust itself, before suggesting or adopting any distinct or definite plan. Only I do feel more and more the need of a deeper spirituality in our lives. It is not merely the question of example, essential as that is; or of the leaven that our lives ought to be, in the mass of those whose necessary absorption in "worldly business and worldly pleasures" surrounds them with temptations from which we are comparatively free. But it enters deeply and intensely into our

ability to teach the people committed to our charge. Theological learning, at least theological reading and study, is of incalculable importance; I fear decreasing and diminishing before the overestimate of shallow popular powers. But if the futile formalness of rhetorical displays, or the dry abstractions of metaphysical discussions in the pulpit are to be replaced by the true preaching of the Word, it is to be brought about by realizing the truth, that "spiritual things are spiritually discerned." It was when "Jesus was alone with His disciples," that it "was given unto them to know the mystery of the kingdom of God," and we have need to be more alone with Him, in prayer and meditation and holiness of life, if we would really learn of Him, and teach the truth as it is in Him. Only the "Holy Spirit searcheth the deep things of God;" and we have need to ask and seek for richer gifts of His illumination if we undertake to draw for thirsty souls "the water of life" out of "the wells of salvation." Call it by what name you please, "quiet day," "*concio ad clerum*," or "retreat;" the gathering of clergy for the study of God's word, for meditation, for prayer and holy communion; and, no less, the personal habit of prayer and thought, and looking *in* and *in* to the original language of the Holy Scriptures. are needful to our furnishing for the solemn and awful duties of "ambassadors for Christ," "as though,"—think of it my well beloved brethren—"as though God beseeches men by us;" "able ministers;" "eye-witnesses and ministers of the Word," "rightly dividing the word of truth," are those whose souls are so attuned to sympathy with heaven, that they catch the inner voice and meaning of the Master's words, as he did, who leaned on Jesu's bosom, and asked and got the answer to the questions about which others doubted and dared not ask.

Let us ask God earnestly to-day that we may go back to our places, and take up our lives of work again, more than ever keenly alive to the need of the furnishing of our *souls*. To perceive and know what things we ought to *say*, and "to have grace and power faithfully" and in their fulness to say them; these are the gifts promised to those "who call upon" Him. And the Epistles' teaching carries on the thought of the renewed consecration to Him of our whole selves, with all our gifts, "a living sacrifice," "a reasonable service," not "thinking of ourselves" too "highly," but "thinking soberly." And over against it stands that most exquisite picture of *the Childhood*, with its double thought; first of our often sitting with patient study in the midst of the inspired teachers of the Holy Scriptures, hearing them and asking them questions; and then, for this is our greater privilege, of the often and instructive resort into the Temple—the Holy Church of God—in which the Witness and Keeper of the Word—Christ—sits, the Revealer and the Teacher of the teachers whom He commissions, "even unto the end of the world." *Amen.*

THE PRESTBURY CASE.

MR DE LA BERE has published a letter to the Archbishop of Canterbury, which cannot fail to assist his Grace's endeavour to arrive at a true understanding of the deadlock in the Church produced by the Public Worship Regulation Act. It is a simple and pathetic narrative of the rise and progress of the ritual development which has landed him in a sentence of deprivation by Lord Penzance. It is the common story: first, the restoration of an old, disfigured, ill-attended country church; then, an improvement of the services; and finally, the full ritual of the "advanced" party. There is no question that Mr. de la Bere is a Ritualist, and without compromise. He is not satisfied with vestments, &c., at early celebrations; feeling thoroughly assured of the meaning of the Ornaments Rubric as expounded by the Judicial Committee in 1857, he thinks its observance as binding and essential at one hour as at another. His list of services comprises not only daily prayer, morning and evening, but daily Communion, double celebrations on Sundays, with four on the greater festivals, the Three Hours' Devotion on Good Friday, and all that belongs to his school. But, then, it comprises also the good old Anglican use of public baptisms and catechising on Sundays, confirmation, communicant and Bible classes throughout Lent and Advent, and, lastly, sermons enough to excite the admiration of the most fervent Evangelical. If Ritualism only is to be prosecuted, the Vicar of Prestbury cannot escape; but he says "let obedience to all the Church's acknowledged laws be applied impartially and generally as a test, regard being had to defect as well as to excess, *and I am ready to abide it.*" This is not the language of a law-breaker.

Let us now see the effect of these services on the people. Prestbury is a family living, in which the Vicar succeeded his father, the present patron. He was born in the vicarage house, from which it is now sought to eject him, deprived and dishonoured. What has he done to deserve the sentence of the wicked and slothful servant? It is not an easy matter at any time for a clergyman to succeed his father; if the new Vicar had failed to command the respect and confidence of people who had known him as a boy and a stripling, it might be the misfortune of familiarity more than any fault of his own. The facts, however, are these: At his first Christmas Day (1860) the Communicants numbered 39 at one celebration; at Easter, 1862, there were 68 at two celebrations; at Easter, 1869, when the "full Ritual" was in use, the total was 223 at four celebrations; and at Easter, 1877, "after four years of persecution," the total was 232. The population of the parish was 1,373 at the last census.

The usual answer to figures of this kind is that they are largely composed of non-parishioners. Mr. de la Bere denies the fact, but those who assert it are bound to consider that it has another edge. This parish extends into Cheltenham, where the parish church is the opposite of Ritualistic. Are we, then, to infer that

Evangelical *defect* of Ritual drives the parishioners of Cheltenham to the *excess* at Prestbury? Is it the true motive of the Persecution Society that Evangelicals cannot keep their own people when richer fare is within reach? Surely, the Bishops at least ought to see that, unless they are prepared to prosecute all round, excess in one place is the safety-valve of parishioners aggrieved by defect in another.

At Prestbury, however, the parishioners are thoroughly and heartily with their Vicar. The incriminated vestments are the gift and the work of parishioners. Churchwardens and officials, "a body of whom any parish priest might be proud," stand firmly and faithfully by his side. The first effect of the prosecution was an address of sympathy signed by 238 communicants, of whom 197 are parishioners. The sentence of suspension was answered by another address from 409 parishioners. A vestry meeting of ratepayers, with the churchwarden in the chair, unanimously protest against the persecution, and testify to the comfort and happiness enjoyed by the people in his ministrations. It is impossible not to see that a vigorous Church life has been created in this little parish by the self-denying labours of the Incumbent whom the Queen's Dean of Arches seeks to deprive. That this is the conviction of those who have the best means of judging is shown by the voluntary help of two neighbourly clergymen in maintaining the numerous services of the Church. What, then, we repeat, is Mr. de la Bere's offence? He refuses to recognise the *Ridsdale* Judgment and the authority of Lord Penzance to suspend or deprive from the cure of souls. This is the "head and front of his offending," and it is shared by the great body of the Anglican Clergy and the more thoughtful Evangelicals. Whatever be the true interpretation of the Ornaments Rubric, Mr. James Parker has proved to a demonstration that the *Ridsdale* Judgment is unhistorical and unsound. And whatever else an Act of Parliament can do, it cannot make a spiritual Judge, any more than it can make a Bishop or a priest.

Mr. de la Bere observes with perfect truth, "Parliament has the power, through its judge or otherwise, to deprive me of the temporalities of my benefice, as it has no less to deprive your Grace of your palace, or even the Sovereign of her throne; but Might, happily for us all, is not Right. . . . Parliament can only bestow that which itself possesses, and spiritual jurisdiction in spiritual causes, and over spiritual persons, it surely does not possess, and can neither give nor take away. It is as destitute of the authority to deprive the humblest parish priest of his cure as to create an Ecclesiastical Judge or to dethrone an Archbishop of Canterbury.

There is no question that this has ever been the law of Church and State in this realm down to the passing of the Public Worship Regulation Act. The usurpation was then introduced "unostentatiously" and without the consent of the Bishops, who had a very different measure in view. We do the Archbishop the justice of believing that he was ignorant of the effect of the change

introduced by Lord Cairns, whose views of spiritual authority are notoriously meagre. Still, his Grace was warned at the time that he was only adding another burning question to the controversies of the Church, and he alone has the power to quench it by the repeal of his ill-starred statute.

The Archbishop must be especially moved by Mr. de la Bere's deferential allusions to his Bishop. His Grace's letter to Canon Wilkinson seemed to imply that no priest had been prosecuted till he had refused to comply with the directions of the Prayer-Book to resort to the Bishop. For our own part, we have never known a case in which this direction was observed by the Bishop. No doubt the bishop has given an opinion, but that is a very different thing from "appeasing the doubt or diversity" in accordance with the directions of the Church. "With my Bishop *as* my Bishop (writes the Vicar) I was ready to be open as the day; but "when I found him prepared to take action on the basis of legal documents bearing the signature of Mr. Combe, my Bishop was his former self to me no more." This is another effect of the Public Worship Regulation Act. The Bishop is made to walk in the council of the ungodly and even to sit in the seat of the scornful. The first "legal document" served on Mr. De La Bere was dated on a Good Friday; and the day which the prosecutor selected to act as spy on the Ritual was Christmas Day. We say "spy," for the man was not a communicant either before or after the Vicar's appointment, and he appears to have been present with no better motive than that of qualifying himself as a prosecutor. Such are the men whom the Public Worship Regulation Act gives to our Bishops for informers and masters. The Bishop of Gloucester actually signed for this man the letters of request which were to enable Lord Penzance to deprive, without even informing Mr. De La Bere of the fact.

How is it possible for a Church, or even an honourable profession, to submit to such pedagogism?—*John Bull.*

DR. PUSEY has addressed the following letter to the *Times* in reply to the Secretary of the Church Association:

"Sir,—I did not expect that my simple statement addressed to yourself would bring you a small snow-shower of letters, but there is only one statement to which I need ask you to do me the favour to admit any reply of mine. It is an official statement by the Secretary of the Church Association: 'Dr. Pusey is well aware of the valid reasons for which his writings have not yet been submitted to a judicial consideration.' I am not in the least aware of them. It may be that he gave me reasons which I do not think 'valid,' and so forgot them. I thought myself hardly used in the prosecution of Mr. Bennett, in that the first two charges against him were his expression of an agreement with doctrinal statements of mine. As Mr. Bennett did not think well to defend himself, I was left to take my chance in an undefended suit. I endeavoured to goad the Association in some

way to substitute me for Mr. Bennett, or, anyhow, to sue me, in a letter which I published. In this letter, published, I believe, in the *Guardian* on the 20th of July, 1868, I said:

I would renew to you that same invitation which I have given at different times to others who have impugned my good faith at public meetings or have otherwise uttered calumnies against me. You accuse me of teaching doctrine contrary to that of the English Church. Substantiate your charge, if you can, in any court. If you do, I will resign the office which I hold by virtue of my subscription. I will oppose no legal hindrances, but will meet you on the merits of the case.

“To this I had the answer, dated July 30:

The council cannot entertain the idea of advising Mr. Sheppard to discontinue the action against Mr. Bennett; but if in the progress of that case it should appear necessary to take proceedings in order to vindicate the Church of England from the false dogmas of the Church of Rome, they will hold you to the offer made in your letter.

“I answered in a letter which was also published:

I deeply regret to see you wasting against us, who, in all which you hold of faith (*i.e.*, as many of you as are not Lutherans or Calvinists,) are at one with you (for denials of faith are not faith,) energies which had better have been directed to gain those who deny the Saviour, whom we both adore. But since you will have it so, I shall not need to be held to the offer which I have made, but should at any time gladly defend against you primitive and Catholic truths, which if the Church of England denied she would forfeit her claim to be a portion of the Church of Christ.

“I do not know that I had any answer to this letter, or any further information why they did not accept my challenge. Perhaps their failure in the undefended suit of ‘Sheppard v. Bennett’ deterred them.” Your obedient servant, E. B. PUSEY,

Christ Church, Oxford, January 24.

The deeper ridicule, says the *Saturday Review*, with which the release of Mr. Dale and of Mr. Enraght has covered the Public Worship Act and its abettors has concurred with the Archbishop of Canterbury’s answer to the Dean of St. Paul’s and his brother memorialists. The form which the reply assumes is that of the reaffirmation of a letter which the Archbishop wrote a short time since to Canon Wilkinson, and which has been published in the Church papers. Now, at least, there is a clear field for some better understanding between Churchmen, and this will remain unadulterated, we sincerely hope, by any favour for the misshapen abortion of legislation passed in 1874, which has, like some fairy changeling, perturbed and blighted the Church’s respectable household, into which it surreptitiously crept. Peaceable and orderly Churchpeople have at last been certified by the highest judicial authority that the turpitude of wearing the wrong dress at the altar is equal to—not indeed more flagrant, as the Church Association vainly imagined—yet certainly not a whit less heinous than

the offence of opening a writ in the Crown Office which ought to have been opened in the Court of Queen's Bench. So instructed upon the length and breadth of ceremonial sin, we are now able to consider the troubles of the Church with something like a firm mental grasp of the postulates of legal morality, and an appreciation of the comparative guilt of various species of that wide and diversified deflection from right-doing known as law-breaking—ranging as it does from murder and arson, from houghing and Boycotting, down to putting on the forbidden dress, or opening the writ in the mistaken place. For our own part, while unsaying nothing which we urged while the Public Worship Act was under consideration, we desire now to believe that the Archbishop of Canterbury has healthily profited by the experiences of the intervening years. It is not to be expected that one in his position should make a public confession of changed views. No more genuine evidence of matured thought can be tendered than promises such as those which were at first embodied in the letter to Canon Wilkinson, and which now serve in their authoritative second issue to fulfil a more public and important purpose as the twice thought over response to a memorial which is as weighty from its signatures as from its arguments.

The *Examiner* says there is only one way, besides Disestablishment, out of the difficulty which has arisen in the Church through the prosecutions of the Church Association. This is for the Bishops, one and all, to do their duty. The law prescribes it to them plainly, and yet hardly one of them attends to it. Under the Church Discipline Act and the Public Worship Regulation Act, the Bishops have the remedy in their own hands. *They need only not consent to the initiation of prosecutions, and the thing will be done. Let any one of them who consents to a prosecution be immediately remonstrated with by his episcopal brethren, and the Church will be once more free and peaceful.* Let them insist on ruling in the spirit of the Preface to the Book of Common Prayer, which directs them to take order for “the quieting and appeasing” of diversities and doubts, and then they will be not only acting in accordance with their consecration vows, by which they themselves undertook both to maintain quietness and to correct the unquiet—not to hand over the latter function to Lord Penzance—but will be induced to consider whether they are not bound to *arrest defect as well as excess, to see that public worship is conducted decently, in order, and as frequently as the rubrics direct, before proceeding to annoy and hinder those whose lives are commonly examples of purity, holiness and zeal.* Then, we cannot help thinking that, as Lord Justice James has hinted, it is high time those—and they include most of the Bishops—who do not themselves “keep the law” should begin to order themselves according to it. More than half the Bishops on the bench break the law openly, flagrantly, every time—to take one instance—they confirm. The truth is the Episcopal Bench has as much need of toleration as any of the parties in the Church. The Bishops are set to minis-

ter the law of the Church, not to place themselves above it. And they are to minister it according to their discretion. *No new prosecution, save one under the statute of Elizabeth at criminal law, can be commenced if they will but be fathers in God instead of the frightened menials of the Church Association.* Therefore, we appeal to them now—in this breathing-time—to consider well what they are doing and what they should do; to make up their minds, corporately, to a policy of toleration; to deprecate enforcement of the strict letter of the law unless it is enforced all round; and to use all their influence with the few respectable and reasonable members of the Church Association to stop the cases now at issue, which have been carried far enough in all conscience, and in which the spirit of persecution has been more conspicuous than the careful attention to the very forms of law on which the association has laid so much stress.

Correspondence.

For the Church Eclectic.

LENT.

IN no one particular has the great Catholic revival of the past thirty years been more marked than in restoring the Lenten Fast to its proper place in the Church's system. It is "between the Porch and the Altar" that the priests, the ministers of the people, are to weep and cry out, "Spare thy people, oh, Lord!" It is within the walls of the Lord's house the "fast shall first be sanctified," "the solemn assembly called." Pious exhortations to practise self-denial and keep one's Lent at home, falling from priestly lips, fall wide of the mark, and savour more of man's neglect than of Prayer Book intention and doctrine. But whilst there still remains, in places where people would least expect the sight, the spectacle of pastor and people willingly ignoring all outward observance of the Lenten Fast, the Church is offering on every hand to her members increased Services, increased opportunities of hearing the preached word, an increased number of celebrations; and the question before us is, how shall each one most duly improve this holy season and himself grow in holiness. It has been a refreshing sight to see Bishops calling their clergy together before Lent itself has begun, in order that they may withdraw themselves from all secular pursuits, and the distracting atmosphere of their everyday lives, and prepare themselves for the sacred duties on which they are to enter. It is seen that pure streams flow from pure sources, and that a secular people is the result of a secular clergy; that cleansing must first begin at the house of God. We are privileged to see *within* the Church what the Wesleys and a host of others longed to see. "Revive Thy

work, O Lord!" they cried in longing sadness. "Raise up Thy power and come among us." Standing where we stand to-day we see that the work *has* been revived, that the Holy Spirit has come among us. We have only to look over the list of Services in the various churches, those of the cathedrals in particular, and see what a rich provision has been made for all; but the means of grace do not leave us as they find us. Better or worse must ever be the result of all these opportunities for good.

And so we come back to the main question, How to use our Lent? how to improve it to its uttermost; how to grow ourselves in real holiness? The first answer must be, that each Lent find us *advanced*. It is a mistake to think we can give up our accustomed pleasures and pursuits, pray a little more, deny ourselves a little more during the Forty Days, and at Easter take up the thread exactly where we had dropped it, and all be the same as before. No, every Easter must find us *advanced*, and the step gained must be *held*. The Christian year is a ladder, and when we have climbed one round we are to hold that round till the next year, and then another step must be taken upwards. Whoever finds his standard from year to year remaining just the same, may be sure there is something wrong about his Lents, and he will do well to search and examine into the cause.

Next, we shall find a great gain if we keep steadily before our minds the twofold meaning of Lent. The first, to follow closely the steps of our Master's Passion: and in this following of the Crucified, in the sympathy of suffering, we have the best key to the proper *outward* observance of the season itself. And just here we see the progressive nature of the Church's system. We have the vaguest ideas at first of what it all means. When we are young and first entering upon the service, the yoke of Lenten discipline seems heavy; our thoughts are very much occupied with the self-denial involved, with our sins, with what we hope to accomplish. *Self* is the real centre around which our poor souls revolve; but with earnest, pains-taking endeavour, there comes light; each year we gain a little, and see more and more what it all means. Christ's sufferings become more absorbing than our own. In following Christ comes forgetfulness of self, and in forgetfulness of self comes healing. Instead of turning our eyes *inward* and working within the narrow limits of sin-tossed souls, we learn to turn them outward. Instead of thinking so much about ourselves, we think of Christ; instead of the striving to possess this or that grace, there comes a longing to possess Christ. "Walking in the Spirit," we find is the way "not to walk in the flesh." There comes new *love*; we always love those for whom we suffer. It is in suffering *with* Christ that we learn to become *like* Christ. The hardness of the discipline melts out of sight; we do not mourn, watching by the deathbed of one whom we love, that we are denied this or that pleasure on that particular day: and so here, it no longer costs us anything to withdraw from the outer world; rather, it costs us a pang to go into the world at all. Our hearts are too much afflicted for merry-making

and pleasure taking; we do not struggle to resist these things, we are not in the mood for them. We are walking in the shadow of the *Cross*. The *Cross* becomes the constraining motive, the measure of our obedience.

The formation of a *religious character* is the second reason for this Lenten season. *Training* and discipline are fundamental parts of the Church's system. In Dr. Dix's words, "we are no longer scared at the charge that we are deficient in spirituality because we love the *forms* of religion. We no longer apologize for our Church, and admit that God is best served without any forms, or, at least, with as few as possible. We have come to insist upon the fact that if you refine religion too far, *you refine it away*." We are no longer afraid to insist upon a religion that shall provide us with *training*. The superiority of the trained man is at last recognized. What made Dr. DeKoven the man he was? What gave to his character and to his work their peculiar value? How happened it that despite all party prejudice, rancour, and misconception, *all* men at his death, within and without the Church, were so quickly resolved upon his piety and greatness? The answer will be found just here: Dr. DeKoven was a trained man. Nature did a great deal for him, but nature has done just as much for others who somehow never bring about the same results; men who are recognized as gifted, but who never become saintly. But here was a man of discipline; a man of prayer and fasting; from his earliest youth, he conformed himself to the rules laid down in the Church's wisdom, and the result we know.

Men have never made any mistake on this matter in secular affairs. How often do we wonder at the prodigious powers of a Gladstone, and of many others, whose names are famous in the world's history. We marvel at the amount of labour they accomplish, and the care with which their work is done; but then we remember that these are trained men, University men, educated up to the highest point. The Church in her system recognizes the true dignity and calling of her children, "Sons of God," "Heirs of the Kingdom," a Royal birth, truly. If the Princes of this world need such finished training, as a preparation for the high posts they are to fill, do the children of Christ's kingdom need less? And just here comes in the value of the Lenten season; it is a necessary discipline to the young. How much easier "*heart* religion;" how pleasant it sounds when good, easy Christians, those older in the faith, shake their heads and piously declare, "that it is the *spirit*, not the letter;" that the religion needed is the religion of Jesus, and that "we must not return to bondage."

When people reach middle age there comes, in looking back, a smile and a sigh, at the remembrance of what our youthful Lents cost us, when the taste for pleasure was strong, when the pulses beat in unison with the world;

"When summer leaves were bright
And every flower was bathed in light;
In sunshine moments past."

What a struggle there was, and how great seemed the thing given up! Then the shame, oftentimes, when we tampered with conscience and resolved, "that on the whole we had better do as others do than make talk." But in just this knowledge that comes to all in middle age, comes danger. Robertson was a man of fasts in his youth—ascetic and self-denying; but in his maturity he cries out, "I know just how much forms are worth." "Away with leading strings;" "let us have nothing between the soul and its Maker;" and then with serene composure he drops overboard the whole 'system,' and henceforth walks in a way of his own! But the wisdom of this world, even, refutes such a course. "Happy the man," says Goethe, "the end of whose life connects directly with the beginning."

It is astonishing to see how determined people are to acknowledge no system that fetters them in action, or defines what shall be *done*. They hold the Christian Year as "delightful," "beautiful." Christmas is "delightful," with its evergreens and carols and gifts. Beautiful Christmas! Lent is delightful, with its rest from excitement, its church-going, its hymns, music, and the like; it is all delightful till you come to define that there is something to be done. Supposing we do come to a place where we see with entire clearness that it is the spirit, not the letter, that is needed—are we to conclude that henceforth we shall do better without any letter at all, and henceforth arrange matters to suit ourselves? . "So much machinery," cries one; we grant it; life is made up of machinery. Keep the Christian Year as faithfully as we can, and at the end we may hold the result in the palm of our hand, as it were. We read of Bishop Whittingham, that one birthday he lay upon his sick bed, and he unrolled the scroll of his life, and he thought upon the seventy-three years thereof: "I searched and proved them all singly. Sin, sin, sin was written upon them all. But after awhile, Jesus, my Saviour, came; He rolled up the scroll and nailed it to the cross." Is a life long discipline too great if it bring us at the end to just this knowledge of the saintly Bishop?

And now we come back to the question, "how best to use our Lent, and what may we and what may we *not* do?" And first of all we should make it a season of fasting and abstinence. An astonishing looseness of ideas prevails on this subject. "I don't believe in fasting," says one. "Christ has set us free from that kind of bondage; the Scribes and Pharisees fasted!" and this devout churchman sits down to his breakfast table on the morning of Ash Wednesday, partakes of every dish, satisfying himself to the full; and a few hours later we find him in Church devoutly kneeling and declaring "we come before Thee, *weeping*, fasting and praying," when there has not been a tear shed, nor a prayer added to his morning devotions, and no fast at all! Such an Ash Wednesday is little better than a sham; the same man would blush to utter such an untruth in his secular affairs. The details involved in this subject are too many for our time and space, but we may safely lay it down as a *rule* that a Lent without any fasting and abstinence is shorn of much of its power.

Second, we should certainly abstain from all social pleasures. There is no question of balls, theatres, parties and the like; fashion has settled this question. But we must remember that *every* day in Lent is a *fast* day, (Sundays excepted.) Jeremy Taylor declares "it is ill going to the races on a fast day." And we may safely conclude the same of visiting. How can we be "recollected in spirit," "mourning for sin," "walking in the shadow of the cross," while chatting about this and that at a neighbour's tea-table?

The Church in her divine wisdom, has planned for her children a *Retreat*. Never was there a time when the Retreat was more needed. We live in a busy, bustling age, surrounded by influences sensual and secular, all unfavorable to a life of true holiness. These six weeks spent in retirement act as a poise, a safe-guard for the coming year; and they are too precious to fritter away in light conversation and social intercourse, even if the latter be of the most innocent kind possible.

Lastly, we must remember that "*Prayer* is the great secret of our religion," and that a wise man is known by his making the most of his opportunity. In this season of Lent we have our opportunity; the body brought into subjection; the mind emptied of the frivolities of the world without; the calm of spirit that comes from withdrawing ourselves from our fellows, all these help to make our prayers profitable. Alas! if we neglect our opportunity. The Lent lost is lost forever! "Come apart," says the Master, and Himself leads the way. "Come apart," says the Church and prepares the season. Fasting, Prayers, Alms! these are what the Church calls us to in the Lenten Season. And without these there can be no growth in real holiness. POMFRET.

COMPLAINT OF AN AGGRIEVED PARISHIONER.

MR. EDITOR: My feelings are so worked up that I must find some fuller expression for them than my own small circle offers. I have all my days been a worshipper in the Protestant Episcopal Church, and dearly do I love her truly Protestant character. Two years ago our parish called a young man from the East to be the Rector. We were very glad to have services again, for the church had been closed for six months. We heard that he was a High Churchman, but we didn't think much of that. All our former rectors had professed to be "High," but then it was the fashion in Illinois, because they knew the Bishop was High. But they never *did* anything in the chancel which they thought would offend a few of us older members, because they understood that we would not tolerate any such things, and would very likely not come to the Sunday services.

Well, the young rector came. He was energetic and earnest. But his manner in the chancel seemed a little over-ceremonious. However, he was new, as yet. One thing we noticed, he wore a white scarf instead of a black one. The younger members of the

parish, some of whom were often in Chicago and visited the *very* High churches there, were greatly pleased.

Well, to make a long story short, our new rector soon developed into an out-and-out *Ritualist*! The first time the Bishop visited the parish, the rector celebrated the Holy Communion in what he called an alb and chasuble. We did not like it, but as it was of linen, and from a distance looked much like a surplice, we did not withdraw. About the same time he preached more plain and pronounced sermons on the Real Presence and Frequent Communion and the Nature of Baptism, and even on Confession and Absolution. Some of us became alarmed and did not go to church as often as before. He also organized a "Guild," and had them make different colored cloths for the Lord's Table, which he is very fond of calling "The Altar" and "The Holy Table." He held a great many week day services, but we never attended them; and he spent a great deal of time instructing candidates for Baptism and Confirmation, although when I was confirmed I only saw the minister *once* before the Bishop came.

Soon after our rector came he commenced to have "Early Celebrations," and these alarmed "our circle" in the parish, most of all. There was no telling what he might not be doing at these services. He put them at an hour when he knew none of us would attend, and as it proved, he has made them the means of introducing all sorts of novelties, wafer-bread, mixed cup, elevations and bowings, and at last, it came—we knew they would come all along,—he brought in CANDLES. This was too much for most of us. To be sure he had them at first only during the early celebrations, but several of my friends would not go to Church at all after they knew that he had begun to use them. To be sure the rector stated that he did not wish to cause pain to anyone who disliked candles, and therefore he had them only at the early services, which *our* set never attended. But we did not mind this *modus vivendi*, as he called it; it looked suspicious, and we remained away. There were not many of us, only half a dozen, and most of them attended the Presbyterian Church, and became much pleased with their new preacher. The rector said he would offer this *modus vivendi* for a reasonable length of time, and that if we didn't accept it he would do as he thought best. We have not accepted it for the past year, and now he has kept his word. He has put the candles on "the altar" all the time. We are never to be without those symbols of Popery! I am the last one that remained, and now in sorrow and indignation I am going to the Presbyterians. Our minister says the candles are no more Romish than is his surplice, or the chancel railed off in the Church, or written prayers, or Bishops, or confirmation, or kneeling to receive the communion. His argument sounds logical, I must confess; but we don't like all these things and we won't stay in the Church if they are used. The majority of the parish may agree to them, but we can't conscientiously, because we don't like them.

Just as I had made up my mind to leave, on Christmas Day,

the rector introduced a choir of boys and had the choral service ! This has filled my cup of indignation to overflowing. If our Protestant Church can *admit* of such services, I renounce it forever.

AN AGGRIEVED PARISHIONER.

P. S.—Since writing the above I have become much perplexed by the course of some of my Presbyterian and Baptist friends. They have gone quite frequently to the Episcopal Church since our new Rector began his more pronounced ritualistic proceedings, and I am astonished to find some of them preparing for confirmation ! They tell me that the ritual and the rector's strong and clear teaching of Catholic doctrine have opened their eyes to truth which they never dreamed of accepting, and that they find a comfort and devotion in the hearty "ritualistic" services such as they never experienced before. I am actually astounded at this change. Can it be that I am wrong ? Can it be that I have all along misunderstood the teaching of our Church ? I can hardly express the painfulness of my position. Perhaps I ought to study the actual text of the Prayer Book a little. To be sure it is hard work at my time of life, but I will try. The Rector tells us we ought to study what has been the custom of the Church as regards her ritual, not merely since the American Revolution, but in all ages of the Church, and perhaps he is right again. At any rate, I don't feel entirely at home in the Presbyterian Church. I think I will not go anywhere until I have settled the matter satisfactorily.

MR. GLADSTONE.

MY DEAR SIR: I comply, somewhat unwillingly, with your request, that I should put in form for printing my exceptions to the tone of your comments upon Mr. Gladstone, in the January number of the *ECLECTIC*. I am not ambitious to defend him. His character and career are too conspicuous and too positive for men to occupy a neutral attitude toward him, and probably all who interest themselves in current political topics are either admirers or enemies already. Between such, argument rarely brings conviction. I did, however, except seriously to the language used ; and I cannot but think that most of your readers, if they refer to it, (p, 959,) will agree that, considering that Mr. Gladstone has been all his long life a devout communicant of the Church ; that his voice has always been lifted, (in season and out of season his opponents say,) for Christian faith and Christian morals ; that he ably opposed the P. W. R. Act ; that to him, above all men, we owe it that England's power was held back from aiding Turkey, and so postponing the deliverance of our Eastern brethren to whom he has always been a sympathizing friend ; considering all this, he is entitled, not to freedom from criticism indeed, even sharp criticism, but to criticism courteous in its tone, justified by alleged facts, and *I* think accompanied by some indication as to how he could have done better. To this he is entitled as a man,

as an aged man, as a brother in Christ from a Christian journalist. This I do not think he received at your hands; and I was led to remonstrate not merely on his account, but because I have felt deeply pained by the tone of the Church press towards all dignitaries who do not happen to agree with them. It may be wrong, but I think, and I am sure the scoffing world thinks, there is a sad lack of charity in it.

To return to Mr. Gladstone, while disclaiming intention of defending his policy on any particular point, it may be not improper to call attention to some of his difficulties and briefly to comment on some of your remarks in the February number. His administration came into power nine months before your attack upon him, with a new Parliament. He found upon his hands the Eastern question still unsettled; Afghanistan in an uproar; South Africa in commotion; legacies all from Lord Beaconsfield, to which has been added the Transvaal, prepared under the same auspices. Ireland was on the brink of revolt. Surely here was enough to fill the hands of a ministry, and the matter was aggravated by the heterogeneous character of the Liberal party, to which you allude. It is the inevitable misfortune of all parties of progress. I do not say that Gladstone has done well; I do say that in the face of such perplexities he is entitled to courtesy and charity from Christian critics.

Now in your February number you say that he is one of those statesmen who bring about revolutions by smooth transitions. Is not this the very essence of the best English statesmanship? The people make revolutions; statesmen by smooth transitions make them reforms. "He will probably destroy the Irish Church by disestablishing the Protestant landlords who are its main support." Surely, without pronouncing any opinion on the Irish land question, if the relations between landlord and tenant *are* those of injustice and oppression, they must be righted, whatever the effect on the Irish Church. I have not grasped this intricate question, but it seems to me most plain that the secondary effects upon the Church even must be put out of sight in determining according to justice. Could we hope God's blessing on an opposite course? The Burials Bill seems to me a wrong, but it had the advocacy of hearty Churchmen; one of whom, Lord Selborne, resigned sooner than countenance the disendowment of the Irish Church. "He opposed," you say, "the Worship Act, just as Beaconsfield opposed the Burials Act; each being in opposition at the time." I fear you have here fallen into the imputation of motives, and without just ground for doing so; for Mr. Gathorne Hardy, then in the Beaconsfield Cabinet, opposed that bill, and Sir William Harcourt, a liberal leader, advocated it. It is only fair to presume that these men, and Mr. Gladstone also, acted conscientiously; though he with, and they against the mass of their parties.

As to the admission of Mr. Bradlaugh to parliament, there is certainly room for fair difference of opinion among Christians; and I notice that the *Church Quarterly* for January says the

question was not whether an Atheist should sit in the house. To vote for the election of an Atheist is one thing, to my mind an unchristian thing; to deny a constituency its representative because of his religious convictions, is a very different affair. I do not happen to know who the member of his cabinet is who proclaimed that the Church is only the creature of the State, or when he did it; but unless he spoke as announcing a policy of the ministry it is hard to see how Mr. Gladstone can be held accountable for his utterances.

Finally John Bull's "Ireland under Mr. Gladstone" is something like "France under Louis XVI;" it is convenient to forget the work of generations back when you are in opposition; as if, to use Dickens' words, this were the only harvest for which there had been no sowing.

I have made this running commentary chiefly to show that Gladstone, however wrong, may be honest; that opposite views, though wrong, may be plausible; and therefore, from all motives, including the highest, opprobrious or merely irritating language should be avoided.

M.

Church Work.

"CONVOCATIONS."

THE Convocation of Williamsport, Diocese of Central Pennsylvania, met in Trinity Church, Williamsport, on the evening of January 11th; adjourning after service the next evening. There were 14 clergy in attendance, and no laymen. It was a pleasant meeting of brethren. The business meetings were marked by courtesy and dispatch; and there was no lack of hospitality in private houses.

The public services took place in a handsome, spacious church, with a sitting capacity of about 500. The attendance at no time exceeded 100, and was probably less. The small chancel of the church was what might have been a really noble structure; nor do its adornments or furniture atone for its contracted dimensions. One looks in vain for an altar or for anything symbolic of the Holy Sacrifice. The eye finds no central object to remind one properly of the Table of the Lord. A huge, low, lumbering piece of furniture, with "four, distinctly-defined legs," according to the requirement of the late Bishop of Ohio in his Diocese, stands near the chord of the apse; a Bishop's chair and sedilia for priests sitting against the wall in the rear. It is painfully suggestive of a kitchen dresser, for which it would answer admirably. A number of high, cushioned stools scattered around enable the ministering clergy to lounge comfortably with their elbows on the table, when kneeling; and they seem to be intended for this pur-

pose, as the Dean of the Convocation found by actual experiment.

The public religious services were of a corresponding dreariness. The very small congregations, seated comfortably at a safe distance in the pew in the middle and lower portions of the nave, with an air of cold attention, cast a chill over the place; while the utterances of several of the speakers were open to grave objection by their loose and random character. Chiefly was this noticeable at the public afternoon discussion, prompted by and following an opening "essay," read by one of the clergy appointed to that duty at a preceding meeting. It surely cannot tend to the edification of the laity, or to the strengthening of the influence of the clergy, to have matters of faith and points of theology handled in the loose way in which they were on that occasion. It was well that older and more clear-headed brethren were present to act as balance-wheels, and keep within due limits the younger clergy.

The most commendable feature of this Convocation was its brevity. It was utterly wanting in warmth and spirit, and to judge by the pitiful attendance of the laity, in general interest also. Indeed, beyond some practical business details relating to the securing of church property in several parishes, and steps taken to try and induce a certain torpid parish to rouse itself and secure a pastor, it was difficult to see why the Convocation met at all. Since it did meet, however, the most proper thing for it to do was to make its session as brief as possible. Yet this is a pretty fair sample of the average Convocation. We have erected the thing into a "system," indeed, and put a good deal of machinery in motion. But what are *the results*? Can it be said that they are commensurate? We may ask, in no spirit of mere cavil, *what is the use*? One of the Bishops who is much wedded to Convocations and has probably worked as hard as any other to make something out of them, has been heard to say that they "educated the clergy!" A rather keen satire, this, upon the colleges and seminaries, and most of all upon the clergy themselves. The best *raison d'être* yet assigned is that given by a well known and enthusiastic advocate of small Dioceses, viz:—that Convocations are "nest-eggs" for Dioceses.

Without discussing further a question widely open to discussion, we venture to suggest whether some of the time and pains and resources expended on these dismal gatherings would not be wisely spent on parochial "missions," and clerical "retreats." The one would rouse the laity, who feel at best but a languid interest in Convocations, and make every excuse for non-attendance, either as "delegates" or as hearers; while it would tend, if rightly conducted, to deepen spiritual life in parishes. The other would furnish a practical incentive to the clergy to gather together, and would send them back to their posts greatly strengthened and refreshed for their work.

FREE AND OPEN CHURCHES.

THE Free Church Association in England are circulating freely their "Address to Evangelical Churchmen," distributed at Leicester during the recent Church Congress there.

At Digby, Nova Scotia, a fine new church, thoroughly and honestly free and unappropriated, has been finished and consecrated.

The case of St. Mary's Cathedral, Edinburgh, continues to attract attention, and among the numerous and increasing advocates of the free system, is the object of much unfavorable comment in England and Scotland.

The Cathedral Board has again resolved to let seats in this, the Metropolitan Cathedral. The matter, however, is not settled by their action, which is subject to modification, through strong remonstrance from the people of the Diocese, who are being roused on the subject.

 CHARITIES.

THE Fifth Annual Report of *The Child's Hospital*, Albany, N. Y., shows an admirably conducted charity, of the most useful and benevolent kind. The Bishop as President, and a layman as Treasurer, together with twenty ladies, make up the Committee of Management. The medical staff consists of six physicians and one dentist. S. John's Hall, "the quarantine of the Hospital," was opened a year ago, and meets every urgent want. Thirty-four beds have been endowed, by individuals or Churches, since the Hospital was opened. Much liberality and thoughtfulness are shown both in Albany and Troy in individual gifts to the Hospital; and the city and county of Albany have given quite largely in money. The attending surgeon in his report lays much stress upon the good effect on some of his patients of "the perfect ventilation," the "careful nursing and unvarying attention to orders, of the Sisters and nurses."

S. Luke's Free Hospital, Chicago, has made its seventeenth annual report. The Bishop of Illinois is "Visitor," the Rev. Dr. Locke President, the Rev. W. E. Phillips Chaplain. There are a secretary, treasurer, twelve trustees, *fourteen physicians*, (more than enough to kill all the patients!) and twelve female "directors." It is a well officered institution. It is incorporated, and the bishop, and the rectors, wardens and vestrymen of our several parishes in Chicago, are *ex officio* members of the corporation. The Bishop is *ex officio* Visitor, and can "investigate" the affairs of the Hospital, and make any "suggestions" to the trustees that he chooses. The President must report annually to the Bishop at the Diocesan Council. The trustees, in this report, state that the Hospital is on an improved footing, legally and financially, and that they are preparing to erect a new and larger building on the present site.

The chaplain reports two adult and twelve infant baptisms; six burials; twelve communions in chapel and sixteen in wards; a

daily service after each morning and evening meal, in the hall and within hearing of all the ward patients; also regular Sunday services, daily visits to the wards, distribution of reading matter, conversation, letter writing, reading and prayer.

The expenses for the year amounted to \$11,667. The total number of patients treated since the foundation is 1,727. During the year ending Sept. 30, 1880, there were 251 admitted; the larger proportion of whom were Roman Catholics. A very copious list of donations in money and various articles of food, clothing, delicacies, house furnishing and bedding, accompanies the report. S. Luke's Hospital has been doing a noble work. Why have we not heard from it before? †

THE ILLINOIS COURT OF APPEAL.

THE meeting of the Provincial Synod of Illinois on the 26th of January, at Springfield, was the most important gathering yet seen in the Church of America in connection with the Provincial movement. All the others that have preceded it have been inchoate merely. But this was *organic*,—an actual putting to use the powers approved by General Convention.

It was important, also, in that it retained, as a matter of course, the word "*Province*" as the proper name of its organization. And that name will remain. Aside from this and other points which caused no discussion worth mentioning, the Synod also acted in regard to the erection of a Provincial Court of Appeal. It will be remembered that the House of Bishops refused obstinately to approve the exercise of this power; and, to save the rest of the powers, the lower House at the last was compelled to acquiesce in the omission of it.

Now, in order to understand this business thoroughly, we ought to go back for a considerable distance. The sixth article of the Constitution originally read: "In every Diocese, the mode of trying clergymen *shall* be instituted by the Convention of the Church therein." This *shall* was changed to "*may*" in 1841; and the idea in doing this was to open the way for the erection of a Court of Appeals. Session after session the subject came up in some form in General Convention; but Virginia obstructionists discovered the word "*may*" confined that business to the Diocesan Conventions as exclusively as "*shall*" used to do, so that nothing was gained by the change. When in 1871 New York attempted to form a Province with her Dioceses, and sent in to General Convention a scheme of the powers proposed to be exercised, the formation of a Provincial Court of Appeal was one of them; and again Virginia was in opposition on the constitutional ground, and succeeded in defeating that portion of the proposal. But it was conceded in debate that *each Diocese* had the right to organize such a Court, by *Diocesan action*, under the Constitution as it now stands, whether the *members* of said Court should all be members of the Diocese legislating, or not. Finally, a resolution

passed both Houses, in 1871, recognising this *existing right*,—a right which does not *need* the previous approval of General Convention for its exercise. The words of this resolution are:—

Resolved, That the General Convention . . . doth decline to approve § iii. of Article I. of the said Declaration of Powers, for the reason that Article VI. of the Constitution confers upon each Diocese in said State the power to institute the mode of trying Presbyters and Deacons therein, including a Court of Appeals, if such Diocese elects to institute such tribunal for itself; and whether such Appellate Court shall also be the Appellate Court of any other of the Dioceses in said State, is a matter of discretion and concurrent choice on the part of the Conventions of such other Dioceses respectively.

Now the ground here taken, which was the joint action of *both* Houses, shows that Illinois *did not need* to go to General Convention at all in regard to this power of erecting an Appellate Court, which she only *proposed* to do, “the mode of procedure having been first instituted by the several Dioceses, under the permission already granted by Article VI. of the Constitution of the General Convention.” In the lower House, it was repeatedly urged that *there was no need* to act on this Power, because the Dioceses concerned possessed it in full already. That the House of Bishops in 1880 should put itself in opposition to the lower House of 1880, and to *both* Houses of 1871, is no great credit to the House of Bishops of 1880, and no great harm to any body else. The Province of Illinois, after full discussion on the subject at Springfield, resolved to go on and act, by a very decisive vote by orders,—the Order of Bishops being *for* it, *two to one*; the Order of the Clergy for it, all but *two* votes; and the Order of the Laity for it *unanimously*. All they proposed to do on this subject at the Provincial Synod, of course, was to prepare a draft of a Canon, which will be of no effect without the identical adoption of the three Diocesan Conventions concerned. Of this adoption, however, there is no reasonable doubt.

Special attention is due to the simplicity and importance of the leading features of this proposed canon, as touching the composition and the action of this Appellate Court. Its opening words are “*The Bishops of the Province shall be the Judges.*” This is the complete restoration of the original rights of the Bishops in the ancient Provincial Synods of the Church, touching all matters of discipline. The Bishop whose judgment is appealed from, is not excluded from the Court, though he is not to preside in any such case. There is no doubt that this feature of the Bishops being the Judges will help to make the Provincial system look lovely in the eyes of all the Bishops; and this feature we earnestly hope will be copied in the organization of *every* Provincial Court as it ought to be.

But the rights of clergy and people are not abandoned *solely* to the Bishops. There are proper safeguards, and abundantly sufficient to protect all that needs to be guarded. Each Diocesan Convention is to elect, by ballot, (by their canon this must be by a majority of votes in *each* Order voting simultaneously,) one Clerical and one lay Assessor. This provides for the rights of both Clergy and Laity. But it is *possible* that a Bishop may not

be in harmony with the majority of his Convention, and may have no confidence in the Assessors they may elect. He has a *right* to secure such advice as he himself may confide in. It is therefore provided that "each Bishop may, if he please, appoint one additional Clerical or Lay Assessor, or both." It is not supposed, however, that this additional appointment will *often* be made, because every such appointment would be a public declaration by the Bishop of a want of confidence in his Convention.

When we come to the mode of action of the Court, it will be seen that the protection for the Clergy and Laity is still stronger. *All interlocutory questions shall be decided by the Assessors, or a majority of them.* This will include all questions of admissibility of evidence, of legal interpretation, and *everything*, in short, except the final decision itself. On all these points, the Bishops have no vote. The sole power is given to the Assessors. The Bishops are thus *ensured*, in the most authoritative form, all the advice which they need, and ought to have, on all questions requiring the skill of experts to solve,—canonical interpretation included. They are protected from the danger of making fools of themselves on technical points which they do not understand. But after they are thus enlightened and protected, the dignity of their Order is still further preserved by giving to *them alone* the *final decision*, as to whether the appeal shall be *admitted* or *rejected*, or a *new trial* granted. There is an important additional safeguard for Clergy and Laity, moreover, in the requirement that the Judges shall give their decision *seriatim*, and with the grounds of that decision *in writing*. They will thus know, in advance, that they must run the gauntlet of public criticism in case they go astray; and with Bishops, this is a matter of no slight weight, as a guide of conduct.

In one point, the proposed canon is weaker than I wish it were. An appeal is permitted only to "any person who has been found guilty of an offence by the *Ecclesiastical Court* of the Diocese to which he may belong." This leaves out four-fifths, at least, of the cases in which an Appeal would be desirable. It should be open to *any* person, clerical or lay, who *feels aggrieved* by *any* action of the *Authorities of the Diocese* to which he may belong. The Bishops would do well to remember, that *if* a ready and easy remedy be provided as a protection against possible abuse, the Clergy and Laity may be willing to treat the Bishops with *increased administrative power*. But *without* that ready and easy remedy against possible abuse, the Clergy and Laity are not likely to do anything of the kind, and would be fools if they did.

Moreover, the widening of the appeal would be a *double* benefit to the discipline of the Church. In the first place, the knowledge that their decision might be appealed *against*, would make the Diocesan authorities more careful and conscientious in the use of their power. And in the second place, a *rightful* exercise of their power, appealed against by factious or unreasonable people, would be *backed up by the whole Province*, and thus give a dignity and force to the *right* decision, which would shut the mouths of gain-

sayers, or make them ridiculous, and powerless for mischief. We therefore hope, that at some future time, if not now, the enlargement of the liberty of Appeal may become law.

The important principles enumerated above *open a new era* in the development of the Judiciary of our beloved Church—hitherto our weakest point. They will not be without their influence in modifying the action on that subject which *must* take place within a few years in more than one branch of the Anglican Communion.

J. H. HOPKINS.

Williamsport, Pa., Feb. 18, 1881.

Summaries.

FOREIGN.

The non-conformists have prevented the clause for taking a religious census in the Census Act for 1881. They claim half the people, but will not agree to have the matter tested by a census. The *National Church* has compiled the following table out of the Parliamentary Reports of the Education Department, of Burials, Marriages, Army, Navy and Workhouse reports. Taking the following official returns, we find that, out of every 100

	Churchmen.	Dissenters.
School returns give	72	28
Cemetery	70	30
Marriages	75	25
Army	63	37
(of which 37 no less than 24 are Roman Catholic)		
Navy returns give	75	25
Workhouse returns give	79	21

giving an average of 72 per cent. to the Church, and 28 per cent. to Dissenters. If the Army is deducted, the Church would have over 74 per cent. to less than 26 for Nonconformists, including Roman Catholics.

The whole population of England and Wales in 1878 was 24,854,397. Church population at 72 per cent. 17,995,159. Nonconformist population (including Roman Catholics) 6,859,238, so that 7,000,000 in round numbers may fairly represent the whole Nonconformity of England, while the Church population may be estimated at 18,000,000.

—The Bishop of Lichfield (Maclagan) has confirmed 11,629 in twelve months, more by 1,000 than in any of the previous ten years. The clergy of his diocese have addressed him a memorial of which the following is the conclusion:

Our convictions are these:—1. That the passing of the Public Worship Regulation Act without the previous and formal consent of the representatives of the clergy in their Convocations was in

itself both unconstitutional and unwise. 2. That one result of that Act, in doing away with the ancient diocesan court of each Bishop, is an infringement of the prerogatives of the Bishop, and contrary to the true principles of diocesan episcopacy; and that the other result of that Act has been the creation of a new court in the place of the Provincial Court of Arches, in which the Judge sits by authority of Act of Parliament only, and therefore without any spiritual authority commanding our obedience. 3. That the Court of Final Appeal, as it at present exists, is inconsistent with the terms of the alliance between Church and State, as embodied in Magna Charta, and reaffirmed at the Reformation.

We do, therefore, most earnestly ask your lordship to use your influence to bring about a restoration to the Church of her diocesan courts and the old Provincial Court of Arches, and also such an alteration in the Court of Final Appeal that its judgments may command loyal obedience, by affecting the consciences as well as the persons of the clergy.

This shows that the heroic conduct of a few priests who dared bonds and imprisonment was needed to open the eyes of the whole Church to the fact that she had become gradually enslaved to the secular power of the State, and a godless Parliament.

—The Court of Appeal reversed the decision in Queen's Bench in the case of Messrs. Dale and Enraght on the ground of the writ of arrest not being opened in court, before being issued, according to an old statute that had been repealed once, but restored again, as a clerk tried to make Lord Coleridge understand when he was giving his judgment. Lord James wittily remarked that if people are compelled to obey law about such a trifle as wearing vestments, the other side must obey law about issuing writs. The Court however held Lord Penzance to be properly "Dean of Arches" according to act

of Parliament. The *Church Review* is savage enough to insinuate that this decision on a mere technicality was owing to some influence in high quarters getting alarmed at the demonstrations. It says: Under our present system we can get nothing but "judgments of policy," whether they be for or against us. The legalization of the eastward position in the Ridsdale judgment, no less than the abrogation of the Ornaments Rubric, was a judgment of policy, and so was the legalization of the doctrine of Mr. Bennett, the acquittal of Mr. Wilson, the Essayist and Reviewer, and the earlier acquittal of Mr. Gorham. It is all either a perversion or a mockery of law, a history of carpet-bagging, chicanery, and plots.

—The revisers of the Authorised Version of the New Testament met for the last time on Thursday, November 11, 1880, in the Jerusalem Chamber, and concluded their work. Their first meeting was on Wednesday, June 22, 1870. The company has sat 407 days. On the evening of their last day they met for a special service in the church of St. Martin-in-the-Fields, Westminster, at the kind invitation of the Vicar, the Rev. Prebendary Humphrey.

Partners in toil, farewell! Those happy days
Are gone, gone like a dream. Our work is done!
That evening-tide, when with the fading sun
We joined in one last act of prayer and praise,
How many memories were stirred! We thought
How oft our hearts had been refreshed with light
Drawn from the fountains of the Infinite.
We dwelt on His surpassing Love. Ah! nought
Can e'er bring back those peaceful hours. And
yet
We will not grieve, but rather from them find
Strength needful for what yet remains behind.
To other work He calls us. And we wait
For the glad time when on the Eternal Shore
We hope to meet again, and part no more.

—*Guardian.*

—In the Prestbury ritual case, which involves the rights of property and of patronage, the Master of the Rolls on Friday granted a rule *nisi* calling upon Lord Penzance and the plaintiff in the case to show cause why the recent sentence of deprivation should not be declared null and void.

The case will shortly be argued, and doubtless will lead to protracted litigation. Among the grounds on which Sir George Jessel will be asked to declare the P. W. R. Act Judge's "deprivation" null and void are these—that the sentence was delivered in a Committee-room of the House of Lords, in the peculiar of the Ordinary of the Westminster (the Dean), outside the province and jurisdiction of the Archbishop of Canterbury, whose representative Lord Penzance claimed to be; and that one of the two grounds, and the weightier of the two, alleged by the P. W. R. Act Judge for giving sen-

tence of deprivation—Mr. De la Bere's disobedience to a previous "suspension"—was bad in law.

On the first of these points the *Church Review* observes that if Lord Penzance's sentence is upheld, the time-honoured exemption of Westminster Abbey from Episcopal control disappears, and Dean Stanley will no longer be Ordinary of Westminster, outside every diocese and province, as he claims to be. The Dean of Westminster will thus be in the same boat with the Ritualist.

Lord Penzance pronounced this sentence in the House of Lords, it is said, because Archbishop Tait would not allow him to do it in Lambeth. The same day he "suspended" another clergyman one year for *drunkenness*.

Some amusement was made in the Courts by Lord Coleridge asking whether the illegal vestment called a "stole" was not a sort of "attenuated scarf" (illegal, but worn by all Bishops and Priests in England and this country). Lord James professed a "profound and crass ignorance" (his own words) of what a stole is!

Mr. Enraght's return to Birmingham was very triumphant—large meetings, addresses, resolutions, &c.

In reply to Dr. Pusey, Mr. Palmer, Secretary of the Church Association says a regular complaint *was* made against Father Lowder, but was vetoed by the Archbishop of Canterbury! He says also, Dr. Pusey is aware of the very valid reasons (?) why his works have not been subjected to judicial consideration! Dr. Pusey also answers this, as will be seen in our Miscellany.

—The Rev. Henry Tully Kingdon, Vicar of Good Easter, Essex, England, a graduate of Cambridge University, forty-six years of age and unmarried has just been elected co-adjutor to the Bishop of Fredericton, (which comprises the whole Province of New Brunswick) Canada, with the right of succession to the See. He was nominated by the venerable Metropolitan, Bishop Medley.

—At a London meeting for the new See of Southwell, the Suffragan Bishop of Nottingham said he had collected £600 more for the new bishopric, in addition to the Wordsworth fund. "But what is more than this, I have secured the Old Palace buildings, with the fee simple of its extensive grounds, for the future Episcopal residence, which will be given to the new See in perpetuity, free of cost. This Old Palace, in which Cardinal Wolsey once resided, is a fine old building, containing a spacious hall, a very desirable adjunct to a Bishop's residence. The Bishop of Lincoln would hail the subdivision of his diocese with

the liveliest joy and gratitude. As his Lordship stated at a meeting held at Lincoln last autumn, "he was a martyr to Episcopal work, and it would be greatly to the interest of both the dioceses of Lincoln and Lichfield if they were relieved by a See formed in connection with the ancient minster of Southwell, one of the noblest churches in Christendom."

—In the Methodist chapel at Macclesfield, is a monumental tablet to a grandfather of Bishop Ryle, which the Bishop has had renovated, with an addition mentioning the fact, as by him "the first Bishop of Liverpool."

HOME.

Dr. Hoppin's very learned article will be a treasure to students of Liturgiology. American Literature has not yet produced a more masterly view of Martin Luther and his Reformation than that which is concluded in this number. We intended that the last two numbers of this volume should contain the most valuable documents and utterances on the present Church crisis in England, and we believe our readers have here the materials for a thorough comprehension of the whole question. Almost all the real organs of public opinion in England have agreed on one expression in regard to the Ritualists and the work they are doing for the Church, that "except these abide in the ship, it cannot be saved." Or, as Judge Taylor of Virginia exclaimed to his friends after hearing a speech of Dr. De Koven in the Convention of 1874,—“It won't do to turn such a man as that out of the Church!” We must thank "Pomfret" for the excellent letter on *Lent*. Dr. Hopkins puts the Illinois Province in a clear light. Of course, the largest liberty of Appeal should be allowed, but we hardly know whether proceedings by Bishop and Standing Committee under the General Canons are included in the Illinois scheme. They certainly ought to be. An "aggrieved parishioner's" article suggests how many parishes are literally dying out along with the older generation, merely from a hum-drum following of the ruts of custom, while Sectarianism is ever active and adapting itself to

new conditions. The scare of "Ritualism" keeps too many clergy from doing what they have become convinced is necessary even to spiritual life, much more to getting any hold upon the rising generation. When the authorities begin to see that more money is made than lost by aggressive churchmanship, they will all be converted. We do not believe it *pays* to be mummified *ante mortem*,—to surrender all discipline—to lock up the church by the week, to trim by "avoiding extremes" and balancing your acrobatic pole, from a mere timid and meekly submissive respect to a few worldly and self-satisfied pews.

—The Review of Dr. Beardsley's Life of Seabury we hope to give in our next. Our Index must abridge the usual Notes. The *Church Review* under its new auspices we have not had the pleasure of seeing, though it has always been on our exchange list. We wish it prosperity. Mr. James Parker's paper on Vestries will be given in our next.

—We think our readers will allow that 1152 pages of this magazine in one year are a pretty full return for our subscription price. These pages too are of a size to take a much larger quantity of type than any of the Reviews with which we are acquainted. It was our expectation that each of the Missionaries would obtain for us at least one lay subscriber. Without this it is a loss to us. But even so, it often occurs that we have to remit to the poor missionary his own subscription. So inadequately are many of the clergy supported.

—Pamphlets received: *Church and Parliament*; or, the consent of the Church necessary for the establishment of Courts having Ecclesiastical jurisdiction. By a Lawyer. E. & J. B. Young & Co., New York.

This contains the issue and the proof in a nutshell, and should be read by those who wish to understand the Church crisis in England.

The same firm publish Dr. Ewer's incisive sermon on the *Imprisonment of English Priests*, in which he shows up the shallow arguments and objections of mere popular prejudice against the Ritualists.

—The Rev. C. L. Hutchins is issuing an entirely new Sunday School Hymnal and service book, with and without the music. Price 75 and 25 cents. Those who know Mr. Hutchins' work will hardly need "specimen pages." It promises to be a great step in advance of anything previous.

—Divine Authority, Catholic Precedent, Civil Analogy. A Discourse in the Church of the Annunciation, October 31, 1880, by the Rector, W. J. Seabury, D.D.

This is a very thorough view of the organic system of the Church in this country, both its 'atholic or "Episcopal system" on the one hand in common with the Church everywhere, and on the other its "conventional" or local system. It brings out clearly the analogies with the civil government, as to which we must say we quite agree with the author in regard to the vote required for an alteration of the Constitution, i.e., the Church in each Diocese in its entirety to be taken as the unit. A vote in General Convention is not necessarily such a vote. We shall print this portion of the pamphlet.

—Judge Prince of Santa Fé has issued an earnest appeal to eastern churchmen to assist in completing an *adobe* church building in that city to cost \$5,000. Contributions may be sent to Hon. L. Bradford Prince, or Mrs. L. B. Torrey. Our Church should be at once represented by a good church edifice at Santa Fé, now that we have a Bishop of New Mexico.

—During a Pastorate of 15 years at Norfolk, Dr. Barten has had 1,266 baptisms, 177 of them adult, 523 confirmed, marriages 208, burials 666, number of communicants increased 367 to 470, the additions being 591; contributions *exclusive* of current expenses, \$92,000.

—The March number of the *North American Review* has about as absurd an article as we ever read, on "Despotism in Lunatic Asylums," by Mr. Dorman B. Eaton, one of the many writers of these days on "Civil Service Reform," whose problem never quite solved as yet, is *Quis custodiet custodes?* or what is

more to the purpose, who shall draw the pay for watching officials, and pay taxes for being watched themselves? Your professional reformer's difficulty is really with human nature, and hence is forever cropping up, so that he never gets matters regulated to his satisfaction. These doctrinaires have a mighty scorn for details of fact, or exceptions and qualifications to strongly worded statements. If such trifles as facts and experience are against them, they drive a snow-plow right ahead with sublime indifference. Imagination and tall talk make a "powerful article," where even grammar fares no better than fact, as the following passage may illustrate: "When Frederick the Great defined his despotism as one under which he did what *he was a mind to*, and his subjects said what *they were a mind to*," &c. In short, the upshot of the article, as to principle, might be summed up in this; that as nobody is to be trusted, a crowd of non-professional men ought to be set to watch each professional man, and even a dose of medicine ought not to be administered without a town meeting to vote on the question.

There is also a rather thin and inadequate handling in the same number of the hackneyed subject of "Theology in Public Schools," by the Bishop of Western New York, characterised by similar carelessness of statement, and illustrations that can hardly serve for reasoning. Putting pictures for reality in discussing matters with which everybody is familiar, always places one's mind in a state of irritable antagonism. Such articles will do for *padding*, in a Review that already has its reputation made, and that can afford to *pay* its writers. But we would suggest to some of our Bishops who seem to have plenty of leisure for writing, but yet feel that their own Church press has been hardly a suitable medium, that the *Church Review* is now rehabilitated and in hands that give fair compensation for contributions that have some purpose and meaning aside from the compensation itself.

The *North American*, it seems to us,

has seriously lost by giving up its impersonality, and coming down to the lines of a mere symposium, not to say, of weekly polemics under individual names. It is curious to see this old, respectable Quarterly now disclaiming responsibility for its articles.

—We have received Parts II and III of the Rev. Mr. Mortimer's "Helps to Meditation," the 2d from Epiphany to Septuagesima and the 3d continuing the series through Lent to Easter. This third part has some new and striking features. Thus, there are several different *courses* for different days, one on the characters of the *actors* in the Passion, such as Judas, Caiaphas, Herod, S. Peter &c: for Tuesdays, another on the Seven Words from the Cross as applied to the Seven deadly Sins, for Wednesdays: another on personal Types of the Holy Eucharist for Thursdays, another on the various aspects of the Holy Cross, for Fridays: and one on our Lord's Temptation, for Saturdays.

Practically this is one of the most useful pieces of work yet done for the Church in this country, in promoting every day devotion and piety and study of God's Word. The association of parallel or cognate passages is as true, direct and appropriate as in Pearson on the Creed, and that is saying a vast deal for any book now-a-days. The meditations are more instructive and have more suggestive points than even those translated from the French, edited by Mr. Carter, and they will be found of great help in preaching. Our younger clergy can do no better than make a daily use of these sketches, which answer all the purpose of sermon or lecture outlines. Published by E. & J. B. Young & Co., New York. (See advertisement.)

—The Theological Seminary at Nashotah was for a great many years a standard object of the Church's attention, prayers and liberality. In Bishop De Lancey's time, this, along with the Society for the Promotion of Religion and Learning in New York, received the bulk of the contributions made in the West half of the State for theological

education. Dr. Shelton, of S. Paul's, Buffalo, was, and is, among the number of its Trustees. Since those days, however, many other agencies and other institutions for ministerial training have arisen, none of which, however, to our minds, can take precedence of this earlier foundation of Breck, and Hobart, and Adams, in its claims to the confidence and affection of the Church. Any one who considers the great work it has done for the West, while its graduates are found at earnest and effective work in our Eastern dioceses as well, must admit that it would be a burning shame that an institution which has accomplished so much without endowments, and upon the faith of daily supplies through the mail, should now "be willingly let die." Dr. Cole has risen manfully to the altered circumstances of the times: but for his financial management, the Seminary must long since have closed: certainly it is the duty of Churchmen everywhere to do something to put all this fine property, beautiful for situation, beyond the reach of ordinary contingencies.

An appeal is now making emanating from certain ladies, that a committee of one or two ladies in each parish engage to collect, during this Lent, an average of not less than 15 cents for each communicant, to be offered on the Altar at Easter, and then forwarded to Nashotah. We know of some places where this plan will be adopted and we hope it may become general. All the Bishops of the northwest will give their benedictions to this effort.

—The Rev. F. W. Taylor, of Danville, Ill., has issued a Leaflet entitled "Some things in the Book of Common Prayer which are not commonly observed," which is very suggestive indeed in these days of loose practice, and will be excellent for parish use to bring forgotten things to mind, and to bring church people to a better conformity with the Church's real system. Some people from mere ignorance, are always ready to scent popery in what they may find, if they will but look, are merely the plain directions of the Prayer Book. Price 50 cents per 100.

—The Rev. J. F. Spalding's Tract on Confirmation is sold now at 12 cents a copy or \$1.25 per dozen. J. Pott, 12 Astor Place, New York.

—The Rev. J. Coleman, at Lansingburg, has sent us a second and revised edition of his *Devotions* preparatory to Confirmation, to which are added "Prayers preparatory to Adult Baptism, by a clergyman of the Diocese of New Jersey."

It very well supplies the need of a manual thoroughly churchly, concise, cheap, and popular in the best sense. There are many tracts of instructions without devotions, but this gives morning and evening prayers for a week preparatory. Would it not be well to have also a brief syllabus of instructions combined with the prayers? Price 10 cents.

—We have somehow overlooked the *Catechisms for the Christian year* by the Rev. Charles W. Hayes, now of Westfield, Chautauqua county, N. Y., which are excellent for a superintendent to use with a whole school. The questions are on the Seasons, the Collects, and Gospels, with which the Catechism may be interweaved.

—Bishop Doane's Convention address is issued in pamphlet form. We print a selection in our Miscellany. There is another portion on clerical changes well worthy of more attention. His pamphlet on the *Law of Marriage* will also go far to call back the Church to her historical position on this subject.

—Bishop Burgess's primary Triennial charge on *The Church and Men* is a kind of trumpet note of exhortation to the Church's work in these busy days, of great eloquence and much originality of expression. The Bishop's style is wonderfully allusive, and perhaps a little difficult for the popular mind to follow, but there is no mistaking his zeal for the Catholic primitive faith, and his earnest effort to bring it *en rapport* with the swift and seething tide of Western civilization. He would be glad to leave theological controversies in abeyance, to get hold of this practical, restless, and pushing American life, becoming so utterly

forgetful, *not* sceptical, of religion and its truths. And to this end the Bishop lays greatest stress on the *Catholicity* of the Church, and the necessity of keeping out the spirit of party and sect. Of course, advanced Churchmen are supposed to act on the Apostle's direction, "Let not him that eateth not judge him that eateth, for to his own Master every man standeth or falleth."

—We have received the following books for Lent reading from E. & J. B. Young & Co., N. Y.:

Via Crucis, Fourteen Sermons on the Passion, for Holy Week. By S. J. Earles. Skeffington & Son. Price \$1.00.

This follows the 14 Stations, but the legends are treated as *parables*. Excellent for Lent reading.

The Mind of Christ: Thoughts derived from the history of our Lord's Temptation and Passion, as Aids to Meditation. By the Rev. Vernon W. Hutton. London, Longhurst. Price \$1.00.

Holy Week and Easter: By the Rev. George H. Wilkinson, Vicar of St. Peter's, Eaton Square. London, Wells Gardner. Price 35 cents.

These are practical, pungent addresses for every day in Holy Week, taken down by a hearer. They are very suggestive and stirring.

The Three Hours Agony of Our Blessed Redeemer: Addresses in St. Alban's Church, Manchester, by Rev. W. J. Knox Little (3d edition.) Rivingtons. Price 75 cents.

These are also published from short-hand notes. The order of service is also given with hymns. The vignette is Albert Durer's Crucifixion. This blessed Good Friday service is becoming more and more observed among us.

The Plain Guide: J. Masters & Co., London, (58th thousand.) Price 10 cents. Is a remarkably full and practical manual for the details of Christian Life, for Self Examination, preparation for Communion, &c.

Messrs. Young & Co. will shortly have ready the new edition of Bishop Kip's *Lenten Fast*, perhaps the best book for popular use on the subject: also the *Life of Christ*, by S. Bonaventure, first printed at Augsburg, in 1468, and the Rev. E. H. Hansell's *Sorrows of the Cross*.

TAXATION OF CHURCHES.

BY THE REV. G. W. DEAN,

CHANCELLOR OF THE CATHEDRAL, ALBANY.

"They that received tribute money came to Peter and said, Doth not your Master pay tribute? He saith, Yes. And when he was come into the house Jesus prevented him, saying, what thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? Of their own children, or of strangers? Peter saith unto him, of strangers. Jesus saith unto him, Then are the children free."—S. Matt. xvii: 24-26.

"And I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river. . . . We certify you, that touching any of the priests and Levites, singers, porters, nethinims or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them."—Ezra vii: 21-24.

IN the first of these texts we have the King of Kings, in the days of His humility on earth, reasoning with His apostle, St. Peter, upon the most urgent question that besets the administration of earthly kings and potentates. In the second text we have the rulers of one of the mightiest of the great Empires of the earth, a Heathen king, too, we are to note, solving the urgent problem for a particular case, and showing by his action how the wisest instinct of earthly power leads it to foster and to protect Religion, and prompts the most powerful earthly ruler to confess himself the vice-gerent of the King of Kings.

Who are meant by "the children" in our Lord's conversation with St. Peter? Under the Theocracy there would of course be no difficulty in understanding it of the chosen people, in contrast with the subjugated nations, who when their lives were spared became hewers of wood and drawers of waters to serve the city and temple of God. "When the children of Israel were waxen strong, they put the Canaanites to tribute, but did not utterly drive them out." "Upon those did Solomon levy a tribute of bond-service unto this day." (Josh. xvii: 13. I Kings ix: 21.) This proceeding of the sons of Jacob and their wise king, is not to be viewed as an exceptional measure, but has its reflection in the policy of every powerful and successful government. Thus the Romans taxed the Latins and the provincials for the benefit of the Imperial City. Exemption from tribute gave subsistence to the glorious privileges of the Roman citizen, the *suffragium* and the *honores*, the *commercium* and the *connubium*, the right to robe and the right to office, the ability to gather wealth by commerce, and to give citizens to the State by lawful marriage. The true children of the Kingdom of Heaven, our Lord would teach us, are the real strength and glory of the proudest Empire on earth.

Rome found in these a power mightier than her embattled legions: for armies exist but to protect a State against external foes, and are still a burden upon its true strength. The children of the Kingdom supply the life blood that gives growth and energy to every organic union of human beings. Whom do the most civilized governments seek to protect? For whose interests are the measures of the most enlightened policy shaped and moulded? Are they not the children of peace, of industry, of temperance, the chaste fathers and mothers of households, the friendly neighbors whose union is cemented by a common faith and hope and sharing in the acts of highest worship? These are the *liberi*, the free children, for whose production and maintenance the families of nations were constituted, for whom in truth governments exist. But the virtues and character of such citizens spring from religion as directly and surely as a plant springs from seed. To tax religion is the husbandry that waters the tender herbage with acids and manures it with frosts. This discovery was by no means reserved for Christians to make. "You may travel the world," said the heathen Plutarch, long ago, "and find cities without walls, without letters, without kings, without wealth, without coin, without schools and theatres; but a city without a temple, without worship, without prayers, no one ever saw." The reason of this fact is very plain. Every known State has actually sprung from those who were united in some sort of religious union. There is in fact no other basis for any civil polity than the ideas furnished by religion. The government of every wise father or ruler reflects the government of the great Maker of the world, who rules intelligent beings by rewards and punishments, allotted according to the laws of distributive justice, encouraging thoughtfulness, industry and self-denial, and promising a future life where imperfections and inequalities shall be rectified and made plain. Such are the outlines of natural religion, and such is the basis of all human government.

We have been led to the review of such elementary thoughts by a bold proposition introduced into the Legislature of a great State, to impose a direct tax, not only on Church property, but on all Churches that cost over \$10,000.

Let us consider what is Taxation? It has been defined as "the equivalent rendered by a people to their government for preserving peace, enforcing justice, and aiding in various other ways the production of wealth."¹

The well known political economist, Adam Smith, has laid down four celebrated rules for the assessment and collection of taxes. 1. That "the subjects of every State ought to contribute towards the support of the government as nearly as possible in proportion to their respective abilities; that is, in proportion to the revenue which they respectively enjoy under the protection of the State." 2. "The tax which each individual is bound to pay ought to be certain, and not arbitrary. The time of payment,

¹Brown's American Political Economy, c. xviii: p. 426. New York, 1870.

the manner of payment, the quantity to be paid, ought to be clear and plain to the contributor and to every other person." 3. "Every tax ought to be levied at the time, and in the manner, in which it is most likely to be convenient for the contributor to pay it." 4. "Every tax ought to be so contrived as both to take out, and keep out of the pockets of the people as little as possible, over and above what it brings into the public treasury of the State."

All of these four rules, by an enlightened interpretation, ought to furnish reasons, not for taxing the houses of God, but for exempting them from tribute. For the true equality at which the first rule aims is equality of sacrifice. It will not tax the necessities, but the comforts, and especially the luxuries of life. It forbids the State to cut off a portion of the poor man's loaf, but justifies taking away some of the enjoyments of those who will yet have enough, and to spare. God's House, which should be neither always poor and plain nor always rich and stately, is not exclusively either a necessity for the poor or a luxury for the rich, but a necessity and a comfort for rich and poor alike.

"The dear Church of high and low,
Where the poor man meanly drest
Is as welcome as the best,
And the rich and poor may gather,
Kneeling to their common Father."

Worldly politicians smile when they are told that the spiritual forces of which the Church is the centre add even to the material wealth and strength of the State. But it is easy to give a plain proof of this. Until the new rage for taxing everything set in, it was thought as right to exempt Savings Banks, that were really such, from taxation, as to exempt Churches and charities. And why? Because these banks are the bulwarks of the poor and the defenceless:—the strongholds of the most deserving poor and of the helpless whose claim for help is strongest. Yet these very Banks had their origin, less than eighty years ago, in the efforts of religious people in the North of England who first bribed the laboring poor thus to lay aside a portion weekly of their earnings, by offering them a reward at Christmas, or the end of the year. Thus the Institution was set up by extraneous aid, but soon grew and flourished by its own merits. What indignant scorn does the proposal to tax these stores elicit? to tax "the slowly-accumulated savings of hard-working sewing-women; the mite which widows put aside for their little ones in time of sickness; the small savings which the ill-paid artisan manages by strict self-denial to bring together; the innumerable small sums that sober and abstemious living withholds from the alehouse and the gin-palace; the little beginnings of capital that industry brings together after desperate effort as the foundation of better things in the future; the humble, consecrated products of prudence, temperance, energy, thrift and wise foresight." If instinctive decency and prudence teaches the ruler to spare these gains from the tax-gatherer,

³Appleton's Journal, May, 1880, p. 470, 471.

much more should it teach him to shield from tribute that finer treasure which is the very strength of the poor in their labors and sacrifice, which puts a song into the widow's heart, which teaches the only true foundation of temperance, fortitude and every other virtue, and surrounds the young and the tempted with angelic guards when every other companionship solicits them to evil!

Adam Smith's second rule which enjoins certainty as to time, manner, and quantity of tax payments, led him to affirm "that a very considerable degree of inequality is not near so great an evil as a very small degree of uncertainty." Not only would a tax upon the houses of God put a check upon the erection of any but the cheapest and plainest, but the very rumor of the possibility of such an unheard of impost may do incalculable harm. For 1600 years, during the long ages when Europe emerged from darkness to modern light, "no government," says Gov. Dix, "has undertaken to make church edifices pay tribute for the privilege of worshipping God. Even the Pagans," he adds, "through the veneration in which they held the temples dedicated to their idols, manifest more reverence than the promoters of this raid upon religious worship."³ If ever an impost sinned against the sound maxim not to diminish the very principal assessed and with it the income sought to be gained, this unhallowed measure incurs such a reproach. And a community from which religion is waning may be compared to a district forsaken by insurance companies. The uncertainty created is an additional tax, heavy and unequal, diminishing instead of increasing the receipts of the Treasury, and enhancing the cost of every enterprise and the prices of all commodities, by the necessary insurance against risk.

Adam Smith's third rule, designed to foster useful importations, is met by what is known as the warehouse system. The importer is thus not compelled to make large outlays, which would render his business simply impossible, until he begins to receive his returns. The foolish and impious law to which we object would actually levy an embargo upon the most precious merchandise of the Kingdom of Heaven, so as even to exclude the very benefits from which it recklessly seeks to fetch its gain. It is the wisdom of one who should propose to tax the sunlight and the rain in the interests of the harvests that wave in the fields.

Smith's fourth rule, we remember, requires that the taxed person should not be deprived either of money or of any comfort or indulgence, except so far as this privation directly and proportionally increases the revenue of the State. Taxes are levied with two ends in view: either, first, a direct one, to fill the national treasury; or, second, such incidental ones as to repress immorality, or to encourage domestic industries. Either of the latter may powerfully assist the former. To these incidental ends, the protection of its own citizens, are to be referred those

³Year Book of Trinity Church, 1877, p. 68, 69,

provisions of the Constitution which forbid "tax or duty on articles exported from any State," and every "capitation or other direct tax" except "in proportion" to the representative population, and which require "that all duties, imports, and excises shall be uniform throughout the United States." Every government professes to tax necessities very lightly, comforts moderately, and *luxuries* at a high rate. But it is admitted by all sound economists that any tax is impolitic and unfair which can only be collected at great expense, which interferes with personal freedom, unnecessarily violates privacy, or compels a citizen to give up the taxed article, or to resign profession or trade. The discouragement of religion, the direct result of taxing the houses of God, will, I predict, prove the most expensive luxury in which any irreligious government ever indulged. It is a violation of that privacy most sacred of all where man communes with his Maker. It aims a blow at the noblest of professions, that, namely, which acknowledges and performs the service it owes to God.

It is needful to remind legislators that by neglecting some plain rules of wisdom all the ends of both direct and indirect taxes may be defeated. A direct tax has been defined as one demanded from the very persons intended to pay it; an indirect tax is demanded from one person, in the expectation that he shall indemnify himself from another. A tax on the person or income is an instance of the former; a tax on articles of consumption, an instance of the latter; and this is the tax from which the bulk of the revenue comes. The tax on tea, coffee and sugar affords one third of the revenue of the United States, and nine tenths of this enormous sum (120 millions of dollars,) comes out of the poor. An attempt to tax distilled spirits at a high rate furnished a striking instance of the saying that in political arithmetic two and two do not make four. In 1864 the tax at twenty cents a gallon yielded twenty-eight millions; in 1868 at two dollars per gallon, the tax yielded the government only thirteen millions; but during the same year it yielded seventy-six millions to smugglers and cheats. There are instances in political economy where cheapening the price of articles will neither increase the demand, nor augment the number of consumers. "If for instance pearls were as common as oysters, pearl bracelets and brooches would never be manufactured." "Most of the finer manufactures of cotton, wool, and silk, together with fine cutlery, expensive pieces of furniture and the curious articles which fashion makes desirable, belong to this class. Lower their price and the demand for them is diminished." The principle which is thus seen to be operative in the adornment and enjoyment of life, the tendency, that is, to value what is costly, and requires sacrifice to obtain, has a singular force and appropriateness when exalted by religion. This made the resolution of the princely penitent who forbore to touch another's gift for his sacrifice, almost an axiom of worship. "I will not make an offering

⁴Bowen, p. 453.

to the Lord my God of that which doth cost me nothing." What right has any government to prohibit or to discourage the offering of rich temples to the honor of the Maker and Giver of all power and wealth?

What kind of persuasion induces men of average intelligence and religion to listen with patience to this monstrous proposal? First, no doubt, they have a vague notion that a tax on handsome churches would diminish the sums they have to pay on their business, their banks, their farms, their offices, their manufactories. Next they actually assert, and perhaps some of them think, that a building costing more than \$10,000 is a luxury, and so ought to be taxed. Another statement put forward deserves a moment's consideration. It is this: Each sect builds emulously, its place of worship in every town without regard to the supply of religious privilege by other Christians in the same neighborhood. It will be best perhaps to acknowledge at once honestly that this is a blot upon the fair name of our religion, and a miserable source of weakness. But as the excellence of no truth or system deserves to be ignored simply because of its abuse, so we must judge of religion according to the aim it holds up, and the result it tends to produce when not hindered. If schisms rend and disfigure the Church let us pray God to remove them, and not perversely lend ourselves to complete their detestable work.

Another remark has great weight with the unthinking and fanatical. It is that the Romanists have procured unfairly large grants of public property, and that they manage in spite of the laws to exempt from taxation much property that is justly liable. To this even admitting its truth, it is surely enough to reply that if the Roman Catholics, or any others, are wrong doers in this matter, let a correction be applied to them, but let not innocent parties be fined or taxed for their wrong doing.

Upon the whole question religious people naturally allege:

1. The principle which may be well stated in the words of Chief Justice Marshall, that government must not tax the very means and instruments by which its own work is accomplished. Religion supplies as well vitality and meaning to laws as eyes and hands to rulers.

2. There is no pecuniary return or revenue from a Church, properly considered, which can bring it under the purview of a tax law. It is, on the contrary, a grand centre and reservoir of charity.

3. Finally, we should respect the thought which was in the heart of the pious founders whose wealth and sacrifice, through the Christian centuries have reared great and durable Churches for the worship of Almighty God. They undoubtedly felt that they were giving, simply *giving* their riches and treasure, without reserve of earthly profit or advantage, to God, their Maker and Redeemer. This being so, what is the significance of the unhalloved measure we have lived to hear proposed in the Legislature of our State? I cannot answer better than in the words of that venerable statesman, once Governor of this Commonwealth,

whose words I have already quoted, and who wrote thus to the President of the United States: "To tax Churches would seem like making the Creator and Sovereign Ruler of the universe pay tribute to us for allowing a part of His footstool to be used for the worship which is His due."⁵

I predict that the consummation of this measure, should it ever happen, which God forbid, will sound the knell of the coming doom of this Republic. Two States of the Union, as has lately been shown by an honored citizen among us,⁶ New York and Virginia, were tempted in the beginning of their career, to confiscate property consecrated to God's worship. New York to her eternal honor be it said, resisted the temptation. Virginia passed the iniquitous decree—and is to-day divided and hath not yet emerged from the sea of blood and ruin with which in the civil strife contending armies deluged the fair fields of the mother of States.

Let us pray God, my Christian brethren, that the ears of the rulers to whose guidance the affairs of this nation may at any time be committed, be never closed to the wisdom which prompted that act of natural piety in the heathen ruler of the great Persian empire, recorded in the text with which I began, toward the city and temple of the true God. It may have been accepted by the mercy of the Most High as in some sort an atonement for the memorable sacrilege of his predecessor, who in the hour when he profaned in shameless revelry the vessels consecrated to God's awful service, heard the doom which in every age and in every land impends over any nation that shall repeat the like impious defiance. *Mene*: "God hath numbered thy kingdom and finished it. *Tekel*: thou art weighed in the balances and found wanting. *Peres*: thy kingdom is divided and given to others."

⁵Gov. Dix's Letter to President U. S. Grant.

⁶Mr. N. B. Warren, of Troy.

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